

THE
PHRENOLOGICAL JOURNAL
AND LIFE ILLUSTRATED,

A REPOSITORY OF

Science, Literature, and General Intelligence.

DEVOTED TO

ETHNOLOGY, PHYSIOLOGY, PHRENOLOGY, PHYSIOGNOMY, SOCIOLOGY, PSYCHOLOGY, EDUCATION, MECHANISM, AGRICULTURE, AND TO
ALL THOSE PROGRESSIVE MEASURES WHICH ARE CALCULATED TO REFORM, ELEVATE, AND
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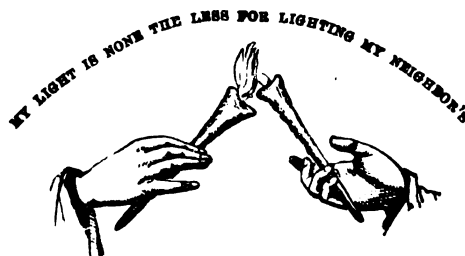
VOLS. 41



AND 42.

S. R. WELLS, EDITOR.

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1865.



DO UNTO OTHERS AS YE WOULD THAT THEY SHOULD DO UNTO YOU.

TESTIMONIALS.—If the opinions of learned and eminent professional men, both in Europe and America, in regard to the truth and utility of Phrenology be of any account, then the following Testimonials should have some weight with unbiased readers. We might extend the list indefinitely, but these will suffice:

SIR WILLIAM ELLIS, M.D., late Physician to the great Lunatic Asylum for Middlesex, England, says: "I candidly confess that until I became acquainted with Phrenology, I had no solid foundation upon which I could base my treatment for the cure of insanity."

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PROF. R. HUNTER says: "Phrenology is the true science of mind. Every other system is defective in enumerating, classifying, and tracing the relations of the faculties."

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"The more I study nature, the more am I satisfied with the soundness of phrenological doctrines."—J. MACKINTOSH, M.D.

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"The PHRENOLOGICAL JOURNAL is indispensable to believers in the science, and valuable and instructive to the general reader. It is edited with marked ability, and beautifully printed."—*Christian Inquirer*.

"One of the pleasantest and most readable papers that comes to our office is the PHRENOLOGICAL JOURNAL. It is a quarto of thirty-two pages, published monthly, and is always filled with interesting valuable matter. The department of Phrenology, of course a specialty, is edited with care, and profusely illustrated."—*Chronicle*.

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PROSPECTUS OF THE ILLUSTRATED PHRENOLOGICAL JOURNAL

FOR
1866.

"THE HUMAN FACE DIVINE."

A New System of Physiognomy—Eyes, Ears, Nose, Lips, Mouth, Head, Hair, Eyebrows, Hands, Feet, Skin, Complexion, with all "Signs of Character" in

THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

S. R. WELLS, Editor.

Our Platform.

I. The Study of Man Ethnologically, Physiologically, Phrenologically, Physiognomically and Psychologically, or the Grand Science of Anthropology in its fullest extent.

II. The Improvement of Man—Physically, Intellectually, Morally and Socially through the use of the means indicated by Science and Revelation.

III. The Universal Diffusion of Knowledge in relation to Man in all the affairs of this life, and all the grounds of Hope and Faith in a life to come.

5. The Human Soul. Its Nature, Office, and Condition in Life and in Death; Man's Spiritual State, in the Here and in the Hereafter; Man's relations to this Life, and to the Life to Come; Seers, Prophets, Interpreters; The conditions for mental illumination and inspiration. The supernatural and the immortal.

6. Biography. In connection with Portraits, and practical delineations of Character, we shall continue to give condensed and interesting biographical sketches of our most distinguished men. These are drawn from all classes—the high and the low, rich and poor, virtuous and vicious; we deem it our duty to represent human life in all its phases.

7. Love, Courtship and Marriage. These form a part of the life of every well organized human being. The elements of love are inborn. The object of Courtship is to become acquainted, and one of the objects of marriage is to perpetuate the Race. Right relations in Wedlock bring the highest earthly happiness. All young people require instruction and direction in the selection of suitable life-companions. Phrenology throws a flood of light on the subject, and we shall fully discuss it, in the department of "OUR SOCIAL RELATIONS."

8. "Best Thoughts." Under the title of "COMMUNICATIONS," we shall give the "best thoughts of the best writers," American and European, on topics of general interest, which will give variety to the whole. We believe in the "agitation of thought," and are always glad to listen to the best speakers, read the best writers, and study the best thinkers. Travellers will make this their vehicle for descriptions of objects of interest everywhere.

9. The Choice of Pursuits. "What to Do," or How to select the Pursuit for which a person is best adapted on Phrenological principles, will be clearly explained; and Poetry; General Literature; the Learned Professions of Law, Medicine and Divinity; Invention; Mechanics; Agriculture; Manufacturing; Commerce; Mining—in short all the interests of civilized human society will receive attention.

10. Miscellaneous. Churches, Schools, Prisons, Asylums, Hospitals, Reformatories, etc. with Modes of Worship, Education, Training and Treatment will command our attention. New Books will be candidly noticed, interesting extracts given, and questions of general interest answered, in each number of THE PHRENOLOGICAL JOURNAL for year 1866.

For the promotion of the ends herein specified we propose to examine, discuss and elucidate in a practical and popular manner the following general and special subjects—

1. The Natural History of Man, including descriptions (with portraits) of the different families, races, tribes and nations, and

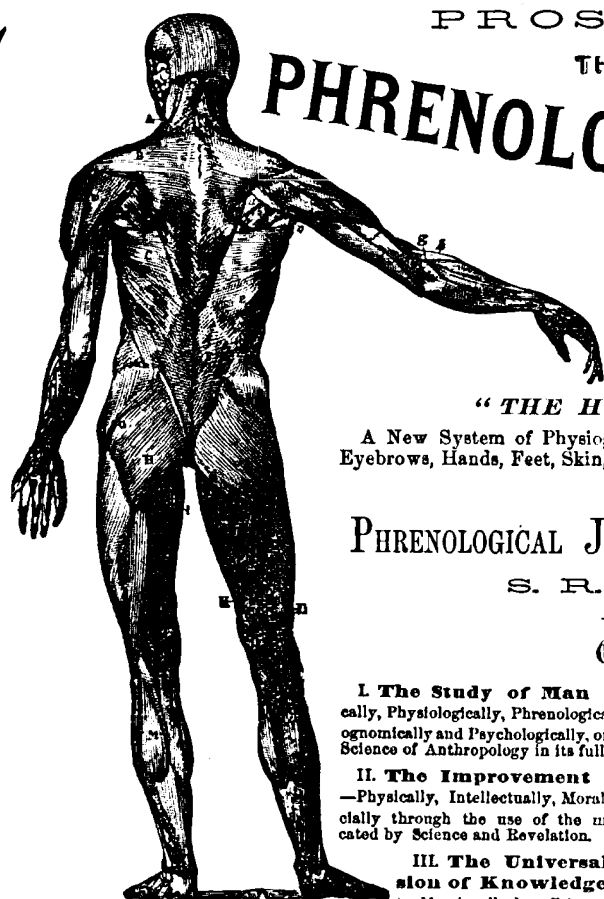
their manners, customs, religions, and modes of life, according to the latest discoveries in ETHNOLOGY.

2. Physiology, embracing the vital functions of Heart, Lungs, Stomach, and the Uses of the Bones, Muscles, etc.; with Suggestions on Dietetics, Exercise, Sleep, Study, Bodily Growth, the Laws of Life, and the promotion of Health, on strictly Hygienic principles.

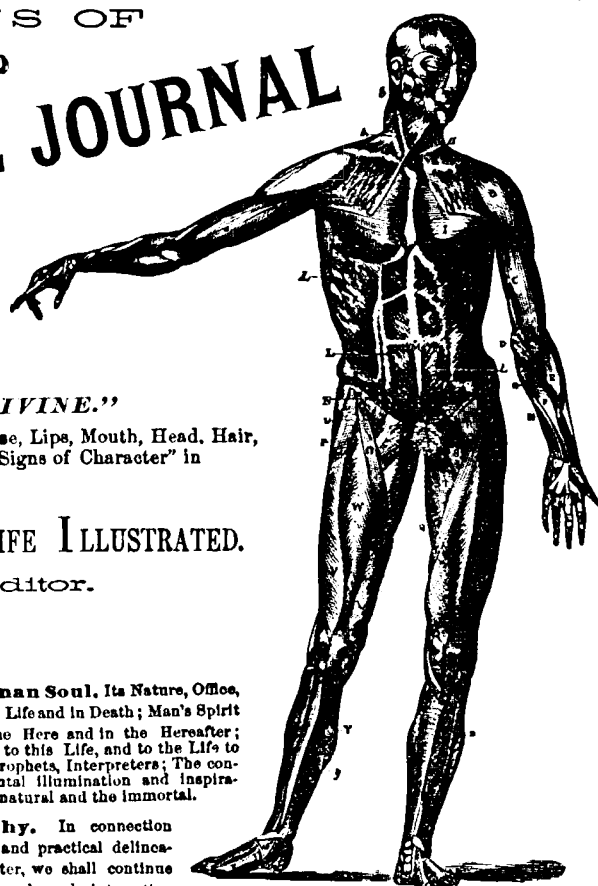
3. Phrenology, including the Brain and Nervous System, the Temperaments and the Laws of Mental Development. Under this head the aid of Anatomy will be invoked to reveal the wonders hidden within the human cranium; the location of the organs will be pointed out, their functions described, and the reader furnished with the key which will open to him the rich treasures of the human mind.

4. Physiognomy. Being convinced that there is meaning in every feature, every line, every dimple, we shall point out and explain, on the basis of Physiology and Phrenology the various "Signs of Character," and reduce Physiognomy, so far as is possible, to a System; making every thing so plain, and so practical, that "he who runs may read."

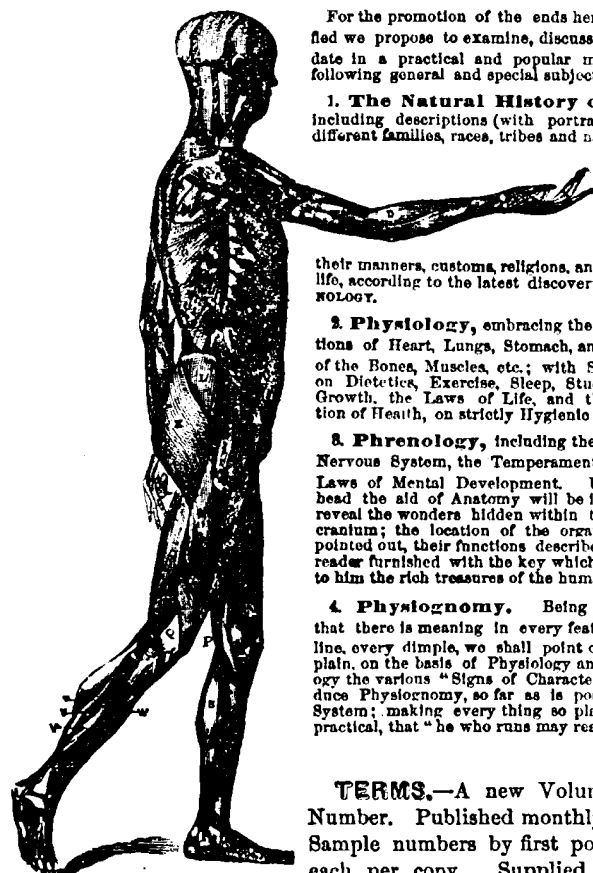
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SECTIONAL VIEW.

AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



CALL

SAMUEL R. WELLS, EDITOR.]

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The Journal.

Man, know thyself. All wisdom centers there;
To none man seems ignoble, but to man.—Young.

ALFRED TENNYSON. PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

MAGNIFICENT! What a head and what a face! It is not merely that of a scholar and a philosopher, but it is that of a poet—a great poet whom the world loves to honor. It requires, to make an immortal poet—one who will live all time—something more than intellect, education, dignity, integrity, kindness, and adoration; it requires all these and something more. One may make rhymes, a jingle, a musical flow of words, without the least touch of poetry. But to become inspired and reach into the future, revealing truths yet hidden from the common mind, requires something akin to inspiration. This the true poet must possess. No one who does not recognize a God can ever become a poet. Cite infidel writers, if you will; we repeat that all true poets recognize a Supreme Being. Why? They have been blessed with those faculties which open up the spiritual and put them *en rap-*



PORTRAIT OF ALFRED TENNYSON, POET LAUREATE.

port with their Maker, enabling them in a measure to appreciate some of His attributes.

The organization of Mr. Tennyson is peculiar. He has a large brain, of fine texture, strong fiber, and prominent features. He has strength and endurance combined with susceptibility—the mental temperament predominating. The framework of the body is sufficient, and the vital powers fairly developed, but the nervous system has the ascendancy. The sharpness of the features indicates great activity and intensity. The social or domestic affections are strongly marked, and he is pre-eminently adapted to the conjugal relation. As a husband, father, and friend, he would be all that could be desired. He is sufficiently executive to enable him to overcome all

ordinary difficulties, and has sufficient prudence to make him careful to avoid danger and unnecessary exposure, but not enough Cautiousness to make him timid or irresolute. He has Hope, which makes him enterprising; Approbativeness, which inspires him to make his best exertions to secure success; Self-Esteem, to give manliness and dignity, and Firmness, to give perseverance and stability; but his character culminates in the moral sentiments, and the artistic and intellectual faculties. His Veneration, Benevolence, Conscientiousness, Spirituality, Ideality, and Sublimity are decidedly large, and he evidently has a sky-light to his mind. Such a brain is capable of receiving impressions from above and from beyond the reach of the senses.

In his normal state, his mind is something like that of a clairvoyant. His intellectual faculties are also large—Individuality, Form, Size, Weight, Order, Calculation, Eventuality, Comparison, Human Nature, and Language are specially conspicuous, while Causality, Imitation, and Mirthfulness are full, and Time, Tune, and Constructiveness large. In short, there are no marked deficiencies in brain or body.

Now observe the features. The upper portion of the face is evenly developed, there being neither excesses or deficiencies. The nose well fits the face, is large and prominent, with well-chiseled nostrils. The eye is well placed, and is pressed downward and outward, as it were, by the massive brain above. The cheeks are not too heavy. The lips (obscured by the mustache) are full, and the chin more delicate than heavy. The skin is fine and delicate; the hair is black, soft, and silky, and the whole organization modeled after that of the great bard of Avon, who enchants the world by his wonderful delineation of human character. There is a close resemblance, indeed, between Tennyson and Shakespeare, and in time to come they will be classed together.

Had this man been educated for the ministry, he would have been eminently adapted by organization to this calling, for he combines kindness with justice, faith with devotion, and hope with reason. There are few or no incongruities in this character. One quality harmonizes with every other, which renders him a complete human being. Add to all this that grace which comes to a penitent and prayerful spirit, and you have not only the man, but the Christian. Would to God there were more of such in the world.

BIOGRAPHY.

Alfred Tennyson was born at Somersby, Lincolnshire, England, in 1810. He was the third of the eleven or twelve children of Dr. George Clayton Tennyson, a Lincolnshire clergyman, remarkable for energy and physical stature. The family is of Norman descent.

It is related that writing tales and verses was a favorite amusement of all the children in the parsonage at Somersby. Alfred and his two elder brothers were educated at Trinity College, Cambridge. Charles and Frederick have both published poems, but they have attracted little attention. The former entered the church in 1885.

The first volume bearing the name of Alfred Tennyson was "Poems, chiefly Lyrical," published in London in 1830. Among its pieces were "Claribel;" "Lillian;" "Isabel;" "Madeline;" and the "Dying Swan." It met with little favor either with the critics or the public, though Professor Wilson recognized it as a work of genius. The poems are remarkable for exquisite rhythm and diction, but seemed too far removed from all ordinary human interests to touch popular sympathy.

In "The Miller's Daughter" and "The May Queen," which formed a part of his second volume (London, 1833), he touched the public heart, and won popular appreciation and applause. "The Lotus Eaters" and "The Palace of Art," in the same volume, are magnificent word-pictures of

scenes in an imaginary realm, and, in their way, are among the finest things in the language.

His third series (two volumes published in 1842) contained, besides some of his former pieces, considerably changed, various new poems, which are still among the most admirable illustrations of his power. Among the latter were "Mort d'Arthur;" "Godiva;" "The Gardener's Daughter;" "St. Agnes;" "Dora;" "Lady Clara Vere de Vere;" "The Talking Oak;" and "Laksley Hall." The last-named is one of the finest pieces of versification in any language. If not perfect as a work of art, it is so nearly so that criticism is dumb. In rhythm it is unsurpassed if not unequalled. "The Gardener's Daughter"—a love story in verse—is rivaled only by "Enoch Arden," in the author's last volume. Both are admirable in power and pathos, and have touched the universal heart as none but works of real genius ever can. His reputation was now fully established, and a place assigned to him in the front ranks of cotemporary poets.

Since 1842 he has published "The Princess, a Medley;" "In Memoriam;" "Maude, and Other Poems;" "Idyls of the King," and "Enoch Arden." "Guinevere," one of the four poems comprising the "Idyls," has been pronounced his finest effort. "Enoch Arden," though in a different way, is, we think, fully equal to it. Either would alone establish the fame of any poet.

He was appointed to the office of poet laureate on the death of Wordsworth. He receives from the crown, in addition to his salary as laureate, a pension of £200 (\$1,000). He lived rather a retired life for many years. He now resides at Farringford, in the Isle of Wight. He is truly liberal in his views, catholic in his sympathies, and Christian in his teachings; and his mind seems to be in perfect harmony with the spirit of the age in which he lives. These qualities, together with his faultless taste and his exquisite diction and rhythm, have made him a favorite with the refined, the cultivated, and the progressive wherever the English language is read.

PHRENOLOGY.

We are not sufficiently intimate with phrenological mysteries to determine the actual truth or value of what is claimed by the professors and advocates for this science, if science it be. To us it has seemed rather amusing than scientific; and yet we have never heard its pretensions effectually controverted by those who have essayed the attempt. Looking at a very beautiful cast of a head, with all its several organs defined, that we have received from Messrs. Fowler and Wells, the well-known phrenologists of this city, we wonder at the accuracy with which the various organs are located on the head, and we can not help doubting whether this may not be refining the different functions of the brain a little more than nature herself has done. He indeed has been but a poor observer who has failed to notice what is manifest in our daily intercourse with man and the brute creation—that the external conformation of the shape and the size of brain has, somehow, a relation to mental development. Breadth and depth

of the forehead, we are sure, indicate intellect; a large occiput, we feel as certain, indicates unmistakably the lower or animal qualities of being. So far, everybody believes in Phrenology. We only hesitate to believe when we see, for instance, that the superciliary ridge can be divided into as many as five mental functions, each distinct, complete in itself, and having no particular obvious connection with the others. It may be true, nevertheless; and if true, and if whatever further is assumed for Phrenology be well established, then it is not difficult to agree with Messrs. Fowler and Wells, that there is a value in the science which might greatly contribute to the welfare of society and promote individual interests by teaching men to know themselves, and to know much of others, without waiting for character to reveal itself by active demonstration. Messrs. Fowler and Wells are practical as well as theoretical phrenologists. Their operations have great extent, and while they have filled their establishment with numberless casts of the heads of all sorts of known people and unknown monkeys, books and charts, they tell men, professionally, what nature fitted them to do or to be. They furthermore publish a very ably conducted Phrenological Journal, in which those who feel interested in the subject may find much to instruct or amuse them.—*American Druggist and Chemical Gazette.*

[Our polite neighbor concedes nearly all we claim, and when we shall be able to clear up the few seeming mysteries, he will take precisely the same view which we teach. For the compliment he pays our JOURNAL, we take off our hat, make a respectful bow, and express our best thanks.]

SLEEP—ITS IMPORTANCE.—There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during sleep; if the recuperation does not equal the expenditure, the brain withers: this leads to insanity.

Thus it is that, in early English history, persons who were condemned to death by being prevented from sleeping, always died raving maniacs; thus it is, also, that those who are starved to death first become insane; the brain is not nourished, and they can not sleep. Crazy persons are poor sleepers, while good sleepers seldom become crazy. The practical inferences are these:

1st. Those who think most, who do most brain work, require most sleep.

2d. That time saved from necessary sleep is infallibly destructive to mind, body, and estate.

3d. Give yourself, your children, your servants—give all that are under you—the fullest amount of sleep they will take, by compelling them to go to bed at some regular early hour, and to rise in the morning at a stated hour, and within a fortnight, nature, with almost the regularity of the rising sun, will unloose the bonds of sleep the moment enough repose has been secured for the wants of the system.

This is the only safe and sufficient rule; and as to the question how much sleep any one requires, each must be a rule for himself; great nature will never fail to write it out to the observer under the regulations just given.

THE BEST INDIAN.

WHEN lecturing in Port Huron, on Lake Michigan, several years ago, a family of Indians came to visit us and have their characters delineated. After having made the examinations and given several charts, we invited the tribe to look at the gallery of paintings used in our lectures, which included the portraits of many distinguished North American Indian chiefs.

When they were satisfied with admiring the highly colored and ornamented pictures, we asked them which, among the forty or fifty portraits, represented the "best Indian?" Reviewing the series one by one, the head of the tribe put his finger on the picture from which the above engraving was made. We expressed our surprise at this, regarding the one pointed out quite inferior to several others, among which were Red Jacket, Black Hawk, Keokuk, Osceola, Big Thunder, Tecumseh, King Phillip, Billy Bowlegs, etc. But our son of the forest insisted that *this* was the best. We asked him to state his reasons, assuring him that Red Jacket, chief of the Senecas, had far the best brain. He shook his head, assumed a crouching attitude, and replied:

"See! big arm, big chest, big neck, and small head!"

All of which was true, and opened a new chapter to us in the reading of Indian character from an Indian's standpoint.

It is not for intellect or for high social qualities that the red men are esteemed by each other. Nor is it for invention, art, music, or for devotion, but for their power of resistance and endurance—the strength and agility of the body, and the perfection of the animal economy. How long can he go without food? As a captive, how coolly and how firmly can he die? How cruelly can he punish his foe? In short, how brave, how gamy, and how plucky is he? These are the qualities for which he is approved; and the one whose portrait we give had them all in an eminent degree.

Observe how muscular! how large the frame! how broad the shoulders! and how large the chest, neck, and all vital powers! Then see how broad the head between the ears! How narrow at Cautiousness, and how small the top-head, and how large at the base! From Individuality back, it is very short, and the whole is round as an egg with the little end up. The perceptive are large, and the reflectives moderate; the cheek-bones high; the face large and coarse; the nose long; the nostrils large; the upper lip full and stiff; the hair long and coarse; the mouth compressed, without a smile, and the chin retreating—affections wanting. But what recuperative powers! Cut the flesh, and it would heal quickly; break a limb, and it would soon mend. Exhausted by the chase, the hunt, or the fight, a little food and a night's sleep would restore him. So if diseased; abstinence, rest, a steam-bath, and nature, with a little medical jugglery, would soon put him all right, *without* swallowing sugar-coated bitter pills, cod-liver oil, or other slops sold in "large quart bottles," under whatsoever name.

His phrenology is easily read. Firmness, Self-



ESH-TA-HUM LEAH, A SIOUX CHIEF

Esteem, Destructiveness, Secretiveness, Alimentiveness, Combativeness, with the perceptive faculties—Locality, Size, Form, and Weight—especially very large; while Conscientiousness, Spirituality, Hope, Benevolence, Mirthfulness, Causality, Constructiveness, Ideality, Time, and Tune were small. Amativeness, Adhesiveness, and Philoprogenitiveness were moderate.

But little justice or mercy would be shown by such a character. He would make short work with an enemy. Appeals for sympathy to such a head would be answered with a scalping-knife or a tomahawk. His sport would consist in tying his victim to a tree or a post, to see how near to his head he could throw his hatchet without hitting the nose! and finally to transfix the poor helpless victim to the tree with a powerful blow of his tomahawk.

It has since been our privilege to hunt, fish, and camp with these braves of the forest—vulgarly called "red skins"—and we have studied their manners, customs, and habits to our heart's content. Romance has clothed them with some attractions; but for the most part their modes of life are totally incompatible with anything like civilization. They are—like the partridge—untamable. It is true there is a marked difference among the various tribes. And some of them, including most of the half-breeds, come into civilized life. But a full-grown or middle-aged savage refuses to adopt the onerous mode of "working for a living."

Among the more docile and industrious Indians whom we have met, we may name the Penobscots of Maine; the Senecas, Mohawks, and Oneidas of New York; the Tuscaroras and Miamis of Ohio; the Hurons of Michigan; the Sacs and Foxes, Winnebagoes and Chippewas, of Wisconsin; the Choctaws and the Delawares.

But the Seminoles of Florida, the Cherokees of Alabama, the Sioux of Minnesota, the Blackfeet, Snakes, Osages, Kaws, Apaches, Comanches, Navajoes, Kickapoos, Pawnees, the Crows, etc., are lazy, indolent, quarrelsome, thievish, barbarous tribes, who rob and murder each other for the very love of it. This *may* be the course Providence has taken to wipe out these apparently useless barbarians. Let us not make their condition worse by selling them "fire-water" and fire-arms, but what we can to civilize and Christianize them, so that the exit of the remnants from this world may be peaceful and happy.

VAGARIES OF SELF-ESTEEM.

THE London *Saturday Review* exhibits the difference between the English and Continental people in their respective passions for displaying peculiar dresses or uniforms. In England, the officer, the clergyman, the class man of any sort, doffs his professional clothes and hides himself in common garb the moment he is off duty, while on the Continent everybody who has one displays his peculiar uniform on every and all

occasions. The cause, says the *Saturday Review*, lies deep in the peculiarities of the national character. The self-esteem common to all human beings takes in Englishmen a form strangely different from that which it exhibits in every other European race. It is more mature and more self-conscious, and therefore more disciplined and more concealed. The self-esteem of most foreigners is the self-esteem of children. They are vain out of the abundance of their hearts, and they make no attempt to impede its issue from their mouths. They do not fear moral nakedness. They are perfectly satisfied to lay bare to every spectator the workings of the vanity by which their conduct is guided, and which causes them vexation or rejoicing. But an Englishman's self-esteem is a more self-reflective and vigilant quality. It knows its own nakedness, and is very much ashamed. Desiring above all things to be really conspicuous, he is sensitively afraid of the suspicion that he is trying to be so.

[It is the larger Approbativeness of the Continental people which gives them such love for display, and not Self-Esteem. The well-bred Englishman is dignified and distant, while the well-bred Frenchman is polite and familiar. The one feeds you on roast-beef and plum-pudding; the other on highly-flavored soups, and other light substances. The one seems cool at first, but warms up on further acquaintance. The other is cordial at first, but becomes indifferent. The writer in the *Review* has touched on existing differences without giving the real causes. A knowledge of Phrenology, which that writer probably does not possess, is essential to a complete statement.—Ed. A. P. J.]

THE young lady that kept her word has found it very useful.

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless fevered sight;
Lovely, but solemn it arose,
Unfolding what no more might close.—*Mrs. Hemans.*

CLEAR-SEEING. WESLEY AND SWEDENBORG.

THE French word *clairvoyance*, adopted into the English language, and now fully naturalized among us, signifies literally *clear-sightedness*. In its technical or more restricted sense, it signifies a power possessed by persons in a mesmeric or other abnormal state of discerning objects not within the reach of the natural sight, or otherwise appreciable by the senses.

Of the reality of this power, no candid person, who will take the trouble to investigate the subject, need for a day remain in doubt. That those gifted with it are sometimes deceived, and, in their turn, deceivers, is equally susceptible of proof. No faculty is always in full vigor, no intellectual discernment is always perfectly trustworthy, and it is with clairvoyance as with all others. The faculty is often unsteady, and much nonsense may be mixed up with real clairvoyance; so we need to be on our guard, and to make good use of our own senses and reason in all cases of alleged clear-seeing.

We quote here two or three remarkable cases, which rest on too high authority to be called in question. More recent instances will be given in future numbers.

JOHN WESLEY ON CLAIRVOYANCE.

The celebrated John Wesley has preserved for our benefit the following interesting and wonderful relations. The first account is from his journal, under date of July, 1761.

"About one, I preached at Bramley, where Jonas Rushford, about fourteen years old, gave me the following relation: 'About this time last year, I was desired by two of our neighbors to go with them to Mr. Crowther's, at Skipton, who would not speak to them, about a man that had been missing twenty weeks, but bid them bring a boy twelve or thirteen years old. When we came in he stood reading a book. He put me into a bed, with a looking-glass in my hand, and covered me all over. Then he asked me whom I had a mind to see, and I said 'My mother.' I presently saw her with a lock of wool in her hand, standing just in the place and the clothes she was in, as she told me afterward. Then he bid me look again for the man that was missing, who was one of our neighbors; and I looked and saw him riding toward Idle; but he was very drunk: and he stopped at the ale-house and drank two pints more; and he pulled out a guinea to change. Two men stood by, a big man and a little man, and they went on before him and got two hedge-stakes. And when he came up, on Windhill Common, at the top of the hill, they pulled him off his horse, and killed him, and threw him into a coal pit. And I saw it all as plainly as if I were close to them; and if I saw the men I should know them again. We went back to Bradford that night, and the next day I went with our neighbors, and showed them

the spot where he was killed, and the pit into which he was thrown. And a man went down and brought him up; and it was as I had told them, his handkerchief was tied about his mouth, and fastened behind his neck.'"

On which Mr. Wesley makes this remark: "Is it improbable only, or flatly impossible, when all the circumstances are considered, that this should all be pure fiction? They that can believe this, may believe a man's getting into a bottle."

[The great similarity of the method resorted to in this case to those of the Egyptian conjurers or magicians—that is, in using the looking-glass, and requiring a young boy (the "virgin eye") to operate on, is worthy of remark.]

The following is an extract from Mr. Wesley's Works, vol. x., p. 163.

"A little before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation. I knew not what judgment to form of this; but waited till John Haime should come over, of whose veracity I could no more doubt than of his understanding. The account he gave was this:

"Jonathan Pyrah was a member of our society in Flanders. I knew him some years, and knew him to be a man of unblamable character. One day he was summoned to appear before the board of General Officers. One of them said, 'What is this which we hear of you? We hear you are turned prophet, and that you foretell the downfall of the bloody house of Bourbon, and the haughty house of Austria. We should be glad if you were a real prophet, and if your prophecies came true. But what sign do you give to convince us you are so, and that your predictions will come to pass?' He readily answered: 'Gentlemen, I give you a sign. Tomorrow, at twelve o'clock, you shall have such a storm of thunder and lightning as you never had before since you came into Flanders. I give you a second sign: as little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French within three days. I give you a third sign: I shall be ordered to advance in the first line. If I am a false prophet I shall be shot dead at the first discharge. But if I am a true prophet I shall only receive a musket-ball in the calf of my left leg.' At twelve the next day there was such thunder and lightning as they never had before in Flanders. On the third day, contrary to all expectation, was the general battle of Fontenoy. He was ordered to advance in the first line, and at the very first discharge he received a musket-ball in the calf of his left leg."

To which account by Haime, Mr. Wesley adds: "And yet all this profited him nothing, either for temporal or eternal happiness. When the war was over he returned to England; but the story was got before him, in consequence of which he was sent for by the Countess of St—s, and several other persons of quality, who were desirous to receive so surprising an account from his own mouth. He could not bear so much honor. It quite turned his brain. In a little time he ran stark mad. And so he continues to

this day, being still as I apprehend on Wilsey Moorside, within a few miles of Leeds."

[This instance of prevision is almost equal to the celebrated prophecy of Cazotte. Mr. Wesley's account of Pyrah's becoming insane seems clearly to point to a diseased brain, as, not the result (as Mr. Wesley fancied) of the seer's honors in England, but the cause of his clairvoyant state.]

SWEDENBORG'S CLAIRVOYANCE.

The following relation concerning Swedenborg's clairvoyant knowledge of the great fire at Stockholm, is from the pen of the celebrated Emanuel Kant:

"But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1769, when M. de Swedenborg, toward the end of February, on Saturday, at four o'clock P. M., arrived at Gottenburg from England, Mr. William Costel invited him to his house, together with a party of fifteen persons. About six o'clock M. de Swedenborg went out, and after a short interval returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sudermalm (Gottenburg is about three hundred miles from Stockholm), and that it was spreading very fast. He was restless and went out often: he said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished the third door from my house.' This news occasioned great commotion through the whole city, and particularly among the company in which he was. It was announced to the Governor the same evening. On the Sunday morning Swedenborg was sent for by the Governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it had ceased, and how long it had continued. On the same day the news was spread through the city, and, as the Governor had thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster.

"On the Monday evening a messenger arrived at Gottenburg, who was dispatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On the Tuesday morning, the royal courier arrived at the Governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given immediately after it had ceased, for the fire was extinguished at eight o'clock.

"What can be brought forward against the authenticity of this occurrence? My friend, who wrote this to me, has not only examined the circumstances of this extraordinary case at Stockholm, but also about two months ago, at Gottenburg, where he was acquainted with the most respectable houses, and where he could obtain the most authentic and complete information; as the greatest part of the inhabitants who are still alive were witnesses to the memorable occurrence."

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim.*

THE GIPSIES.

EXCEPTING the Jews, no people have ever shown such tenacity of race as the gipsies. A Hindoo tribe of Aryan race originally, perhaps of nomadic and plundering habits in their provinces on the Indus, and forced out into Europe and Asia in the early part of the fifteenth century, they have encamped or settled in almost every country of Europe, without scarcely ever changing the pure current of their Hindoo blood. Whether in the mountain villages of Norway, or on the puszta of Hungary, or in rural England, or among the wild mountains of Spain; whether under the burning heat of Africa, or on the plateaus of Asia, in Egypt, Persia, or India, the gipsy is substantially the same; with a similar physique, with the same language, only dialectically different, and with the ineradicable habits of the plundering nomad in him. Sometimes enslaved, always scorned, the victim of legislation through more than 300 years, driven from country to country, incessantly urged by the influences of civilization and by the ministers of religion—yet always, in all countries and for four centuries, the same—a vagrant, a jockey, a cheat, and a heathen and stranger to each people and country. The civilization, the science, and the Christianity of modern times have done almost nothing for him. A few exceptions to this general character of the race are found in Russia, where individual gipsies have become wealthy; but in most countries they seldom engage in any pursuit of mechanics or agriculture. The only mechanical branch in which they are ever proficient is the smith's; and in Persia they have become celebrated as workers in gold and silver. While other races become absorbed in the powerful races, or mingle in endless variety with the peoples in contact with them, or die out and pass away, this Indian tribe keeps itself unmingled and preserves its savage vitality. Such a tenacity, both of race and of barbarian habits, seems hardly characteristic of the Aryan family, and would remind one more of the peculiar traits of the Semites. In many countries they have been supposed to be Egyptians, and their name in English, French, Spanish, and Hungarian points to this belief. Most other nations have given them a name in some way connected with that of a Hindoo robber-tribe on the Indus, from which they are supposed to be descended—"Tschingani."

CORRECT YOUR ERRORS.—People say they shell peas, when they unshell them; that they husk corn when they unhusk it; that they dust the furniture when they undust it, or take the dust from it; that they skin a calf when they unskin it; and that they scale fishes when they unscale them. I have heard many men say that they were going to weed their gardens, when I thought their gardens were weedy enough already.



WOMAN AND CHILD OF ESPIRITU SANTO.

PACIFIC ISLANDERS.

On the 26th of April, 1806, Pedro Fernandez de Quiros, a Portuguese navigator in the service of Spain, discovered land which he took to be a continent, and to which he gave the name of Tierra Austral del Espiritu Santo.

"Bougainville and Cook, who arrived here a century and a half afterward, thought themselves justified, by acquiring the certitude that it was a group of islands and not a continent, in christening them anew—Bougainville naming them *les Grandes Cyclades*, and Cook the *New Hebrides*."

"Quiros has left an admirable picture of this fertile and delightful spot. 'The rivers Jordan and Salvador,' he says, 'give no small beauty to their shores, for they are full of odoriferous flowers and plants. Pleasant and agreeable groves front the sea in every part: we mounted to the tops of mountains and perceived fertile valleys and rivers winding among green meadows. The whole is a country which, without doubt, has the advantage over those of America, and the best of the European will be well if it is equal. It is plenteous of various and delicious fruits, potatoes, yams, plantains, oranges, limes, sweet basil, nutmegs, and ebony, all of which, without the help of sickle, plow, or other artifice, it yields in every season. There are also cattle, birds of many kinds and of charming notes, honey-bees, parrots, doves, and partridges. The houses wherein the Indians live are thatched and low, and they of a black complexion. There are earthquakes—sign of a mainland.' The Spaniards found it impossible to make peace with the natives, and the few days which they spent there were passed in wrangling and bloodshed."

WOMAN IN DAHOMY.—Captain Burton, in a paper on Dahomey, read before the British Association, says:

"There are two ethnological particulars in Dahomey which require notice—the corporeal duality of the king, and the precedence of women over men. The monarch is double, two kings in

one. The king has two courts, masculine and feminine, and the high officers in both courts correspond in name and dignity. . . . The fighting women are not *de facto* married to the king, but it may take place at his discretion. The amazons affect male attire, especially when in uniform. There is nothing savage or terrible in their appearance. When young, they are compelled to dance, to take violent exercise, which renders them somewhat lean." As they advance in years they become fat.

MIGRATIONS OF MAN.—In opposition to the common opinion that extensive migrations took place in primitive times, Mr. J. Crawford maintained, before the British Association, that "to undertake migrations even on a very moderate scale, a people must have made a considerable advance in civilization. They must have learned to produce some kind of food capable of being stored, to serve them on a long journey, and must have attained some skill in fabricating and using weapons of offense and defense. The earliest

authentic records of emigrating are those of the Greeks, and were all by sea, requiring a provision of sea-stock, ships, and some nautical experience. There is no example of a people, considerable in number and tolerably civilized, wholly and voluntarily abandoning the country of their fathers, or even of a whole people being driven to do so by a conqueror. The early migrations of the Malays bear a tolerably close resemblance to those of the Greeks; but when these migrations were undertaken, the Malays had acquired a certain measure of civilization."

OUR ANTIQUITIES.—A number of interesting Indian relics have recently been brought to light by excavations in Dorchester, Mass., near Mount Pleasant. Dr. Hebbard pronounces them Indian skeletons, as the formation of the skulls indicate *great firmness and destructiveness*, and many of the bones give unmistakable evidence of large frames and great strength. Several beads, knives, pine-tree shillings, an arrow, and other rare relics, were among the remains, which will no doubt be inspected with avidity.—*Christian Advocate.*

DISEASE IN THE WHITES AND BLACKS.—In the various departments of the South are a number of regiments of colored troops, and it is stated by Dr. Gross, in the *American Medical Times*, that it is a well-ascertained fact that they are more liable to disease, and that the mortality is greater than among the white regiments. They rarely ever recover from a severe wound, and when attacked by disease they seem to care but little for life, and die in spite of all remedies and attention. These facts are particularly true of the North Carolina and South Carolina colored soldiers, the sick reports of which are fifty per cent. larger than those of the white troops; and I find, on referring to my notes, that there were, during the months of November and December, thirty-eight deaths from disease in thirteen regiments, three of which were colored. The latter lost seventeen men of the thirty-eight. The colored troops recruited in the Northern States do not suffer to the same degree.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Osborne.*

COLD FEET—HOT HEAD, AND HOW TO REGULATE THEM.

ACTION is life; inaction is death. Life, in the human body, is warm. Death is cold. Vigorous bodily action causes the blood to circulate throughout every part of the body. The want of action causes it, so to speak, to stand still. The blood goes most freely to those parts of the body or brain most exercised. If we swing the sledge-hammer, like the blacksmith, or climb the ropes like the sailor, we get large and strong arms and hands. If we row a boat or swing the scythe, it is the same. But if we use the brain chiefly to the exclusion of the muscles, we may have more active minds but weaker bodies. The better condition in which the entire being—body and brain—is symmetrically developed, requires the harmonious exercise of all the parts, in which case there will be a happy equilibrium, with no excess, no deficiency—no hot headache, no cold feet. Headache is usually caused by a pressure of blood on the brain; cold feet by a limited circulation of blood in those extremities.

There is an old adage which says: "Keep the feet warm and the head cool," which was, no doubt, intended to counteract a tendency the other way. Certain it is that those who suffer with hot heads usually have cold feet.

One cause of cold feet is, wearing tight garters, which interrupt the free circulation of the blood. Another is, the wearing of tight stockings and tight shoes. Still another cause is, using the lower limbs so little that there is not enough blood in circulation in those parts to keep them warm.

HOW TO KEEP THE FEET WARM.—1st. Wear loose stockings, fastened to the drawers with buttons and loops—not with strings or garters. Wear easy, well-fitting leather shoes—such as are made on the Plumer Last, with soles not too thick nor too thin—such as will turn water and keep the feet dry.

2d. Should this not suffice, take a brisk walk, a dance, or a trot—all in your own room, if you must, or swing the feet, one at a time, backward and forward, hard as you can for five or ten minutes, and you will soon pump the warm blood into them.

3d. On retiring at night, take the feet in hand one at a time, and give them a thorough rubbing, wringing, and squeezing. Continue this till they cry enough, when you may go to bed with warm feet. Repeat this exercise after washing all over in cold water, before dressing in the morning, adding a vigorous spitting of the feet with the naked hand.

4th. Never retire with cold feet. Manage somehow to get them warm. If too ill to go through the exercises, as above, fill a quart bottle with warm or hot water, and place it at the feet in the bed. Better do this than lie awake and suffer, for there will be no sleeping till the feet get warm.

5th. Keep away from the fire, the furnace, and the stove as much as possible, and obtain the necessary warmth by proper clothing and the necessary exercise. This will draw the blood from the brain, send it to the lower limbs, keep your feet warm, and, in most cases, prevent the headache.

6th. Bathing. We consider it not only essential to health, but a real luxury, to take a daily bath. Not a shower, a douche, a plunge, nor a souse, but simply a quick and gentle hand-bath; and a pint of soft cold water, in a dish or a basin, is enough—the face, neck, arms, shoulders, and chest first. Then wipe dry with a soft towel. Then wash the body and the lower limbs—simply wetting the skin is enough. Take another towel and wipe dry; then serve the feet in the same way. After this, with the hand, rub the entire surface briskly till the skin comes to a glow. The entire process should not exceed five minutes. Then dress, and you are ready for a short walk, or for breakfast. The gymnastic exercises which this practice gives is equivalent to so much hard though pleasant work; and when accustomed to it, no one would willingly forego the luxury. Timid and tender persons will shrink from the thought of touching cold water—but they will sit all day over a hot stove, shivering and suffering for the want of this very thing. A little resolution to start would give them courage to go through. It would also prepare them for other duties, and fortify them against "taking cold" when they go out, and of resisting disease when attending in the sick-room.

Headache is sometimes caused by over-eating, producing a foul stomach, impairing digestion, and clogging up the system. The remedy for this is abstinence and a Turkish bath; or let "Dr. Diet, Dr. Quiet, and Dr. Merryman" prescribe a period of rest for both body and brain.

In conclusion, keep the bowels open and free by proper diet, the skin clean and the pores open by proper bathing, the feet warm by being properly clad, by exercise, and the free circulation of blood; and the head cool, free from aches and pains, by keeping other parts in action and in health.

BAD SMELLS, HOW TO PREVENT THEM.

DIRTY persons—those who never wash—always smell badly. Some can be "smelled" a mile off, or less; it is a misfortune and a source of very great annoyance to the refined and sensitive. It may in a measure be "born" with some; with others it is the result of a neglect of personal cleanliness. There is a peculiar odor emanating from the feet which is always the result of uncleanliness, which daily washings would entirely remove.

A specific odor escapes every one, and is peculiar to individuals; the dog knows it, and by it follows his master through any crowd of human beings, and never makes a mistake. A man's organ of smell is not thus acutely developed; still there are persons whose peculiar penetrating odor is readily recognized. This does not come from the "sweat" of the person, as no such odor issues from the hands, but from the arm-pits and other parts kept covered by the clothing, so that the air can not penetrate; nor is the application of soap and water too frequently applied. When the sweat remains in contact with the skin, it undergoes a chemical change, and it is this which disengages the peculiarly disagreeable odor, as to the feet particularly; thus the chemical formation is a kind of fetid fat, which is absorbed into the pores of the leather, and there it is detained with fresh additions daily, for weeks and months, with increasing rancidity, as the smell of any old boot or shoe will demonstrate.

Some persons wear stockings without change

from the time they are first put on till worn out. Very many do not wash their feet oftener than once a month; only a few as often as once a week, and still less daily. The feet ought to be washed every morning before dressing, and no stocking, boot, or shoe should be put on a second time till it has a thorough ventilating, at least by those who have an ambition to be and feel as sweet and clean as a dew-drop on the rose of summer. "Cleanliness is next to godliness."

HEALTH CONVENTION.

YESTERDAY morning, the Health Convention opened its proceedings at Hope Chapel, New York, this being the fourth session of the World's Health Association. The morning was devoted to the organization of the Convention, with Prof. R. T. Trall in the chair; and addresses were delivered by the Professor, and by Mrs. Harmond, of Illinois.

A lecture by Mr. S. R. Wells, of the firm of Fowler & Wells, was in the order of the evening exercises, and though the night was stormy, a very fair audience was in attendance to hear him. After a few introductory remarks by the President, upon the objects of the Convention, and some excellent music, both vocal and instrumental, by Prof. Jas. G. Clark, the lecturer,

Mr. WELLS, was introduced, and mentioned, prefatorily, the gradual but increasing growth of the hydropathic treatment. "A sound mind in a sound body," said he, is the true motto. It is impossible to have a sound mind in an unsound body, and the idea that some people entertain, as Hannah More is reported to have done, that we are in a better spiritual condition when somewhat broken down by disease, is necessarily fallacious. The speaker was of the opinion that a sound mind and a sound body would enable the former to operate with greater vigor and freedom than under other circumstances. Inasmuch as mind is superior to matter, he claimed that mind precedes and gives shape to the physical organization. The mother is mind for the unborn child; she is also mind for the child for a series of years; and as is the mind of the mother, so will be the mind, disposition, and phrenological organization of the child. If she is timid and anxious, or glad and encouraged, so will be the child. The mind is formed before; and the body is formed by the mind. The shape of the brain is also formed by the mind. Thus, when we employ our faculties in any particular exercise, as that of music, or mechanism, we become expert, and the faculties most employed are developed by the exercise in which they are disciplined. It does not follow that because a person is born with certain developments or mental inclinations that they must control his future life. A man is a thief because he encourages this spirit. He yields to the evil inclination, and perverts his faculties. We are not fated, except as to where and under what circumstances we may be born. We are at liberty to exercise our faculties as we please, and are accountable only for the right use of those we possess. It is possible for those who are fairly organized to better their condition as they proceed through life. The effects of the mind on the body are perfectly established, as is evidenced by the frequent instances on record of the power exerted by the imagination, sometimes to the extent of causing death. The lecturer said that the best way to acquire a perfect control over ourselves was through the moral faculties and an abiding faith in Providence; and then discussed the effects exerted upon the mental and physical man by his habits of life, his occupation or vocation, and thought that if the Southern people had never drank whisky or used tobacco, there never would have been a rebellion. Mr. Wells illustrated his discourse as he proceeded, and concluded by still further developing his doctrine of the influence of the mind over the body in the preservation of health. He was listened to with marked attention throughout.—*N. Y. Tribune, 16th Nov.*

THE WOLF-MAN OF SEETAPORE.

[THE following communications will tell their own story. Our thanks are due to Rev. Mr. Hicks and Dr. Dixon for the privilege of publishing the interesting and truly wonderful account of the wolf-man here presented. The narrative forms an appropriate sequel to our paper on "Wild Men and Beast Children," published in the PHRENOLOGICAL JOURNAL for January, 1864.]

MY DEAR MR. WELLS:—I send you the description of the Wolf-Man of Seetapore, just as received from my brother-in-law the Rev. W. W. Hicks. I have added nothing to it, simply because I have nothing to say; the fact is well known that the fiercest animals have shown the strongest affection for the young of other creatures they have seized and carried to their young as prey; such instances are constantly occurring. How this creature escaped destruction by the animals for so many years in the jungles of India is remarkable. Mr. Hicks was late a missionary to India, and his veracity as to the facts admits of no question. The man seems a second edition of Casper Hauser. Very truly yours, EDWARD H. DIXON, M.D.

MY DEAR DOCTOR:—I have not forgotten our many conversations upon the strange freaks and fancies of mother nature; and especially concerning the unaccountable sympathy which has been known to flow from the savage brute toward the helpless human in his power.

You gentlemen, who have spent so many years in the study and teaching of Physiology and the laws of life, have inconceivable advantages over such poor plodders as myself, who may only conjecture what *might* be, from what we see. But, I think, you rather gave up looking for an explanation of certain anomalies that came to our minds during our several conversations. I hope you will gratify some of us by publishing many of those views you were kind enough to give us in conversation, upon some of these unsettled questions.

As I am under promise to furnish you with a written description of the Wolf-Man of Seetapore, I hasten to redeem it.

DESCRIPTION.

It was while we were sojourning in the province of Oudh—India—in a place called Seetapore, that there swaggered up to the bungalow, one day, a *Hindoo* with very strange features and awkward manners.

His jaws and hands were both in motion, and he evidently desired a favor. I went out to him and tried, but could get nothing from him but wild guttural sounds and frightful gestures and grimaces. He was not dumb, but no man could interpret his language. It was not human language—it evidently belonged to the lower order of beings. He was a pitiable object to behold.

In height, about five feet.

Head, compressed, or suppressed at the top, and quite round. Hair growing within two inches of the brow.

Ears, large, and looking as though they had been stretched.

Eyes, black—very large, with a disposition to turn up, and could roll in all directions without

giving pain, and were evidently very keen-sighted. They were very healthy-looking, and when in a fit of anger glowed and flashed like a very demon's.

Face and whole countenances small and chubby. Under jaw, broad and round, being very strong.

Teeth, large and quite even and regular, resembling the front teeth of a horse. The upper set were very much worn, especially the front few, displaying when the mouth was closed a round aperture or entrance, indicating that he had *tugged* for his life long after infancy.

Thorax, very largely developed, with prominent collar bone, and strong.

Hips, thrown back in a very unsightly manner, which prevented him from walking very erect. They were very large also, and as he wore nothing but a slight cloth about his loins, plainly proved to every one that he had never learned to walk upon his feet.

Legs, were *bowed* from the hip-joint to the ankle.

Gait, too awkward for description. All could see that it required the exercise of both will and muscle to walk erect.

Feet, not very large, but most singularly shaped. The toes were naturally formed, but were turned far outward, the outer part of the great toe being very hard and rough.

Hands, also presented a similar appearance, the fingers reminding you of claws.

I frequently succeeded in getting him to run on all-fours, and he could distance me in the shortest time. He seemed to have a good memory, and was grateful for kindness. He evidently knew that a wolf had raised him, and delighted to show by strange actions their mode of life. He would show his teeth like a wolf, growl like a wolf, and put the wolf into his face and eyes, and dash off on all-fours, quite elated with his performances. When required, he would show us, by signs, how he used to be treated. Seizing himself with one hand by the throat he would lustily box his ears with the other, until his howls would make you tremble and fancy a wolf was at your heels. There was no mistaking the animal training of the poor fellow. He would pick his food out of the dust and eat it without a sign of human taste. In short, he could act like a wolf, howl like a wolf, run like a wolf, eat like a wolf, and looked like a wolf. He shunned society, and feared a white face. He was not crazy.

HISTORY.

He was carried away from one of the villages near Seetapore, by a wolf, when an infant. Chase was given, but without success. Years passed by, and the occurrence died out of the minds of the people, for such a thing was not new; wolves are constantly carrying off children; watches are kept to prevent these incursions. He was rescued by one of H. B. Majesty's officers under the following circumstances.

This gentleman—whose name I did not learn—was out in the jungle hunting, and started a pack of wolves. Being well mounted, he gave chase. This human wolf attracted his attention, and after much strategy and rapid riding, he succeeded in cutting off the retreat and escape of the nondescript animal; seeing himself confronted by a man, he prostrated himself before him, and with difficulty was driven by threats to the settlement,

He was shortly afterward claimed by friends who had supposed him long since dead; he has now, if living, been several years in Seetapore. These are the main facts, as related to me by natives who claimed to be conversant with the whole affair, and some of them were the friends of the rescued man. He also communicated to me, by signs, the whole story wonderfully embellished by his actions. His excitement knew no bounds when he entered into a description of the chase between himself and the officer. Running and leaping, growling, and gnashing his teeth, he would show how he defended himself; and then, suddenly coming up to me as the supposed officer, he would throw up his hands and sink to the ground in token of submission. During all this his face would undergo strange twitchings and his body gyrate in a manner painful to behold. He was the most eloquent beast I ever saw.

I think I could have brought him to this country with me, for he was easily attached by kindness, and feeding from the hand. He would prove a curiosity and a wonderful study to all professional men.

You may make any use you please with this story. It is not written for the press, but for you. I simply give you the facts that you may put them into a presentable shape for the public, with your own views upon the affair.

The whole story might make a rich counterpart to the nursery story of the "Red Riding Hood," giving the wolf the benefit of a better and more lovable nature than appears there. I am, dear Doctor, yours truly, W. W. HICKS.

TRUE PROSPERITY.

You talk of the prosperity of your city. I know but one true prosperity. Does the human soul grow and prosper here? Do not point me to your thronged streets. I ask, who throng them? Is it a low-minded, self-seeking, gold-worshipping, man-despising crowd which I see rushing through them? Do I meet in them under the female form the gaily-decked prostitute, or the idle, wasteful, aimless woman of fashion? Do I meet the young man, showing off his pretty person as the perfection of nature's works, wasting his golden hours in dissipation and sloth, and bearing in his countenance the gaze of the profligate? Do I meet a grasping multitude, seeking to thrive by concealments and fraud? An anxious multitude, driven by fear of want to doubtful means of gain? An unfeeling multitude, caring nothing for others, if they may themselves prosper and enjoy? In the neighborhood of your comfortable and splendid dwellings are there abodes of aqualid misery or reckless crime, of bestial intemperance or half-famished children, of profaneness, dissoluteness, or temptations for thoughtless youth? And are these multiplying with your prosperity and outstripping and neutralizing the influences of truth and virtue? Then your prosperity is a vain show. Its true use is to make a better people. The glory and happiness of a city consist not in the number, but the character of its population. Of all the fine arts in a city, the grandest is the art of forming noble specimens of humanity. The costliest productions of our manufacturers are cheap compared with a wise and good human being. A city which should practically adopt the principle that a man is worth more than wealth or show, would place itself at the head of the cities. A city in which men should be trained worthy of the name would become the metropolis of the earth.—Dr. Channing.



"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

PHYSIOGNOMY.

GREAT WARRIORS OF THE WORLD.

We have here grouped together portraits of the most noted military men of various nations and of all ages. These are typical personages—men who truly represent their class—and it hardly needed the emblematic sword to indicate the warrior in any one of them. They bear about with them, on their faces, the signs of their profession and their rank. The traits of character which they all possessed in common, and without which they would not have been great warriors, are deeply and clearly impressed upon their features. Here we behold the signs of sound health, and that ample physical vigor which must lie at the foundation of true greatness in every department of human effort; the tireless energy which no obstacles can withstand; the ceaseless activity which is never behind time in striking a blow; the steady coolness and presence of mind which is prepared for every emergency; and the indomitable "pluck" which shrinks from no danger and can face unmoved the cannon's mouth. These qualities made them good fighters. To be also the great commanders—the able and successful generals—which they were, they needed large, well-proportioned brains, and their magnificent heads show that they were none of them lacking in mental endowment.

Looking at the above faces somewhat in detail, we shall observe the following characteristics as common to them all:

1. **BROADNESS OF HEAD** just above and backward from the ears. This indicates a large development of Combativeness and Destructiveness, which give the courage and energy essential to the warrior. Alimentiveness, Secretiveness, and the animal propensities generally are also largely developed.

2. **STRONG JAWS.**—Corresponding with the broad base of the brain we observe in all of them massive jaws and a large and prominent chin, indications of a powerful osseous system, a strong circulation, and a large cerebellum. Observe these signs in Caesar, Napoleon, Wellington, and Scott particularly.

3. **A WIDE, RATHER STRAIGHT, AND VERY FIRM MOUTH,** indicative of the masculine executiveness and energy which has its seat in Destructiveness, and allies man to the carnivora.

4. **PROMINENT TEMPLES** are physiologically the necessary accompaniments of large jaws, and are observable in all these portraits.

5. **A LARGE NOSE.**—The nose is strong and prominent in all great warriors, and generally either Roman or Jewish in form. Observe this feature particularly in Caesar, Charles XII., Wellington, and Scott.

6. **LOWERING EYEBROWS.**—A certain drawing down of the eyebrows, especially at the inner corners next the nose, and one or more horizontal lines across the nose at the root, may be observed in correct portraits of all great commanders and other persons habituated to the exercise of authority. The first-named trait is noticeable in most of these faces, but the last has been disregarded by the artist in our designs.

7. **AN INTELLECTUAL FOREHEAD.**—The executive abilities indicated in the base of the brain and the facial signs we have noted, were directed, in all

these men, by the strong, clear intellect, the signs of which are so evident to the phrenologist in the well-developed if not massive foreheads of all these men. Look at the heads of Cromwell, Frederick the Great, and Napoleon! What an expanse of forehead! What a reach of mind! What planning talent! Can we wonder that these men were conquerors in many grand campaigns?*

ARE WE DETERIORATING?

THERE is a tendency perhaps in city life to diminish the size of the human form (increasing, however, the fineness of fiber and improving the quality), but there is no foundation for the very common belief that man has deteriorated from earlier ages. The *Scottish Guardian* says:

It is a very common opinion that in the early ages of the world men in general possessed superior physical proportions, and were of a greater size than they are at present, and this notion of diminished stature and strength seems to have been just as prevalent in ancient times as at the present. Pliny observes of the human height, that "the whole race of mankind is daily becoming smaller,"—an alarming prospect if it had been true. Homer more than once makes a very disparaging comparison between his own degenerated cotemporaries and the heroes of the Trojan war. But all the facts of the circumstances which can be brought forward on this subject tend to convince us that the human form has not degenerated, and that men of the present age are of the same stature as in the beginning of the world. In the first place, though we read both in sacred and profane history of giants, yet they were, at the time when they lived, esteemed as wonders, and far above the ordinary proportions of mankind. All the remains of the human body (as bones, and particularly the teeth) which have been found unchanged in the most ancient urns and burial-places demonstrate this point clearly. The oldest coffin is in the great pyramid of Egypt, and Mr. Greaves observes that this sarcophagus hardly exceeds the size of our ordinary coffins, being scarcely six feet and a half long. From looking also at the height of mummies which have been brought to this country, we must conclude that those who inhabited Egypt two or three thousand years ago were not superior in size to the present inhabitants of that country. Lastly, all the facts which we can collect from ancient works of art, from armor, as helmets and breastplates, or from buildings designed for the abode and accommodation of men, concur in strengthening the proofs against any decay in nature. That man is not degenerated in stature in consequence of the effects of civilization is clear, because the inhabitants of savage countries, as the natives of America, Africa, Australia, or the South Sea Islands, do not exceed us in size.

PATIENCE.—Nothing teaches patience like a garden. You may go around and watch the opening bud from day to day, but it takes its own time, and you can not urge it on faster than it will.

HABIT.—That tree which you see yonder, when very young was bent down to the earth and imbedded there; but shot up again, and now you see it is forever deformed. The sun may shine, the rain and dew may fall, but the tree will never be straight. So it is with bad habits, when once fixed—they are hard things to root out.

* Biographical notices will be given of each, in connection with their characters, in our forthcoming work on *Physiognomy*, of which the above is but one of many similar illustrations.

CONTRASTS.

THAT there are marked differences in the physiognomies of different persons is self-evident; and yet all human beings are *somehow* alike. Each—white, black, and red—has precisely the same number of organs of body and brain. The difference is in *quality*, in *size*, and in *degree of development*. The Creator bestowed the same number of organs and faculties on Miss Fury that he



PRINCESS ALEXANDRA.

did on Miss Nightingale. Nor has the beautiful Princess Alexandra any more bones, muscles, or nerves than the plain, good-natured, uncultured Miss Muggins. Each one sees with two eyes, hears with two ears, and walks on two feet. Each has appetite, and lives on the food she eats. Each has affections; love for the young, love of home, love of friends, and—if properly married—



FLORENCE NIGHTINGALE.

they would, no doubt, have love for their husbands. The points for the physiologist, phrenologist, and physiognomist to decide is the natural disposition of each, and wherein they differ. He observes the temperaments; the forms of body; learns what parts of body and brain predominate; judges of the degree of culture each has received, compares the quality of one with that of the other, and draws the lines of demarkation. Both are loving; both are kindly;

TO CORRECT A BAD BREATH.—R.—Epsom salts 1 drachm, tincture of colombia 2 drachms, infusion of roses 1½ ounces. Mix—to be taken once or twice a week before breakfast.—*The papers*.

Nonsense. As well take an injection for the toothache. We should leave out the salts and the tincture, and substitute a good dentist, a little fine soap, soft water, and a good tooth-brush. We should then carefully avoid overloading the stomach; eat plain and simple food; exercise daily in the open air; keep the pores of the skin

both are cautious. One is bright, intellectual, and spiritual, the other is opaque, dull, sensual. Of Florence and Fury it may easily be seen that one is developed in the upper story, the other in the basement. And one would be governed by high moral principles, the other by the lower or animal passions; one is a natural friend and philanthropist; the other is at war with and antagonistic to all that oppose; one is forgiving, the other is vindictive; one is by sympathy attracted toward the heavenly and the good; the



SALLY MUGGINS.

other is of the earth, earthy, seeking its chief pleasure from things physical and animal; one has reasoning intellect to comprehend causes and relations; the other, with simple instinct, knows what it sees and feels, but can not think clearly beyond the reach of the senses; one is esthetical and refined; the other is gross in taste, and sees no beauty in that which can not be eaten or used



MISS FURY.

for the gratification of the bodily appetites or passions. The two are as wide apart as are the wild crab apple and the imperial pippin; one is refined by the culture inherited from generation to generation, as well as by personal education; the other is rude, rough, unpolished, ignorant and brutish, yet human, and capable of all sorts of virtues and knowledge, under the benign influence of long and persistent social, intellectual, and Christian culture.

open by a daily wash—a hand-bath, on rising in the morning; abstain from alcoholic liquors, opium, tobacco, confectionery, drugs, patent medicines, and substitute apples, pears, grapes, and other fruits, to keep the bowels open and in healthy action. Finally, observe carefully the laws of life and health. Your breath will be as sweet as new-mown hay if you live as you ought. But all the tinctures and balms of ten thousand flowers, will not touch bottom nor remove the stench of a filthy mouth or a disordered stomach.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson*.

FAMILY INTERCOURSE.

THIS is a sore subject to touch. One feels like treading all at once on a hundred corns. Nearly every family has its sore spot, its dark corner, its private closet, carefully locked up, and in the interior hidden from the light of day. It seems strange to say that most family difficulties arise from the ignorance of the different members of each other, and yet it is sadly true. Many families live together for years, and separate, knowing less of each other's secret feelings, motives, and the springs which guide action, than of others who have lived outside the family circle. Small jealousies, petty selfishness, creep in and produce estrangements, which frequently mar the happiness of a lifetime.

There is little appreciation of the divine beauty and loving, graceful possibilities of the family relation. It is so common a fact that we lose sight of its wisdom, just as we forget to be thankful that the sun shines, or that the dew or rain falls. The sweet name of mother, brother, sister, falls upon the ear without meaning, while we are constantly associated with them, and in the habitual enjoyment of their kind offices; it is only long after, when perhaps some bright eyes have become dimmed, and the merry laughter of others hushed, and the weary, tired heart seeks its rest among strangers, that the magic of household names, and the deep, tender meaning of the household relationship, are really felt.

The great want in families is justice and reciprocity, and that forbearance which it is necessary for mortals always to exercise toward each other. We willingly accept it from others, but we are not willing to give it in return. We establish a claim on some incidental circumstance, or the bare fact of relationship, and impose burdens and accept kindness without a thought of obligation on our part. Children make the life of their parents one of never-ending toil and anxiety, and often refuse even the poor reward of their love and confidence. Sisters demand aid, protection, and favors of all sorts from their brothers, and if asked to make their shirts, mend their hose, or even hem a handkerchief in return, would have a thousand excuses, or perhaps flatly refuse the needed service.

Habitual politeness is a valuable element of family intercourse. A coarse, rude speech is less excusable, addressed to a father, mother, brother, or sister, than if used to a stranger or a simple acquaintance; and yet how common it is! Of course the fault of this lies with the parents. Precept is of little use without example. Some parents think it beneath their dignity to prefix a request, "If you please," "Have the kindness," and then wonder why their children can not be "mannerly" like other people. We have known the sons of a poor widow, who on no account would have permitted themselves to sit down to table with their mother without first arranging

their toilet in the best manner their circumstances would permit, and never suffered her, no matter what the temptation, to attend church or weekly prayer-meeting alone. This consideration extended to the minutest acts of their daily life, and was a most charming thing to see. The mother, it is hardly necessary to say, was a lady of birth and education, and had carefully practiced toward her children that respect for their feelings and thoughtfulness for their comfort which she afterward received from them.

HOME COURTESIES.

In the family the law of pleasing ought to extend from the highest to the lowest. You are bound to please your children; and your children are bound to please each other; and you are bound to please your servants if you expect them to please you. Some men are pleasant in the household, and nowhere else. I have known such men. They were good fathers and kind husbands. If you had seen them in their own house you would have thought that they were angels almost; but if you had seen them in the street, or in the store, or anywhere else outside the house, you would have thought them almost demoniac. But the opposite is apt to be the case. When we are among our neighbors, or among strangers, we hold ourselves with self-respect and endeavor to act with propriety; but when we get home we say to ourselves, "I have played a part long enough, and am now going to be natural." So we sit down, and are ugly, and snappish, and blunt, and disagreeable. We lay aside those thousand little courtesies that make the roughest floor smooth, that make the hardest thing like velvet, and that make life pleasant. We expend all our politeness in places where it will be profitable—where it will bring silver or gold.

MARRYING FOR SHOW.

In the following we find displayed a volume of honest and wholesome good sense. "*Put a pin here,*" good swains and lovers.

"To the question often asked of young men why they do not marry, we sometimes hear the reply, 'I am not able to support a wife.' In one case in three, perhaps, this may be so; but, as a general thing, the true reply would be, 'I am not able to support the style in which I think my wife ought to live.' In this again we see a false view of marriage, a looking to an appearance in the world, instead of a union with a loving woman for her own sake.

"There are very few men, of industrious habits, who can not maintain a wife, if they are willing to live economically, and without reference to the opinion of the world. The great evil is, they are not content to begin life humbly, to retire together into an obscure position, and together work their way in the world—he by industry in his calling, and she by dispensing with prudence the money that he earns. But they must stand out and attract the attention of others by fine houses and fine clothes."

IN LOVE WITH THE PARSON.

THE London *Court Journal* tells us the following pretty love story: "A scene lately took place at the house of Colonel and Lady —, in the north. The daughter, a very lovely girl, fell in love with the tutor, a Presbyterian clergyman, and so far forgot herself as to make known to him her attachment. In honor bound, and to the credit of the Scotch clergy be it spoken, he reasoned with her, and then, finding argument of no avail, went to her father and begged for his immediate dismissal. The colonel was astounded, but when upon inquiry the truth transpired, he was so struck with the young man's deep sense of honor that he told him he would give him an opportunity of going to Oxford and taking orders, and that upon entering the English Church he would not only give him a living, but his daughter also. We understand both parties are very happy under so kind and sensible an arrangement."

PHRENOLOGY INDORSED.

THE FUNDAMENTAL DOCTRINES OF PHRENOLOGY BORNE WITNESS TO IN THE ENCYCLOPEDIA BRITANNICA—LATEST EDITION.

I. THAT the brain is the organ of the mind.

"This is a doctrine founded on the common sense of mankind, and admitted by a preponderating majority of philosophers and physiologists."

II. That the brain is not a single but a congeries of organs, each of which performs its own peculiar functions.

"1. It is an undisputed truth that varying mental states characterize the different stages of man's development. Reasoning powers appear later than emotional; a child *observes* much sooner than he *reflects*; *fears* and *loves* before he venerates.

"2. But it is not only the individual man at various stages of his life that manifests various faculties. Man, when examined in the mass, as in families, races, or nations, presents great varieties of faculties, desires, sentiments, instincts."

After enumerating the evidences adduced by phrenologists in favor of a plurality of cerebral organs, the writer adds: "All these phenomena are of daily occurrence, and the conclusions to which they point have been forced upon the attention of philosophers and physiologists from Aristotle and Galen downward."

Again: "Mr. Combe is completely justified, therefore, in his conclusion that the presumptions are all in favor of a plurality of mental faculties manifesting themselves by a plurality of organs."

Again: "One of the most distinguished living physiological psychologists fully admits the phrenological doctrine of a plurality of faculties and organs, although he is by no means in favor of Phrenology generally. The phrenologists rightly regard it as probable"—Sir H. Holland remarks, 'or even as proved—that there is a certain plurality of parts in the total structure of the brain corresponding to, and having connection with, the different intellectual and moral faculties.'

"Mr. Herbert Spencer, one of the most profound thinkers of the day, remarks: 'No physiologist who calmly considers the question in connection

with the general truth of this science can long resist the conviction that different parts of the cerebrum subserve different kinds of mental action. Localization of function is the law of all organization whatever; separateness of duty is universally accompanied with separateness of structure; and it would be marvelous were an exception to exist in the cerebral hemispheres. Let it be granted that the cerebral hemispheres are the seat of the higher psychical activities; let it be granted that among those higher psychical activities there are distinctions of kind, which though not definite are yet practically recognizable; and it can not be denied without going in direct opposition to established physiological principles, that these more or less distinct kinds of psychical activity must be carried on in more or less distinct parts of the cerebral hemispheres. To question this is not only to ignore the truths of physiology as a whole, but especially those of the physiology of the nervous system. Either there is some arrangement, some organization in the cerebrum, or there is none. If there is no organization, the cerebrum is a chaotic mass of fibers incapable of performing any orderly action. If there is some organization, it must consist in that same physiological division of labor in which all organization consists; and there is no division of labor, physiological or other, of which we have any example, or can form any conception, but what involves the concentration of special kinds of activity in special places.'"

III. That the size of the brain, other things being equal, is the measure of its power; and that consequently the power of each faculty of the mind, other things being equal, is in accordance with the size or development of its peculiar organ.

"No principle of Phrenology has been more controverted than this, yet it is one upon which there is a singular unanimity among all classes of observers, whether popular, psychological, or physiological. A talented modern metaphysician remarks in summary of the teachings of the most distinguished physiologists: 'There is an indisputable connection between size of brain and the mental energy displayed by the individual man or animal. It can not be maintained that size is the only circumstance that determines the amount of mental force; *quality* is as important as *quantity*. But just as largeness of muscle gives greater strength of body, as a general rule, so largeness of brain gives greater vigor of mental impulse.' This doctrine, we repeat," says the writer in the *Encyclopedia Britannica*, "of all the best physiologists is none other than the doctrine of all the phrenologists. Yet when communicated by them it has usually been treated with derision, or if seriously controverted, most usually on false premises, or a false statement of the doctrine. . . . But those physiologists, strange to say, who controvert the doctrines when applied by phrenologists to the hemispheres, adopt it themselves, when they wish to demonstrate the functions of other parts of the encephalon. . . . If size of portions of the encephalon, taken in correspondence with energy of psychical manifestation, indicates in lower animals the functions of those portions, and proves the law of energy= size, hence it must be conceded to the phrenologists that the law, *within the limits and under the conditions laid down*, is founded on both facts and general principles."

PHRENOLOGY IN SCOTLAND.

WHEN lecturing in Scotland, not long ago, we had the pleasure of attending, by invitation, the annual soiree of the Edinburgh Phrenological Society, and of addressing the meeting on "Phrenology in America." After this we gave several courses of lectures in Edinburgh, with the best acceptance to the friends of Phrenology.

We are now reminded of our very pleasant visit to that ancient city by the following communication in the *Daily Review*, sent us by Mr. J. C. SMITH, of Dundee:

EDINBURGH PHRENOLOGICAL ASSOCIATION.—This Association held its annual social meeting in the Bible Society's Room, 5 St. Andrew Square, on Friday night—the President, Mr. James Mushet, in the chair. On and around the platform were Mr. James W. Jackson; Mr. G. N. McBean, Belfast; Mr. J. C. Smith, Dundee; Mr. James Robertson, from America; Councilor Girdle; Dr. Brodie; Mr. John Ferguson; Mr. J. G. Tunny; Mr. David Low; Mr. Wm Laing; Mr. Reid; Mr. Gowen; Mr. Stewart, etc. After an excellent service of tea,

Mr. Mushet (the chairman) briefly addressed the meeting. He said that he feared the humble origin of this association was not known to many, more particularly to phrenologists at a distance, and he was afraid that it was confounded with the old Edinburgh Phrenological Society, which embraced not a few of the most eminent mental philosophers of the last half century, and the living and abiding spirit of which was George Combe, whose memory would be revered by all who took an interest in the philosophy of the human mind. The Phrenological Association, under whose auspices they were now met, had been in existence for nine years, and the members on the roll numbered nearly 100. They had the Phrenological Museum for their meetings, and could at all times get access to a most splendid collection of casts illustrative of Phrenology [of which we have duplicates in our collection in New York.—Ed. A. P. J.], and also to the use on the premises of a select phrenological library. These advantages were secured to the society by the trustees of what was called the Henderson (of Warriston) Bequest. The association now admitted ladies as members. [A new feature to them, but not new to us. Here, ladies have always participated in all our lectures, classes, and society meetings.] It has been truly and beautifully said by Dr. Blair, that "the prevailing manners of an age depend more than we are aware of, or are willing to allow, on the conduct of the women. This is one of the principal things on which the great machine of human society turns. How much it is to be regretted that women should ever sit down contented to polish when they are able to reform—to entertain when they might instruct." The members of the association believed that women were as good reformers and instructors as men, and they unanimously agreed to admit them as members. Their attendance at the monthly meetings was good, and they seemed to take great interest in the proceedings, though as yet they had not had an essay from any of the ladies. Mr. Mushet next referred to the address delivered by Mr. Williams, of Birmingham, late of Edinburgh, at the last annual soiree, and stated that the Henderson Trustees had promised to a deputation to engage a lecturer to give a course of lectures on Phrenology during the ensuing winter if a suitable person could be obtained. He next adverted to the fact that Mr. Stewart, the curator of the museum, had succeeded in obtaining a cast of the head of Bryce, the Ratho murderer, and expressed the obligations of society to Mr. Stewart for the interest he had all along taken in its prosperity. Mr. Mushet, in concluding, said that his own convictions were that Phrenology was in strict harmony with the Christian religion, and in beautiful keeping with

the precepts of the New Testament; and if studied, would even give life and strength to assist them in becoming practical Christians. Next to the study of the Scriptures of truth, he knew of no subject more sublime or elevating than the science of Phrenology, no study where we could trace so visibly the infinite wisdom, almighty power, and goodness of the Deity. He believed Phrenology was making quiet and steady progress in society, but he thought there was a want of moral courage among many who were convinced of its truth. They seemed very shy to avow their belief in the science, and took no interest whatever in its diffusion. Others, again, had taken advantage of all the light that Phrenology had shed upon the human mind, and, instead of acknowledging their obligation to it, had rather shown enmity, and cast odium upon those noble men who had made such mental discoveries, the dissemination of which would elevate human nature, and add to the amount of human happiness. Mr. G. McBean, of Belfast, made some admirable observations on the influence exercised by the study of Phrenology on the mind, showing that it conducted to a far more correct appreciation of character, and through this to a wider charity and a more Christian-like philanthropy.

Mr. J. W. Jackson addressed the association on the "Liberty of Science," commencing with some remarks on the interaction between authority and liberty both in the ecclesiastical and political sphere, and instancing the reign of the Aristotelian philosophy for a thousand years in the middle ages as the most extraordinary example of authority in science upon record. This terminated by that revolution in thought which introduced induction, or the investigation of nature by experiment, and the *Novum Organum* may be defined as the charter of our intellectual freedom. We have yet, however, to carry this into new provinces of investigation. Astronomy is free, and even geology has vindicated its right to investigate the past independently of all preconceptions, while even paleontology is now in the process of achieving a similar victory over prejudice; but it is otherwise with man, his origin, antiquity, and organic relationship to other kingdoms and classes of being are still settled by authority, and it is regarded by large classes, even of the educated portion of the community, as a sign of irreligion to attempt an investigation of these questions on the simple basis of fact. Man, in short, is the present battle-field where the advocates of the *a priori* and the *a posteriori* systems of philosophy now carry on their unrelenting warfare, which can not fail ultimately, as in all similar conflicts, to terminate in favor of the men of fact; and it is here that we see more clearly the incalculable value of Phrenology. For while Professor Huxley in this country and Dr. Ponchet in France are endeavoring to confound man with the monkey, declaring that his superiority is not inherent but only educational, Phrenology steps in and triumphantly demonstrates that he carries in his organization the clear evidence of his lordship over all the subordinate provinces of creation. By this decried and neglected science we are enabled to show that man, and man alone, rises from facts which are temporal to principles which are eternal, and that he is the only morally responsible being at present inhabiting the globe, and we may presume, therefore, that the day is not far distant when this, which may be regarded as pre-eminently the science of humanity, will be accepted even by those who from a misconception as to its tendencies are now among its opponents.

Addresses were also delivered during the evening by Mr. Laing, Mr. Clapperton, and Mr. Smith, Dundee.

Mr. Reid proposed a vote of thanks to the Henderson Trustees.

The audience were entertained at intervals with a number of excellent songs by various ladies and gentlemen, and the meeting closed with a hearty vote of thanks to the speakers and the chairman.

I DON'T LIKE MY BUSINESS.

A WRITER in *Hunt's Magazine* says: There is no greater fallacy in the world than that entertained by many young men that some pursuit in life can be found wholly suited to their tastes, whims, and fancies. This philosopher's stone can never be discovered [except by PHRENOLOGY], and every one who makes his life a search for it will be ruined. [Not as you know of.] Much truth is contained in the Irishman's remark: "It is never easy to work hard." Let, therefore, the fact be always remembered by the young, that no life-work can be found entirely agreeable to a man. [We demur at this, and claim that it is easy to work hard at that which we like, as that of teaching, preaching, planting, fishing, inventing, building, and in a hundred other things, if we be adapted to our work.] Success always lies at the top of a hill; if we would reach it, we can do so only by hard, persevering effort, while beset with difficulties of every kind. [Not so. It is a real pleasure for a light, willing heart to climb a hill, where hope promises to crown his efforts with success.] Genius counts nothing in the battle of life. [Indeed. How is it with the poet, the artist, and the inventor? In our view, genius counts much.] Determined, obstinate perseverance in one single channel is everything. Hence, should any one of our young readers be debating in his mind a change of business, imagining he has a genius for some other, let him at once dismiss the thought, as he would a temptation to do evil. If you think you made a mistake in choosing the pursuit or profession you did, don't make another by leaving it. Spend all your energies in working for and clinging to it, as you would to the life-boat that sustained you in the midst of the ocean. If you leave it, it is almost certain that you will go down; but if you cling to it, informing yourself about it until you are its master, bending your every energy to the work, success is certain. [In other words, if, by chance, you have fallen into a rut, remain in it; or if the pursuit be ever so disagreeable, stick to it, if it be killing pigs, or digging ditches, selling bird seeds or tobacco pipes.] Good, hard, honest effort, steadily persevered in, will make your love for your business or profession grow [providing you be well adapted to it], since no one should expect to reach a period when he can feel that his life-work is just the one he could have done best, and would have liked best. [On the contrary, we think ours "just the thing," nor would we exchange it for any other, nor our knowledge of it, for mountains of gold.] We are allowed to see and feel the roughness in our own pathway, but not in others; yet all have them. [No! Our labor, when useful and remunerative, becomes always pleasurable, and we can work almost perpetually, and enjoy every action. It is only when we are in false relations that we fret, chafe, and worry our very lives out. In right relations there is no friction, but all the joints of our physical and mental machinery are well lubricated and move in perfect harmony. If parents and guardians are wise, they will avail themselves of the teachings of Phrenology in selecting the most appropriate pursuits for their children, and not, as now, leave it to "luck or chance" to decide, when two thirds of mankind find themselves in a state of helplessness from being misplaced.]

Miscellaneous.

SUPERSTITIONS.

SIGNS, WONDERS, AND TOKENS.

WE have taken some pains to collect a few of the popular superstitions with which some otherwise very sensible people are afflicted, even in our country. Some of these are the veriest fancies of a wild imagination, without sense or sentiment, and none are founded on scientific principles. Such as they are, we present them to the reader, remarking that well-balanced minds have higher standards by which to regulate and govern their actions than anything herein laid down. Our comments are inclosed in brackets.

SNEEZING. —

If you sneeze on Monday, it indicates danger ;
Sneeze on Tuesday, you will meet a stranger ;
Sneeze on Wednesday, you will receive a letter ;
Sneeze on Thursday, you will get something better ;
Sneezing on Friday indicates sorrow ;
Sneeze on Saturday, you will have a beau to-morrow.
Sneeze before you eat, you will have company before you sleep.

If you sneeze before you are dressed, you will see your beau before you go to rest.

[Remember that, girls ! We may add, physiologically, that sneezing is the premonition of a cold, which the wonder-loving have not probably discovered.]

FISH AND THE CAT.—If a cat washes her face, you will have company before night. If you dream you catch fish, it is a sign you will make a good bargain, according to the size of the fish.

THE BROOM.—If the broom is moved with the remainder of the household furniture, you will not be successful ; but the broom must be burned while standing in the corner, being watched, to prevent the house taking fire.

KNIFE AND FORK.—If you drop a fork and it sticks in the floor and remains in a standing position, it is a sign a gentleman will call ; but if a knife, a lady will call.

DISAPPOINTMENT.—When putting on your shoes and stockings, if you complete dressing one foot before commencing the other, it is a sign that you will be disappointed. [Dear me !]

DEATH IN THE FAMILY.—The breaking of a mirror by any member signifies death in the family before the year closes. [Ergo, be very careful not to break the looking-glass.]

AN ITCHING FOOT.—If the right foot itches on the bottom, you are going where you are wanted ; if the left foot, where you will not be welcome. [Bathe the feet on rising every morning, and they will not itch.]

MARRIAGE.—If a young lady finds a four-leaved clover and puts it in her hair, the first young man she meets she will marry. If a lady dons a gentleman's hat, it is a sign she wants a kiss. If you swallow a chicken's heart whole, the first young man who kisses you, you will marry. If one sits on the table, it is a sign they wish to be married.

FINGER NAILS.—If you cut your finger nails on Monday without either speaking or thinking of a red fox's tail, you will have a present during the week. [Forget the tail, if you can !]

ANOTHER.—If the nails be cut on Monday morn-

ing before eating, a present may be expected ; but if while cutting you think of a white calf's tail, it will spoil the charm. [The white calf will be sure to intrude his ugly white tail.]

OF ONE MIND.—If two persons accidentally make the same remark at the same time, you must join little fingers and wish. Such a wish will come to pass and be realized. [That is, if the wish be sensible, and such as would necessarily take place.]

A SPOTTED HORSE.—When you see a spotted horse, you may make a wish, which will also be realized. [As above. For example, that you may get your dinner.]

CROSSING HANDS.—If four persons accidentally cross hands when shaking, some one of the company will soon be married. [Providing they be lovers and already engaged. But, ladies, remember it must be accidental in order to have it prove true.]

AN ITCHING EAR.—If the left ear itch and burn, it is an indication that some one is speaking ill of you. If the right ear, that they are speaking well of you. [Undoubtedly, itch or no itch.]

THE DISH-CLOTH.—If a dish-cloth be dropped when in use, it is a sign you will have company to dinner. [This is said to "never fail," which we presume is true, inasmuch as two persons make a company, and there are seldom less than two at a dinner-table at the same time.]

SALT.—If you spill salt, it is a sign there will be a quarrel in the family. [This sign is supposed to date back to the time of the "last supper," when one of the Apostles—was it Judas ?—turned over the salt-cellar, which was a premonition of what was to follow.] But if a small portion of the salt thus spilled be cast into a fire, it is said to counteract the influence. [Be very careful not to spill the salt, nor anything else.]

THE MOON.—If you see the new moon for the first time through glass, or through the tree-tops, it indicates that you will be unfortunate ; but if you see it over the right shoulder, or directly in front, that you will be lucky. [Look out for the moon !]

AN ITCHING HAND.—If the right hand itches, you will receive money ; if the left, you will spend money. [There can be no doubt about this.] The letter R stands for receive ; the letter L, for let go. If the right eye itches, it is a sign you will cry ; if the left, you will laugh. R stands for roar, and L for laugh. [Wonderful !]

AN ITCHING NOSE.—So important is this sign that it has been poetized as follows :

"If the nose itches,
The mouth's in danger ;
You will shake hands with a fool,
Or kiss a stranger." [Dreadful !]

SHARP, POINTED, OR CUTTING.—Present a friend with a knife, scissors, or needles, and they will cut your love or friendship. [You don't say so ! We'll take ours in cash, and buy our own sharp things.]

FAIRIES.—Another ancient poet has said :

"That God who made
Yon skies so blue,
Could he not make
A fairy too ?"

A FUNERAL.—Should you, when on a pleasure excursion, meet a funeral procession, you will

have no enjoyment that day. [The better way, therefore, is to take another road where they have no funerals.]

THE BRIDAL DRESS.—Anything but white garments to be married in indicates bad luck for the bride, white being emblematic of innocence. [White is very pretty, but we should risk it with a good girl even in pink or blue.]

"They say that white
Is a heavenly hue.

Another has added,

"It may be so,
But the sky is blue."

SINGING IN THE MORNING.—Another has said,

"If you sing before breakfast,
You will cry before night."

BAD LUCK.—If you meet, when walking, a cross-eyed person, it indicates bad luck. [To whom ? The cross-eyed or the other ?]

THE CHAIR.—Whirling an empty chair indicates that a whipping is in store for the transgressor. [Serves him right. Let him ride the broomstick or the tongue, if he will, but he must not whirl the chair.]

THE CRADLE.—To rock an empty cradle will give baby the belly-ache. [We "don't see it," but can imagine a hungry little one sucking an empty glass bottle would soon feel "an aching void."]

SHOPPING.—Ladies, beware ! When going out shopping, having closed the door after you, you discover that you have forgotten something, you must not turn back or open that door on any account—it would bring you bad luck. Let some one hand you the missing article through the window, or bring it at another door. [First, "be sure you're right" before you start, "then go ahead."]

THE CAT.—If you are moving from one house to another, never take a cat with you, or she will surely bring bad luck to your new home, whereas she will add luck to the old house and those who move into it. [This supposes that puss knows all the rat and mice holes in the old house, but not in the new. Besides, you will probably find a cat already on the premises.]

SHOES AND DISH-WATER.—Save the old shoes to throw after the carriage, when any of the family start on a journey ; it will insure a safe return. [We should save our old shoes, these hard times, and put them to other use. Leather is leather these days.] Never let your dish-water come to a boil, as every bubble brings bad luck to the family. [If too hot, it might burn your fingers. Do you see ?]

THE LAST LOOK.—Never look after a friend who is leaving you until he is quite out of sight, or you may never see him or her again ; but turn your eyes away while he is still visible, in order that he or she may return. [Unless it be of one to whom you would say "good riddance," in which case watch him to the last, or, like a bad penny, he will turn up again.]

CHANGING ROOMS.—It is a bad sign if a sick person desires to be removed from one room to another ; they are sure to die some time, if allowed to do so. [Think of the Libby prisoners. Would it endanger *their* lives, think you ?]

BUGS.—The "death-ticking" in the wall or the bedstead is a solemn warning of death [to the bugs], and dreaded by many; and yet the insect so called has a great fancy for old walls and old bedsteads [and tender young folks. The only remedy we can name for this, is to keep your beds and bedsteads clean.]

QUIVERING OF THE EYELIDS.—Should you experience this sensation, it indicates that some person is stepping on the spot where you are to be buried. [Horrid! Call him off at once. How could he do such a thing! Won't you please raise your chair?]

PLANTING IN THE MOON.—Potatoes planted in the new of the moon will go chiefly to tops; but if planted in the old of the moon, will bring large potatoes. Peas and cucumbers may be planted in the new of the moon, for their products are above ground. [Sensible people, however, plant their crops in the ground, rather than in the moon.]

PORK.—It is said if hogs be killed in the full moon, that the meat will swell in the pot when cooking; but if killed in the old or waning of the moon, it will shrink. [We shall winter our pigs.]

GOING TO SEA.—If you leave port on a Friday, bad luck will come to the ship. [So firmly believed is this whim, that sailors absolutely refuse to go on that day; nor do owners attempt to overcome this foolish prejudice. Friday (not the "good") is called hangman's day, and criminals are usually sentenced to be executed on Friday.]

A VOYAGE.—The French, when going on a voyage, to propitiate the sea gods, throw a piece of silver to the waves, by way of superstitious appeal to the god of fortune. [Wouldn't our greenbacks or postal currency do as well?—silver being so very scarce here, and the premium so high.]

We are not here recording the superstitions of France, but those of our own country—yes, those of enlightened Americans—we who are above all the nations; we who take off our hats to nobody; we, the great, the magnificent, cherish such exalted ideas as these of fate!

THE MOON AND THE WEATHER.—Mr. Merriam, lately deceased, who probably watched the weather, and made more close and accurate observations with instruments, for over thirty years, than any man living, declares that in all his experience he has never been able to perceive that the moon has the least influence upon the weather. And yet, to what multitudes is this rank heresy. How they run to the almanacs to see when the moon is "new," when it "quarters," and when it is "full," and predict changes in the weather at these points. The fact is, the moon is new, or quarters, or is full, once a week the year round; and in our climate the weather changes often, about once a week, when it does not remain unaltered for weeks; and so, if a change in the weather takes place anywhere near the change in the moon, she is the author of the change. I have known educated men cling to this notion instilled into their childhood. I have known men who are careful not to plant, especially beans, in the old of the moon. And I put it to my reader,

who, as I have no doubt, is wise and well educated, and free from all superstition, had you not a "leetle" rather see the new moon over the right shoulder than over the left? Don't you always think of it when you see the new moon? Can you tell why? It is one of those old roots which time and Christianity have not yet removed. So, many had rather see a crow fly over the right shoulder than over the left—a remnant of the old Roman notion of omens. The number and variety of superstitions which still linger and burrow in the world, like the remnant of the old Canaanites whom Israel "could not drive out," is far larger than most suppose. My wonder is, not that there are so many roots of the old tree remaining, but that Christianity has done so much toward removing them. I see no time when we may expect them all to be removed.

A MERCHANT'S STORY.

A MEMBER of a large mercantile firm recently gave a bit of his early experience in this wise:

I was seventeen years old when I left the country store I had tended for three years, and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of time and solicitude upon my toilet, and when it was completed, I surveyed my reflection in the glass with no little satisfaction, glancing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very fine affair, which I purchased with direct reference to this occasion. My first day's experience was not encouraging; I traversed street after street—up on one side and down on the other—without success. I fancied, toward the last, the clerks all knew my business the moment I entered the door, and they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. Toward noon I entered a store where an elderly gentleman stood talking with a lady by the door. I waited till the visitor had left, and then stated my errand. "No, sir," was the answer, given in a peculiarly crisp and decided manner. Possibly I looked the discouragement I began to feel; for he added, in a kindlier tone, "Are you good at taking a hint?" "I don't know," answered I, while my face flushed painfully. "What I wish to say is this," said he, smiling at my embarrassment; "if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring on his finger and swinging a fancy cane." For a moment, mortified vanity struggled against common sense, but sense got the victory, and I replied—with rather a shaky voice, I am afraid—"I'm very much obliged to you," and then beat a hasty retreat. As soon as I got out of sight I slipped the ring into my pocket, and walking rapidly to the Worcester dépôt, I left the cane in charge of the baggage-master "until called for." It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate finery had injured my prospects the previous day I shall never know, but I never think of the old gentleman and his plain dealing without feeling, as I told him at the time, very much obliged to him.

OLD PROVERBS ABOUT WOMEN.

As the good man saith, so say we; but as the good woman saith, so it must be.

[The French express the last idea more strongly—*Que femme veut, Dieu le veut*—(What woman wills, God wills).]

A little house well filled, a little land well tilled, and a little wife well willed.

All women are good—good for something or good for nothing.

A virtuous woman, though ugly, is the ornament of the house.

An obedient wife commands her husband.

A man's best fortune—or his worst—is a wife.

An enemy to beauty is a foe to nature.

All are good lasses; but where come the ill wives frae?

A woman conceals what she knows not.

A lass that has many wooers oft fares the worst.

A man must ask his wife leave to thrive.

Fools are wise men in the affairs of women.

Every man can tame a shrew but he that hath her.

Ladies will sooner pardon want of sense than want of manners.

Bare walls make gadding housewives.

You may know a foolish woman by her finery.

Women are wise on a sudden, fools on premeditation.

A good wife is the workmanship of a good husband. [And vice versa.]

Two women in one house,

Two cats and one mouse,

Two dogs and one bone,

Never could agree as one.

Choose a wife rather by your ear than your eye.

Many blame the wife for their own thriftless life.

Women laugh when they can and weep when they will.

Beauty in women is like the flower in spring, but virtue is like the stars of heaven.

Women grown bad are worse than men, because the corruption of the best turns to the worst.

Beauties without fortunes have sweethearts plenty, but husbands none at all.

Far-fetched and dear-bought is good for the ladies.

There is many a good wife that can't sing and dance well.

The society of ladies is a school of politeness. The rich widow cries with one eye and rejoices with the other.

He that tells his wife news is but newly married.

No woman is ugly when she is dressed.

She that is born a beauty is half married.

She that has an ill husband shows it in her dress.

Saith Solomon the Wise, "A good wife is a good prize."

She who is born handsome is born married.

Who has a bad wife has purgatory for a neighbor.

The cunning wife makes her husband her apron.

The more women look in their glasses the less they look to their houses.

There is one good wife in the country, and every man thinks he hath her.

BASHFULNESS.

No mental emotion is more painful than bashfulness. Without feeling guilty, its subject feels crushed. It exists in different phases and degrees in different individuals; manifests itself in methods, or without method, as various as the temperaments and organizations of its victims. One person writes to us: "Why is it that I weep on being criticised or ridiculed, when I am not inclined to weep at the loss of friends?" Another, a gentleman, writes as follows: "I am troubled with a painful sense of bashfulness and timidity in the presence of company on being spoken to suddenly, especially at the table, and no matter whether the person be my equal or far my inferior, I blush from the cravat to the hair, almost a blood red, and the very recollection or consciousness that I am blushing, and that my embarrassment is discovered, tends to deepen the blush and heighten the embarrassment. Now, to speak plainly, I am blessed with a good person, a good face [and his likeness sent us at our request proves this fact]. I have a good education; I occupy a good position in society, and have been intrusted by my friends with official position, and believe myself competent to fill it, and when I sit down to meditate I feel no cause for embarrassment or bashfulness; I can converse for hours with persons of culture and superior ability, and feel no cause of complaint or shame at the part I am enabled to act; still, if then spoken to suddenly or abruptly, this terrible diffidence comes upon me like a spell and makes me stammer; my head seems splitting with excitement; my face turns red; my heart palpitates, and I am no longer, for the moment, myself. Pray what is the cause of this, and what the remedy?"

ITS CAUSES.

Bashfulness originates in various constitutional peculiarities. The most common cause of bashfulness in persons surrounded by their equals, not their superiors, is a sensitive temperament, large Approbativeness, large Cautiousness, with relatively moderate Self-Esteem, and generally not large Combaticiveness; and if Secretiveness be small, it is more likely to be undisguised or conspicuously acted out.

We believe the temperament or complexion most liable to bashfulness is the blonde, which is the condition most sensitive, susceptible, impulsive, and, so to speak, tender, and therefore easily acted upon. We know that such persons blush more readily; if frightened, they turn pale more quickly, and are more likely to faint under the influence of pain or alarm than others. There is, in this temperament, an anterior cause for embarrassment and bashfulness. The circulation is more capricious, the subjects are more liable to inflammatory disease; a slight cold or other difficulty puts them in a fever, and they work off nearly all their diseases through inflammatory forms of vital action. When such persons are invaded in their rights or reputation, their anger is quick and hot; when circumstances are peculiar and exciting, the heart beats, the blood rushes to the brain almost to suffocation. This spasmodic action of the heart and all its appendages produces mental confusion, and one can not think

clearly, nor reason soundly, nor remember; and stands dumb, confounded, bewildered, and can hardly speak his own name, much less make a proper defense, if accused, or recall facts and ideas necessary to proper explanation. Fearful of these conditions in case of blame, or arraignment for fault, or negligence, or blameworthy transaction, persons are intensely embarrassed. Consciousness of innocence, or of less blame than is being charged, and of utter inability to explain and defend one's position, is calculated to heighten the embarrassment. When a person with such a temperament and mental organization is suddenly brought into strange and superior society, a similar state of mind and condition of body take place. What is more embarrassing and inducive of bashfulness than to be thrust into a glittering room filled with people superior to one's self in position, and equally cultured in the knowledge of what is due to the place and occasion? A sensitive, uncultured man or maiden, with rustic garb and rustic speech, and little knowledge respecting correct life, introduced at once to the presence of cultured ladies and gentlemen, does not know what to do with the hands or feet; whether to sit or to stand, or to hide. Is it to be wondered at that such a person acts like a culprit and feels cheap and diminutive, if not guilty?

SOME NEVER BASHFUL.

There are persons organized in such a manner as not to feel bashful and embarrassed. Though they may feel their inferiority in talent, in culture, and accomplishments, they will not feel crushed, or ashamed, or timid. Such persons generally have small Approbativeness—caring little what may be thought or said of them—are endowed with a good degree of Combaticiveness and Deconstructiveness, which lay the basis of courage; large Self-Esteem and Firmness, which give consciousness of personal consequence, value, and power; and though the person may know he is not able to adapt himself to the customs and claims of society to which he may be introduced, he will still, like a nobleman of nature as he is in these respects, stand erect and feel that he is a man though not cultured, that he has personal value though he has not personal accomplishments. If he has only a medium share of intellect he will stand all the easier in the presence of his superiors.

A person with Cautiousness and Approbativeness large and Self-Esteem and Combaticiveness small, if he have a superior intellect and fine talent, will be all the more conscious of a difference between himself and those who are cultured. His intuitive intellect and native taste will make him feel his deficiency all the more intensely, and this tends to heighten his embarrassment. A boor who can fiddle a dozen dancing airs, perhaps better than any of his associates, would not hesitate to show his skill in a convention of musicians, but let him afterward be sufficiently cultured to get a glance at the great field of musical attainment, and he would not dare attempt playing in the presence of Gottschalk.

PREVENTION AND CURE.

The best guarantee against bashfulness is culture and familiarity with good society. If the

organization be not adapted to easy self-possession, cultivation will have two effects; first, to familiarize us with what is expected and to do that which society claims of us; and second, this very familiarity, and doing the duties incidental to social life, will strengthen the qualities which give self-possession, will increase Self-Esteem, will modify if it do not reduce the extreme activity of Approbativeness, which produces bashfulness in one form, shame in another form, while its pleasurable action produces elation and joy almost to infatuation.

Those who are troubled with bashfulness should avoid all the physical conditions calculated to promote a disturbed circulation of the blood. They should refrain from the use of strong tea, coffee, wines, spices, and tobacco, articles above all others calculated to disturb the circulation and render the action of the heart irregular, thus throwing the blood unduly upon the brain and producing a choking sensation about the lungs, and disqualifying one for clear thinking, correct acting, and proper self-possession.

AN EXAMPLE.

We have a friend, now an old man, large, heavy, clumsy, who weighed one hundred and eighty pounds the day he was sixteen, and was six feet and an inch high. He was so awkward, to use his own statement, that he could hardly get into a room where there was company without hitting both sides of the door, and could scarcely sit down without knocking over the chair, knowing not what to do with his feet, his hands, nor himself. He chanced to have an opportunity to attend a dancing-school for three months, though they were not then at all prevalent in the vicinity where he resided, and he was there trained in the common civilities and courtesies of society; how to get into and out of a room, how to be introduced, how to receive and dismiss company. Though he is a farmer, not much used to society, there is to-day an easy, quiet grace, and a polish of manners that would pass anywhere acceptably, and he attributes it to this brief tuition in a dancing-school. While he may not remember much that he learned as a dancer, he remembers all that he learned that is necessary for performing the common courtesies of the drawing-room. Some persons are organized to be bashful, they can not greatly modify, though they may be able to overcome that tendency. Certainly nothing is more painful than embarrassment, unless it is shame and remorse combined, and this is simply the painful action of the faculties which render one bashful with the addition of wounded Conscientiousness, producing remorse.

THE WAY NOT TO DO IT.

We beg of our readers who have children never to tantalize their delicate, sensitive natures; never appeal to their shame. They should never seek to mortify those who are by nature most assailable in this way, and we implore every one who has a sensitive and bashful friend, not to give that friend double trouble by assailing him in the very way to produce this painful emotion.

To teachers we would say, never punish your pupils, especially the sensitive ones, in a way to excite shame and diffidence. Appeal to some

other emotion. It is sufficient embarrassment to them to be called in question even considerably and kindly; but teachers, mothers, servants, and nurses, if they find one of these bashful beings, more sensitive than the sensitive plant, they use no lash but the lash of ridicule; while a tough, brassy, audacious, ruffianly subject, who is never assailed by an endeavor to produce shame and sensitive embarrassment and mortification, is assailed with harsh words and overbearing dictatorial language or with blows, the very thing that he is qualified to meet.

Hundreds of children are made liars and hypocrites through bashfulness. They are ashamed to confess their faults for fear of being laughed at or made game of by the family or the school, and they resort to lying, which is, in ninety-nine cases in a hundred, merely a refuge of weakness instead of the result of a malign purpose.

Grown-up men and women may overcome diffidence and acquire confidence by cultivating an implicit reliance on Providence, a feeling that they are in *His* keeping, and that they are accountable to Him rather than to persons. Again, let them remember that at longest they have not long to live in this world, and that in the course of time it will make no difference to them whether Mrs. Grundy approved or disapproved their course. A quiet, calm, serene spirit with correct motives; a willingness to *confer* rather than to *receive* favors, to do good, be useful, and to feel that you have a *mission* in the world, will tend to remove that painful diffidence which prevents many from boldly "taking up their cross" in the service of God and man.

HOME LIFE.

The People's Journal of Health says: "Even as the sunbeam is composed of millions of minute rays, the home light must be constituted of little tenderesses, kindly looks, sweet laughter, gentle words, and loving counsels. It must not be like the torch-blaze of unnatural excitement, which is easily quenched, but like the serene, chastened light which burns as safely in the east wind as in the stillest atmosphere. Let each bear the other's burden the while; let each cultivate mutual confidence, which is a gift capable of increase and improvement, and soon it will be found that kindliness will spring up on every side, displacing constitutional unsuitability and want of mutual knowledge, even as we have seen sweet violets and primroses dispelling the gloom of the gray sea rock. Such a life is worthy to be lived—such a home well worthy of the name; and it is by no means beyond the reach of any who will earnestly and truly seek to attain it. Yet it comes only through loving watchfulness, not on the part of one alone of the family number, but through the kindly contribution of all; an interest of each in the other, and a determined purpose of all to secure the greatest degree of happiness by the exercise of patience, gentleness, and forbearance, with the consciousness that as all are imperfect, so all require the Christian virtues of humility and charity."



DEACON JOHN PHILLIPS.

AN AGED PATRIOT.

At the late Presidential election, Deacon John Phillips, of Sturbridge, Mass., who has voted at every Presidential election, except one, since the organization of our government, went to the polls, or was carried there, and deposited his ballot. A correspondent of the *Worcester Spy* gives the following account of the affair:

He was brought in a carriage, and then conveyed into the hall in a chair, supported by a platoon of our returned soldiers, and received by the citizens of the town, rising from their seats with uncovered heads, amid the tears and heartfelt emotions of all present.

After resting for a moment, the venerable patriot expressed a desire to shake hands with all the returned soldiers. Some thirteen soldiers then formed in line, when each one was introduced to the venerable patriarch and took him by the hand, with the announcement of the time each had served in the army; and the last soldier introduced, a Mr. King, an Irishman, said he had served the country *three* years and had enlisted for *three* years more, and if that was not long enough to subdue the rebellion, he was ready for another *three* years; after which three hearty cheers were given for the returned soldiers, and three rousing cheers by the whole assembly for the "old soldier" of the Revolution.

Col. Edward Phillips (eldest son of the venerable Deacon), now in his 80th year, then made an impromptu speech to the soldiers, saying *he was the oldest man in town who was born in town, and yet said he, my father is here, and "still lives."* The old gentleman was then presented with two sets of votes, one for Abraham Lincoln and one for George B. McClellan, and requested before all present to take his choice, when he reached out his hand, and in an audible and deep-toned bass voice said: "*I shall take the one for Abraham Lincoln.*"

The town then voted that the chairman of the selectmen present the ballot-box to the old gentleman, who took his ballot with both hands and deposited it in the box, stating that he had voted for George Washington, President, and had attended all the Presidential elections since, excepting that four years ago, when he was sick and did not attend. The following preamble and resolutions were then presented to the town meeting, which were adopted by a unanimous vote:

WHEREAS, Our very venerable and highly respected fellow-citizen, Deacon John Phillips, who is this day *one hundred and four years four months and nine days old*, and who yet retains his physical and mental faculties in a high degree; and

WHEREAS, He has traveled some two miles to attend this town meeting, and has deposited his ballot for Presidential electors and State officers, therefore,

Resolved, That this be entered on the records of the town, as a lasting memorial of his undying patriotism and devotion to country, and as an incident perhaps unparalleled in the annals of our government.

LOVE OF COUNTRY AND OF HOME.

BY MONTGOMERY.

THERE is a land, of every land the pride,
Beloved by Heaven o'er all the world beside;
Where brighter suns dispense a clearer light,
And milder moons imparadise the night—
A land of beauty, virtue, valor, truth,
Time-tutored age, and love-exalted youth.
The wandering mariner, whose eye explores
The wealthiest isles, the most enchanting shores,
Views not a realm so beautiful and fair,
Nor breathes the spirit of a purer air;
In every clime, the magnet of his soul,
Touched by remembrance, trembles to that pole;
For, in this land of Heaven's peculiar grace,
The heritage of nature's noblest race,
There is a spot of earth supremely blest,
A dearer, sweeter spot than all the rest,
Where man, creation's tyrant, casts aside
His sword and scepter, pageantry and pride,
While in his softened looks benignly blend
The sire, the son, the husband, brother, friend.
Here woman reigns: the mother, daughter, wife,
Strews with fresh flowers the narrow way of life;
In the clear heaven of her delightful eye,
An angel guard of love and graces lie;
Around her knees domestic duties meet,
And fireside pleasures gambol at her feet.
"Where shall that land, that spot of earth be found?"
Art thou a man, a patriot?—look around;
Oh! thou shalt find, howe'er thy footsteps roam,
That land thy country, and that spot thy home.

Mrs. GRUNDY SPOILS OUR GIRLS.—Rev. Henry Ward Beecher, who, by the way, is a good teacher, gives some good advice about the girls, and it is a pity his counsels could not be heeded. By-and-by there will be no girls and children, they will all be women from ten to twenty years old. Mr. Beecher says:

A girl is not allowed to be a girl after she is ten years old. If you treat her as though she were one, she will ask you what you mean. If she starts to run across the street, she is brought back to the nursery to listen to a lecture on the propriety of womanhood. Now it seems to me that a girl should be nothing but a girl until she is seventeen. Of course there are proprieties belonging to her sex which it is fitting for her to observe, but it seems to me that, aside from these, she ought to have the utmost latitude. She ought to be encouraged to do much out of doors, to run and exercise in all those ways which are calculated to develop the muscular frame. What is true of boys, in the matter of bodily health, is eminently so of girls. It is all important that woman should be healthy, well developed. Man votes, writes, does business, etc., but woman is the teacher and the mother of the world; and anything that deteriorates woman is a comprehensive plague on human life itself. Health among women is a thing that every man, who is wise and considerate for his race, should more earnestly seek and promote.

"WHAT HAS PHRENOLOGY DONE FOR YOU?"—We continue to receive the warmest testimonials in regard to the benefits which persons have derived from the study of themselves through works on Phrenology. We treasure these expressions of approval, and shall have occasion to use them at the proper time.



PORTRAIT OF MAJ.-GEN. PHILIP H. SHERIDAN.

MAJOR-GEN. PHILIP H. SHERIDAN.

PORTRAIT AND CHARACTER.

IN response to the request of subscribers, and of "men in the field," we give a portrait and phrenological sketch of General Sheridan, who has entitled himself to the gratitude of his countrymen by his noble and patriotic deeds.

And what do we see in the organization of this gentleman? This: A snugly built, compact, and hardy physical system, and a well-proportioned brain. The chest is full, and the lungs, heart, and other internal organs sufficient for the elaboration of vitality with which to supply an active, wide-awake, and vigorous mind.

His is a healthful organization; and his pursuits of late have been such as to develop his powers of endurance, as well as to quicken and intensify his mental operations.

There is no adipose matter in this temperament; it is fairly mixed. The nervous, sanguine, and bilious predominate, with only enough of the lymphatic to lubricate the whole. Nor is there any marked disproportion in the phrenological developments. The brain is high from the ear to the top, and sufficiently broad at the base, and long from Individuality to the occiput. There is, therefore, a high degree of ambition, stability, moral sense, and trust; together with great executiveness and tenacity of purpose,

with only Cautiousness enough to give prudence without fear or timidity.

There is sufficient Self-Esteem to give assurance and self-reliance, and sufficient intellect to give practical common sense. That he is decidedly prompt and plucky, is evinced by both his phrenology and his physiognomy.

The eyes are set well apart, and are prominent and expressive. The nose is long, full, and pointed, with no beef about it. The upper lip, long and full. The chin long and prominent, the jaws strong and massive—more so than is represented in our engraving—and the neck rather short and large. The hair fine, but wiry and tough.

The perceptive faculties, as a class, are large, and so are the reflectives. Causality, Comparison, Mirthfulness, Constructiveness, Form, Size, Weight, Order, Individuality, and Calculation are all large.

As a soldier, he would do his work quickly and thoroughly—leaving no stone unturned to accomplish a desired object. If he is not the most scrupulous of men, neither is he cruel or vindictive. On the contrary, he is kindly disposed. He is also confident and self-relying, respectful and affectionate. As a surgeon, he would do his work thoroughly and quickly, notwithstanding the groans of his patient. He has no vindictiveness nor malice, but is governed in

his action by his best judgment, sanctioned by his moral sense, as to what is right and expedient. He is eminently a man for an emergency.

Acquisitiveness is not large, and he may not fully appreciate the true value of property, but he would never keep the shilling so near the eye but what he might see the dollar beyond.

Had he been educated for either of the learned professions, law would have been the first choice, or the most appropriate; surgery and medicine the second; theology the third. But he would have made an admirable navigator or explorer; a good railroad or business man, and is adapted to the life of a pioneer.

He will probably rise highest and shine brightest in the calling in which he is now engaged. His organization and temperament are *something* like those of General Grant; and we are not surprised that he should have been selected by that officer for the station he now fills. He will not disappoint his friends or the people; while his opponents will give him credit for being true to his trust, and for doing his work thoroughly and well.

The Washington correspondent of the Chicago Journal thus describes General Sheridan's personal appearance:

"I had the pleasure, yesterday, of taking General Sheridan—little Phil.—by the hand, whom I had not seen since the morning after he went up Mission Ridge. He looks as brown as a nut and as tough as a hickory, and not a degree of Fahrenheit cooler than he looked when he was hobnobbing with Bragg's battery, and they let fly at him the whole six guns, showering him with earth. But no matter for that, he had made his record and the rascals were only *sanding* it. There is no waste timber about Sheridan, not much of him, physically, but snugly put together. A square face, a warm, black eye, a pleasant smile, a reach of under jaw, showing that 'when he will, he will, you may depend on't'; black hair, trimmed round like a garden-border; no Hyperion curl about him any more than there was about Cromwell's troopers; and altogether impressing you with the truth that there is about as much energy packed away in about the smallest space that you ever saw in your life. Men ranging down from medium size to little, with exceptions enough to prove the rule, seem to carry the day among the heroes. Moses was something of a general, but no Falstaff; Alexander the Great and Peter the Great were little; Cromwell was no giant, and as for Napoleon—why, what was he but 'the little Corporal'? Sheridan is a capital executive officer; perhaps he would be hardly equal to planning a great campaign; but, Jehu! wouldn't he *drive* it! With a good piece of his head behind his ears, and hardly reverence enough for a mandarin, he is not afraid of the face of clay. As chief of cavalry, he is indeed chief among ten thousand. Pleasant-voiced, mild-mannered, not given to long yarns, you would hardly suspect he is a thunderbolt in a charge, and an emphatic human syllable all over."

GEN. HAVELOCK.—Sir H. Havelock had been conducting a devotional service in company with his household, among whom was an Irish servant-girl. She was melted to tears by the fervency and unction of his prayers, and as she arose from her knees addressed him with much emotion: "Oh, misther dear, you're not fit for a soldier. It's too tender-hearted you are. Sure you was born a praist, and a praist it is you ought to be."
—*Life of Havelock.*

LYMAN COBB.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

NEARLY thirty years ago we published the following brief sketch of this distinguished author, whose death is just announced. We republish the statement as a confirmation of the truth of Phrenology, as well as for a mark of respect toward one so worthy. His life has verified all that we then said of him. We quote:

"Lyman Cobb, the distinguished American lexicographer, possesses a rare head and one that presents many striking proofs of phrenological science, but our limits will allow us only to glance at a few of his leading developments. His head is large, and his temperament highly favorable for activity and endurance. The domestic and social organs, except Amativeness, are all large or very large, which, combining with his very large Benevolence and small selfish organs, impart to his affections and attachments a purity, strength, and ardor seldom equaled in the gentler sex. His Hope is so large as to make him quite sanguine in his expectations. His Firmness is very large, which makes him stable and decided when he has made up his mind, and quite persevering in the accomplishment of his purposes; and his Combaticiveness and Destructiveness are sufficient to give him great energy of character. But the most striking and interesting development in his head is his Conscientiousness. Although his Firmness is very large, yet this organ rises above it on each side. In the phrenological view, therefore, we might reasonably suppose that in making this head the Creator designed to present to the world a perfect specimen of an honest man. His Self-Esteem is moderate, his Approbativeness large, and his Cautiousness very large; hence his excessive diffidence, modesty, and amiability of character; and this combined with his excessive Conscientiousness, makes him feel too unworthy, and gives him a disposition to allow others to encroach upon his rights. His very large Benevolence joined with his moderate Acquisitiveness makes him liberal to excess, especially toward his friends. His reasoning qualities are of a high order, his critical acumen unsurpassed. His Form is very large, and this added to his very large Weight and large Size and Locality, enables him instantly to detect a typographical error or inaccuracy in spelling by a mere glance of the eye."

We add: The Temperament was nervous-bilious, or motive-mental, and as he advanced in years the mental-vital had the ascendancy. The vital organs, heart, lungs, stomach, etc., were all large. He was broad, tall, and strong, with an upright figure and a manly bearing. There was something of the Calhoun or Jackson in his general bearing and make-up of organization, and he was both firm, dignified, and persevering. A man of action and resolution, he was seldom or never idle long at a time, and with his iron will and almost iron constitution, with exceedingly temperate habits, he was enabled to work almost perpetually, and even with but a moderate degree of sleep. Our portrait fails to do him justice, at least in one respect. His intellect was

more capacious than is here represented, and although the hair grew down upon the forehead, the mass of brain above the ear was really very great—which was the case with Noah Webster, Calhoun, and many others. Acquisitiveness was moderate, as was Secretiveness, and he was frank, candid, open-hearted, and generous to a fault. He was eminently devotional, just, sincere, and trusting—a man of high principle and of sterling worth. He was amiable, joyous, and hopeful. His greatest faults were those which affected himself, and those dependent upon him, rather than others. His desire to do good, and to confer favors on the world, was so great that he even became improvident and almost neglectful of his personal affairs. He was the father of a large and very interesting family of both sons and daughters, who have grown up intelligently and virtuously, and, so far as we know, are well settled in life. Our relations with Mr. Cobb were always more or less intimate, and we counted him one of our best friends, and have more than once had occasion to avail ourselves of his literary services, in preparing the manuscript of inexperienced authors for the press. And in parting with him, although he had reached a ripe old age, we feel that we have lost a friend indeed. But that which is our loss may be his gain. Peace to his spirit. The following brief biographical sketch will interest our readers.

BIOGRAPHY.

Lyman Cobb was born in Stockbridge, Berkshire County, Mass., September 18, 1800. His father died in 1809, and leaving a large family of children, Lyman started at that early age to provide for himself, and moved to the central part of the State of New York. At the age of nineteen he printed his first spelling-book, and at the time was occupied in teaching school. He sold the copyright of his book to the publishers at Ithaca for Tompkins County for \$1,000, which yielded at one half a cent per copy during the term of twenty-eight years, twenty-five thousand dollars. The publication of his spelling-book reached millions of copies, being used in nearly every school in the State of New York. He wrote the following books: "Speller," "Expositor," "Dictionary," a series of five Reading Books, a Speaker, Primary Arithmetic, Higher Arithmetic, Miniature Lexicon, Corporal Punishment, and upward of sixty or seventy small illustrated juvenile works.

The abolishment of corporal punishment was for years his hobby. At every school convention or public educational meeting he by resolution ascertained the sense of the meeting, and agitated the question, and the public became awakened to that extent that the Public School Society of New York ordered two copies of his work to be furnished each school, and the teacher recommended to read the same at least once in each year. The children of the present day owe an immense amount to him for the changes produced through his efforts in school discipline. For



PORTRAIT OF LYMAN COBB, THE AUTHOR.

(From a miniature portrait taken 15 years ago.)

many years he labored regularly twenty hours each day, rising at five and retiring at one A.M. And upon Sunday his recreation and rest was attending three services at church and visiting two Sabbath-schools, and addressing the children on each day. This immense amount of labor and want of rest made sad havoc upon his constitution, and made the last few years of his life painful through sufferings.

He was an active member of the Prison Association, Public School Society (Chairman of No. 5 for many years), New York Historical Society, and a great friend and frequent visitor of the Colored Home, Home of the Friendless, Five Points Mission, and House of Refuge, the latter especially, at which places whenever visited always addressing the children. He was an earnest Christian in the communion of the Protestant Episcopal Church, but liberal in his views.

His unfinished works were, "The National Dictionary," large quarto, upon which he had labored some years; a Bible Dictionary, upon which three years' labor had been spent, and a Concordance. In the year ending October, 1857, his income from all sources was \$8,800. He died at Colesburgh, Potter Co., Pa., October 26, 1864, aged sixty-four years. He had been confined to his bed for over two years.

THE NEW KEY.—"Aunt," said a little girl, "I believe I have found a new key to unlock people's hearts, and make them so willing."

"What is the key?" asked her aunt.

"It is only one little word—guess what?" But aunt was no guesser.

"It is please," said the child: "aunt, it is please. If I ask one of the great girls in school, 'Please show me my parsing lesson,' she says, 'Oh, yes!' and helps me. If I ask Sarah, 'Please do this for me,' no matter, she'll take her hands out of the suds and do it. If I ask uncle, 'please,' he says, 'Yes, puss, if I can;' and if I say 'Please, aunt—"

"What does aunt do?" said aunt herself.

"Oh! you look and smile just like mother, and that is the best of all," cried the little girl, throwing her arms round her aunt's neck, with a tear in her eye.

Perhaps other children will like to know about this key, and I hope they will use it also, for there is great power in the small, kind courtesies of life.—S. S. Visitor.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzbein*.

CHRISTIAN COURTESY.

THE term Christian Courtesy looks very much like a paradox—just as if a man could be a Christian without being courteous. For if a Christian, as some one has sagely remarked, is the highest style of man, surely the highest style of man must embrace every element that belongs to the constituency of a model man. No man, from the proud and pompous Chesterfield down to the last type of a funny fool and a fussy Fustian, has ever approximated to such a standard of true gentility and Christian etiquette as that instituted by the author of the Christian religion. "Whatsoever you would that men should do to you, do you even so to them," is a rule of action that penetrates every motive of the human heart, that searches into every thought and feeling, and that makes transparent every generous sympathy and every act of kindness.

GENTILITY OF TEMPER.

Gentility of *manner* is one thing; gentility of *temper* is another. There is a wide difference between a genteel man and a gentleman. Appearances are very deceptive. A simple rustic, clad in his somber homespun, and pensively eating his frugal meal, may, in his communication with men, be a complete gentleman; while a nabob or a *parvenue*, dressed in the habit of the most flashing style, and exhibiting the perfection of the most courtly manners, may have a heart as black as Erebus, and a temper as treacherous as the winds are capricious.

IT COMES FROM THE HEART.

Genuine courtesy and true gentility are to be adjusted, not so much by bluster and parade and great swelling words and pompous diction, as by an exemplification of the smaller amenities of life. Christian courtesy is not a system of forms—of manipulations and gesticulations and genuflexions; yet it must be apparent to every one that the elements of good breeding, like the elements of everything else, must be embodied in symbols. I deprecate all form and no heart, but admire the developments of a warm and genial heart, though bodied forth in the most rustic forms. A good heart everywhere will be felt and appreciated. We all love to bask in the sunlight of a friendly face, and love to breathe the atmosphere of noble souls. A heart that seeks the welfare of others generally moves outside of stocks and stays, and spurns the trappings and trimmings of fashion. Love trips along with ease and grace, but selfishness is always awkward and blundering. A refined heart always pleases the moving mass, although in open violation of courtly forms and in opposition to rigid conventionalities.

The word "courteous" (*philophron*), which means "friendly, kind, benevolent, and complaisant," is only found once in the New Testament; but in what volume will you find so many general principles of human action proposed!

It is one of the rare excellences of the Bible, that in all acts of merit or demerit it never enjoins specific duties, nor the imposition of absolute law, but rather seeks to submit general principles, and through these to make appeals to the honest purposes of the heart, and to unfold the nobler qualities of the mind. Selfish men are exacting and deal in detail; but Christians act because they love to, and their obedience is spontaneous.

Christian manners are not as much studied as dogmatic theology. Fraternal feeling is not as much cultivated as tenets and tough techniques. Theologians are not unfrequently found to be brusque and boorish, and even slovenly and repulsive, while the most unpretending man may exhibit all the qualities of a Christian gentleman. The theologian has brain; the humble Christian has heart. You may have theology and brain, but you can not have Christian courtesy without heart. Give me a simple mind with a genial temper a thousand times in preference to a rusty, crusty, crabbed old theologian.

THE CHRISTIAN GENTLEMAN.

The Christian should be the most complete gentleman you meet. The graces and perfections of life should culminate in him. He should be the *ne plus ultra* of all genuine accomplishments.

And if he is indeed a "pattern of good works," every fine sensibility and tender emotion will have their counterpart in the simplest forms of love. The marks of a true Christian gentleman are gentleness and goodness. These qualities are enumerated among the fruits of the Spirit, and are an essential product of the Christian religion. No minister of the Gospel can succeed without them. He must be affable without being hypocritical; condescending without compromising dignity of character; while treating all alike, he must "make a difference with some;" to the weak he must become weak, and for the time being must lose sight of himself; to the poor he must become as one who has no place to lay his head; he must be rich in words of love and cheer, and attract to himself such as need strength and hope. He must not be haughty, and proud, and stiff, and exclusive. He must not be afraid of soiling his garments by human contact. It is bad manners and vulgar for him to be arrayed in gaudy attire, and so impeccable that a hair upon his shining suit assumes in his imagination the proportions of a cable. Pharisaical precision and the "superfluity of naughtiness" should be avoided as moral nuisances. It is coarse manners for a preacher in the pulpit to pretend to be pretty, and easy, and airy, and elegant, and loving, and obsequious, when outside of the pulpit he is ugly, and reserved, and impudent, and exquisite.

GOSPEL ETHICS.

Here are some precepts lying out upon the surface of things that we know comparatively little about:

1. Condescend to men of low estate.
2. Look not every man upon his own things, but also upon the things of others.
3. Be not wise in your own conceit.
4. Let each one esteem another better than himself.

5. Recompense evil to no man.
6. Let love be without dissimulation.
7. Love your neighbor as yourself.

Where can you find higher-toned apothegms than these? Not in the Pandects of Justinian; not in the Zenda Vesta of Zoroaster; not in the Talmud of the Jews; nor yet in the sparkling wit and boasted wisdom of modern philosophy.

The fact is, these didactic sentiments must be studied—absorbed—appropriated—and become a part of our own nature. These Gospel elements are to be precipitated into the heart; must take root there; must silently creep into every motive; must temper the disposition; must mellow the soul; must influence every thought; must embellish the mind; must sanctify the affections, and gild with golden glory the humble scenes of life.

We must avoid both extremes—exquisiteness, and fastidiousness, and punctiliousness on the one hand, while coarseness, and bluntness, and mawkishness, and boorishness; and bravado should be deprecated on the other. We have both these extremes represented among us—among our preachers. Some are pedantic, and splenetic, and bombastic, when at the same time they should be humble, and loving, and prayerful. Some are self-reliant, and independent, and defiant, when they should be trusting in God and hiding themselves in Christ.

HINTS TO PREACHERS.

Preachers need to be taught good manners as much as any other class of people. They have passions like other men. Jealousy and envy exist among them. They are afraid of each other. They avoid each other, and prefer to be alone. They love to be set off in a diocese by themselves. They love independency and isolation that they may dominate a little kingdom of their own. They prefer to occupy their own pulpits. They do not like competition. They do not like to be put upon the pillory of comparative merit. They love classification, but not in the lower orders. While merciful to all other men, they are not merciful to one another as preachers. They criticise one another too severely. They disparage and depreciate too much. They make too many invidious comparisons.—This is very bad manners. While it is right and needful, with the right spirit and within proper bounds, that they should criticise and compare and cudgel, they should stand up like a wall of fire for each other's defense. They should remember that the field is large, and that the Lord has a place for every preacher to work in. Laborers in the vineyard of Christ have always been few. Why not then hold up every faithful brother till he falls into his own proper niche of usefulness. We should all be a band of brothers, ever ready to extenuate, and to mollify, and to soothe, and to encourage, instead of whispering each other's faults and magnifying one another's defects. Far better to love, and praise, and elevate, than to hate, and disparage, and deragate. We should always be ready to say of each other, "With all thy faults I love thee still." The common good of our race demands this of us. And besides, our behavior toward one

another will indicate the measure of our reverence for God and Christ.

COURTESY IN CONTROVERSY.

I suppose, however, that when it was first proposed to discuss this subject, the author had in mind the question, How shall we as disciples of Christ deport ourselves toward other religious people? What I have already said will apply to this case. I have only this to say in addition: That in discussing matters of difference existing among us, we must ostensibly go upon the presumption that all men know as much as we know, but mentally consider the fact that religious people who do not see as we see, have been diversely educated; have accidentally occupied different stand-points; that while they have been morally honest, they have been clerically and theologically deceived; and consider that "circumstances alter cases." This being the case, as I know it frequently is, we should approach them gently and courteously and confidingly, but at the same time firmly, deliberately, and unflinchingly. The Evangelist Philip approached the Ethiopian eunuch in the attitude of a well-bred gentleman. The eunuch was doubtless a man of fine culture. Religiously they stood in antagonism to each other. Mark the courtly manner of Philip, but how simple and self-poised as he begins to speak. Not abrupt, nor precipitous, nor arrogant. Mark the measured sweetness of his mellow voice as he propounds to him the thrilling question, "Do you understand, sir, what you are reading?" This easy and graceful style was reciprocated by the converted man. The same courtly but genial temper was exhibited at the water, when Philip in response to the eunuch soothingly replied, "If, sir, you believe with all your heart, you may be baptized." It does not cost much to be polite and courteous. I do not mean fantastic politeness and hollow-hearted courtesy. Some preachers boast themselves much in what they call the *fortiter in re*, as if that were the only thing worthy of attention. With them the end to be accomplished is the particular and practical thing sought after without regard to the method of operation. True, it requires firm action to reach a certain point, but the apprehensions and delays in reaching the point may cost very dearly after all. Our former manner of conveying produce to market a long and dreary distance, pulled along by lazy oxen or fagged horses, demanded firmness of execution, but now how much more easy the method of transporting our produce to market in easy running and gently sliding cars. It is not only carried there *fortiter in re*, but *suaviter in modo*. The first of these Latin quotations means, "firmly in action or execution;" the latter means "agreeably or kindly in manners." There should be a harmonious combination of both these. While our work is being done strongly, let it be done easily and gracefully, if for no other reason because it is more economical to do so.

GOOD-LOOKING.—Temperance and religion have a wonderful power in adorning people or improving their appearance. It gives them "a meek and quiet spirit;" and this the Bible calls an "ornament which is in the sight of God of great price." Temperance and religion make the eye look brighter, and the complexion clearer, and the smile sweeter, and the voice softer, and everything about our person better-looking than it otherwise would be.

MINISTERS AND TOBACCO.

THE REV. BISHOP AMES, of the Methodist Episcopal Church, while holding a conference recently, expressed the opinion that "a very large proportion of the funds which are collected for superannuated preachers are paid to men who, by the excessive use of tobacco, have mentally and physically disqualified themselves for the itinerant work."

A religious journal, commenting on this, remarks: "Is the body, mind, and usefulness of God's ministers to be sacrificed to this indulgence, and then are the churches to be called upon to sustain them when laid aside? But the usefulness of young ministers [yes, and of older ones, too] is retarded beyond what they have any conception of. One whom we have well known and loved, and admired for his former piety, his bright and ready conversational powers, is now so engrossed with his pipe, that a simple question has to be put to him a second time before his attention can be gained, and he is so irritable, so short, and indifferent in his reply, and so intent on his smoke, as to put an end to social intercourse, and, may it not be added, to study and to active duties."

The use of tobacco—in or out of the pulpit—stupifies the brain, injures the vision, the hearing, and the voice, blunts the memory, begets dyspepsia, engenders bronchitis and other throat diseases, paralyzes the energies, and brings on premature old age and decay. We question the purity and healthiness of any man's blood or belief who is an habitual smoker, snuffer, or chewer of tobacco or drinker of beer or alcoholic liquors. He certainly is not so perfect a Christian nor so perfect a medium between men and their Maker. We read of the "blind leading the blind." And if the use of liquors and tobacco by clergymen is not an evil, a perversion, yea, a downright sin, then we are mistaken. Be it ours to correct, though we may not convert, these wicked sinners, who with grog and pipe become pensioners and live on charity.

SENSE, REASON, AND FAITH.

THERE are three principles by which we apprehend things—Sense, Reason, and Faith: these lights have their different objects that must not be confounded. Sense is confined to things material: Reason considers things abstracted from matter: Faith regards the mysteries revealed from heaven; and these must not transgress their order. Sense is an incompetent judge of things about which Reason only is conversant. It can only make a report of those objects which by their natural characters are exposed to it. And Reason can only discourse of things within its sphere; supernatural things, which we derive from revelation, and are purely the objects of Faith, are not within its territories and jurisdiction. Those superlative mysteries exceed all our intellectual abilities.

To make the matter still more clear, we put it thus: The perceptive faculties, or the lower intellect, are the mediums through which the "senses" are manifested; while Reason occupies a place in the cranium higher up; and the organs through which "Faith" is manifested are situated in the top of the dome, and those who are blessed with a full measure of this divine attribute, have a skylight to their minds and can see beyond the reach of eye, ear, or of Reason itself. They become prophetic and far-seeing just in proportion to the fullness of their Faith and their oneness with God. These faculties, then, are each allotted to their special uses—the perceptive to the Senses, the reflectives to Reason, and the moral sentiments to the spiritual, through which Faith is manifested.

MY GUARDIAN ANGEL.

BY FRANCIS R. MURTHA.

Thou art my guardian angel, Mary,
My hope and guiding star,
No matter where'er I chance to be,
At home, or wandering far.
I feel so happy when thou'rt near,
When thou art by my side,
For thou art all the world to me—
My life, my joy, and pride.

I often meet thee in my dreams,
'Mid groves and shady bowers,
And wander through that lovely land
Of sunshine and of flowers.
Methinks no earthly cloud nor care
Could linger round my heart—
Thy sweet, angelic, happy smile
Would bid them all depart.

DR. BEECHER'S MANUSCRIPT.

His habits of composition were peculiar. His social nature was so active that as soon as he had written a sentence that pleased him he had an irrepressible desire to read it to somebody. Many a time has he rushed into the dining-room where Aunt Esther was washing dishes—"Here, Esther, hear this." Aunt Esther, with martyr-like patience, would stand, towel in one hand and unwiped plate in the other (for he must have her undivided attention), till he had read his paragraph, and trotted back to his study again. It sometimes seemed as if he would never get a sentence done. He would write and re-write, erase and interline, tear up and begin anew, scratch out and scribble in almost endlessly. In the latter part of his life this habit became morbid, and actually shut him out from the possibility of publishing his own writings. He was the torment of printers, both by the delay of his manuscript and by the condition in which they found it when they got it. One of his daughters said there were three negative rules by which she could always read her father's writing, to wit: 1. If there is a letter crossed, it isn't a *t*. 2. If there is a letter dotted, it isn't an *i*. 3. If there is a capital letter, it isn't at the beginning of a word.

At Lane Seminary he lived, more than two miles from the city. One time, after the printers had been on tenter-hooks forty-eight hours for their copy, he hastily finished his manuscript in his study, crushed it into the crown of the hat that lay nearest to him, clapped another hat on his head, drove down to the city, rushed up to the printing-office, and snatched off his hat. "Here's your copy—h'm, h'm—well, if it isn't here, it is somewhere else." The copy was still in the hat that had been left at home. But who could be angry with so much good-nature, even if it were a plague?—*Prof. Stone.*

[Dr. Beecher evidently had not the advantages of the teachings of our "How to Write," or he would have experienced much less trouble in authorship. Every young man needs instruction in this quite as much as in any other branch of study. How few there are who thoroughly understand preparing copy for the press and correcting proof! In those days each one learned what he could by experience; now young men may obtain the necessary instruction books in nearly every department of human knowledge.]

NEW YORK, JANUARY, 1865.

"THE RIGHT MAN IN THE RIGHT PLACE."—"Every one should inform himself thoroughly which way his humors and genius lie, and be severe in examining what he is fitted for, or not fitted for; otherwise, the players may seem to be wiser than we are; for they do not choose to perform those parts which are best, but those that are best suited to their humors and abilities."—*Clara*.

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ATTENTION, SOLDIERS!—Will our soldier-friends please be particular, when asking us to change their address, to give the former post-office address in full?

SALUTATORY.

WITH warmest thanks and deepest gratitude we greet our readers—one and all—with a "MERRY CHRISTMAS" and a "HAPPY NEW YEAR."

Time flies so fast, and event succeeds event so quickly, that each recurring anniversary seems to have hastened its advent more than the last, and we can scarcely keep step in the rapid, "double-quick" march of time. We now find ourselves on the threshold of a new year! It seems but a day since we issued our initial number for 1864, yet twelve months of our stay on earth have passed away, and we now enter on the *Forty-first Volume* of the PHRENOLOGICAL JOURNAL, and on the new year EIGHTEEN HUNDRED AND SIXTY-FIVE!

And what has been done? Only this: We have endeavored to the best of our abilities to throw some light on obscure truths connected with *matter, mind, and spirit*; to remove prejudice against a useful science; to instruct and entertain the common mind; to awaken and call out the better part of poor, frail human nature. Circumstances have been against us, and we have accomplished but little, and that little imperfectly.

Let us look back at the state of the world during the year 1864. What do we see? Besides the gigantic and devastating civil war in our midst, there were no less than thirty other countries engaged in war at the same time. There was strife within and strife without all over the world. Professed Christians were at war with each other, and so were savage barbarians. There were riots,

raids, robberies, and piracies on land and sea. The spirit of destruction was everywhere *rampant*. Temperance gave way to dissipation, kindness to cruelty, love to hate, hope to fear, and virtue to vice. There were forgery, counterfeiting, drunkenness, licentiousness, gambling, and theft. The very floodgates of hell were opened on a wicked world, and the worst passions ruled.

Let us come home. Think of the noble and magnificent ships which were robbed and burned at sea! of the cruel massacre of citizens on the borders in cold blood, and of soldiers in towns and forts. And worse than this, of the slow starving and freezing to death of thousands of prisoners of war! Then consider the demoralizing effects of such sights on those who witnessed them. How cheap must human life be held when it may be thus sacrificed!

But we have been punished for our sins. Had we been a just and a righteous people; had we lived according to the golden rule; and had we practiced those precepts which we profess, we, as a nation, had not been thus chastised.

We committed sin. We held man in the bonds of slavery, and waxed fat on the sweat of the bondman's brow. We gave ourselves up to the mammon of unrighteousness; to making money without regard to right—not for His sake, but for personal aggrandizement and for show. "We sowed to the wind, and we reaped the whirlwind."

Now let us look at the other side. What has been gained? This:

"The Lord chasteneth whom he loveth," and our pride has been humbled and our sense of justice has been awakened. We have, as a nation, renounced the evil and removed the "bone of contention" by setting the captive free! This is a *great* gain, and may be likened to the successful removal of a consuming cancer which threatened the very life of the patient.

Again. This almost superhuman struggle of right against wrong has tested the patriotism of our people, called out their love of country and home, and developed their sympathies in an unequalled degree. Look at the charities contributed through the Christian and sanitary commissions! Think of the millions poured out like water for the use of the suffering, and of the

prompt, hearty heart-responses to every appeal. The souls of good men have been impatient of restraint, and have rushed to the battle-field and to the hospital with succor for the fallen braves, vying with each other in doing and in giving. But, says the objector, look at the sacrifice of human life! Ay, look at it. But we must all die, and, under Providence, what is the difference whether it be a little earlier, when in the prime of manhood, or a little later, when worn and exhausted with the cares and the trials of life? Besides, what is life worth to the restless slave? or to one who is not permitted to grow, in body and soul, to the stature of a man? And who would not give his life to save his country? Is there in all this land a craven coward so base that he would sooner yield to the whip or the knife of a taskmaster than to strike a blow for freedom? He is neither fit to live nor to die. He is of no account—useless lumber—miserable trash.

Mind develops rapidly in a state of war like this. New inventions and important discoveries follow in quick succession. Every faculty is brought into action—every resource made available, and man lives now more in a month than in a year of the olden time. Machinery supplies the place of manual labor on the farm, in the factory, and in the house. Seed is planted by machinery, crops are gathered by machinery, and produce is conveyed to market by machinery. "Necessity is the mother of invention." If pirates drive our whaling ships from the sea, kind Providence sends us "oil" bubbling up from valley and plain. If cotton be withheld, we may substitute flax and wool. God will not utterly desert us if we do our duty and deserve to live. There is, then, so much which is hopeful. In our capacity as journalists we have *aimed* toward the right—have echoed the truths spoken by others, and encouraged all good efforts for the support of those who are fighting the battles of freedom and upholding the Government.

During the year 1864 we kept up the quality and increased the circulation of the JOURNAL. We published some THREE HUNDRED ENGRAVED ILLUSTRATIONS at a cost of more than a thousand dollars, and reading matter equivalent

to more than *seven hundred octavo pages*. Some of our cotemporaries have done us the honor to pronounce this the *cheapest* as well the most interesting JOURNAL of its size and price.

The past must be our promise for the future. If favored by the continued kind efforts of our generous patrons, we hope to make further improvements, and to render the JOURNAL a still more welcome visitor to the hospitable circles into which it may be introduced. But we do not forget that though "man proposes, God disposes." We bow to circumstances, and humbly submit to His will.

Our present terms, with all necessary particulars, may be found in the prospectus on the third page of the cover.

Repeating the compliments of the season, we conclude our Salutatory by invoking a kindly blessing on all.

MADE WHOLE BY FAITH.

We have, in a previous article, explained and illustrated to a certain extent the power, both destructive and recuperative, of mind over matter.* We will now resume the consideration of the subject, with more special reference to the curative action of certain mental states.

It is no new doctrine, that the state of the body is greatly affected by that of the mind. Physiologists and physicians have long been accustomed to speak of the *exciting* and *depressing* passions, these terms having reference to the specific effects of each class on the organic functions. It has been known since the days of Hippocrates, that while grief weakens the physical system and produces or aggravates disease, joy strengthens and cures or ameliorates; but while this has been admitted in theory, very little use has been made of the very important principle involved, in the practice of the healing art. Physicians have continued to prescribe blue pills, when a cheerful smiling face, a hopeful tone, or some little piece of good news, which need never be wanting, would have done more than all the drugs in the *materia medica* toward effecting a cure.

The Saviour said to the woman who touched his garment, "*Thy faith hath made thee whole!*" Even God works

according to the laws he has himself established. We shall accomplish little if we act in opposition to them, or disregard their inevitable operation. It is to-day, and among us still, to a large extent, *faith* that makes the sick one whole. It may be faith in God—the best of all faiths—which gives perfect confidence that He knows better than we what is good for us, and that all will turn out for the best in the end; or it may be faith in ourselves, in our own recuperative powers or strength of will; or faith in our physician, or in some particular remedy or mode of treatment. The effect on the mind, and through the mind on the body, is much the same in either case. We are made confident, happy, and hopeful, and we get well.

The most successful physicians are those in whom the people have the most faith, and this faith is the offspring rather of their personal and social qualities than of their intellect or their learning. They use little medicine, or perhaps, in the common acceptation of the term, none at all. Bread pills and colored water, if something be needed to help the imagination, are as potent with them as the most powerful drugs, and far less hurtful. One of these doctors comes in with a smile and a cheerful word, and the patient feels better at once; and when the physician assures him that the symptoms are favorable, and that he will soon be well, he has faith in the statement, and a successful reaction against the disease at once takes place.

Dr. George Moore, in his work on "The Soul and the Body," states that "during the siege of Breda, in 1675, the garrison was on the point of surrendering, on account of the ravages of the scurvy, principally induced by mental depression. At this juncture, a few vials of sham medicine were introduced, by order of the Prince of Orange, as an infallible specific. It was given in drops, and produced astonishing effects. Such as had not moved their limbs for months before were seen walking the streets, sound, straight, and well."

Dr. S. B. Brittan relates a case in which a lady, suffering from a complication of chronic ailments, which had baffled the skill of eminent physicians, was quickly and perfectly cured through mental agency, aided by a simple fictitious

medicine, which could have of itself no specific action in the case. He says:

"With an air of unusual gravity, I assured her that the case was one that could be most successfully treated. At first she was incredulous, but at length confidence was fully established. Taking from my vest pocket a box of Hooper's Cachous Aromatises, I removed the label without attracting her attention. Having described in a most particular and emphatic manner the specific action of *my electrical pills* (the description comprehending the precise physiological changes necessary to a healthy action), I handed her the box, with minute directions and positive assurance that a single box would suffice to restore her to perfect health. The lady pursued the treatment with the strictest fidelity, and was completely restored."

Hundreds of similar instances might be cited, but these will suffice. They indicate that "the grand renovating principle or restorative power is not in the medicine, but in man"—that we are *made whole by faith*. A right direction is given to the thoughts, the vital currents are correspondingly influenced, and the normal action of the diseased organs restored.

We must, in all cases, remove from the sick person's mind, so far as possible, every source of care, anxiety, or grief. These are depressing influences, and exercise a debilitating and disturbing influence unfriendly to health. The violent passions, rage, hate, jealousy, etc., are still more to be dreaded, though they may give temporary strength. The reaction will leave the patient exhausted and ready to succumb to the disease.

Hope and joy are grand curative agencies, and, what is better, potent preventives.

"A merry heart goes all the day,
Your sad tires in a minute."

Love, when refined and pure, and controlled by the superior faculties, is in the highest degree friendly to health. Thousands of men and women have found in it a specific for physical ills, for which the *materia medica* could have furnished no remedy; but when love is but mere animal passion—uncontrolled desire—it becomes as a consuming fire to the body, and one of the most destructive agencies known to man.

The state of mind most friendly to health is the calm, equable, contented, hopeful, devotional, loving, quietly happy one, which comes from a well-balanced mind, favorable worldly circumstances, right social and domestic relations, and a strong and well-grounded religious faith.

* "Mind and Body;" November, 1864.

SOUL-COMMUNINGS.

MINDS whose powers of thought are not all absorbed by the objects of the external world, require but a small effort at introversion to discover a wonderful kinship between themselves and all other minds or souls. By even a slight exercise of the power of analysis and comparison, one discovers that the faculties possessed by himself are precisely, to all appearance, the same as those possessed in different degrees of development by all others; that these faculties in all are governed by precisely the same laws; that the same mental and moral qualities which excite respect and admiration, or contempt and loathing, in all other well-regulated souls, excite these identical emotions in himself; and that pleasure or pain in any one human soul is sympathetically transmissible, more or less, to all parts of the great realm of soul, into however many human individualities it may be divided.

INTERBLENDING OF MINDS.

These truths lie within the sphere of common experience and observation, and are patent to all ordinary, thinking minds. But in certain exalted states of the mental faculties, vastly higher aspects of the same truths, or rather of the principles and potencies involved in them, become no less conspicuous and certain. These relate to the reciprocal influences which souls have upon each other, even without the visible intervention of physical media. A few examples will be given; and the first and most familiar is a phenomenon which has doubtless arrested the attention of most of our readers, yet which few, perhaps, have regarded as more than a matter of singular coincidence. It is, that after two mutually congenial persons quietly seated, have been conversing together, and there is a lull in their discourse, and their minds drop into a silent reverie, it often happens that each lights, at the same instant, upon an identical thought altogether foreign to the previous theme of remark. The frequency with which such coincidence of thought occurs, under the circumstances described, proves it to be something more than the work of chance, and hints at some mysterious interblending of the thinking principle in the two individuals, whereby, without any external leadings, the two minds become for the time as one.

ILLUSTRATIVE INSTANCES.

The same principle has another familiar form of manifestation, when, during moments of undisturbed quietude, and while the thoughts are in a state of easy fluency, the sudden and vivid thought of an absent person comes unbidden into the mind, to be immediately succeeded by the unexpected appearance of that person. We know one lady in particular who, by this mysterious inward monition, often announces the visits of her friends or acquaintances to her house hours before the persons arrive, and if the persons named ever fail to arrive according to prediction, it generally if not always proves, on inquiry, that they were *intending* or *desiring* to come at the time, but were disappointed. This inward sensitiveness to the approaches, intentions, or conditions of absent friends is often greatly increased when, just prior to death, the soul is

relaxing its connection with the bodily organism, and is beginning to assume its normal action as a disembodied soul. For example, but a few days before this was written, a sister of a friend of the writer, on her bed in an upper room, in a dying condition, and scarcely able to speak, announced the arrival at the street door of her sister from the country, though none of the family expected that sister's arrival at the time: In another instance the writer was told by a member of the family of a dying lady, that just before the exit of her soul from her body, she announced the approach of one of her relatives from the distance of a mile or more, and thence followed him in his path, telling at what moments he passed certain points, tracing him to the very door, and mentioning the moment he was about to enter, when immediately he came in, and confirmed all she had stated.

To these soul-connections the writer can bear testimony from much personal and varied experience, having repeatedly perceived, and told accurately, the states of his family at particular moments, when absent from home, and having in one instance actually left his place of business and gone home, three miles distant, under the vivid impression that his children, temporarily left alone, were in great trepidation concerning some untoward occurrence in which the dog was involved. While on his way home, he received from the hands of a friend a note from his eldest daughter, urging him to come quickly, as Rover had bitten a neighbor's little girl, and the father of the girl had threatened to shoot the dog.

UNITY OF SOULS.

Facts of this kind, of which thousands might be collected, of unquestionable authenticity, render the conclusion irresistible, that although the souls of men, considered in their personal relations, are to superficial appearance totally segregated from and independent of each other, they all have an inmost and basic unity, by virtue of which whatsoever affects one, affects, more or less, all the others. Indeed, the phenomenon of sympathy, in any of its aspects, can not be rationally accounted for as to its mystic and fundamental cause, except on the hypothesis of this basic and essential unity of the souls who mutually sympathize. The whole soul-world, therefore, with all its innumerable individualized parts, may be considered as forming one grand system. The same we know to be true of the universe of matter with all its countless forms in the planetary, mineral, vegetable, organic and inorganic spheres of existence; and as even a wave of the hand, by displacing the contiguous particles of air and ether, these displacing those contiguous to them, and so onward and farther onward throughout space, finally agitates the whole mass, though in an inappreciable degree, so one soul, according to its peculiar states, affects those most nearly related to it, and through them, as well as directly, those more remote, and those still more remote, until the whole psychic mass is moved. It is true that these more remote effects are for the most part inappreciable, but they are none the less absolute on that account.

If these things are true, then the following propositions, with the rational foundation on which they rest, become evident:

NATURE OF SIN.

1. If a man sins, he sins not only against God, but against the whole moral universe, including every good man on earth, and every saint and angel in heaven. That is to say, he introduces moral poison into the soul-world whose tendency, unless antidoted and neutralized by superior influences *outside* of himself, is to sympathetically diffuse itself to the remotest boundaries of the psychic universe, impairing (perceptibly or otherwise) the moral health of multitudes, and disturbing that general divine order which all the good are interested in preserving. And so, on the other hand, every deed of high and noble virtue goes thrilling through thousands of admiring hearts, and sensibly or insensibly invigorates the moral health of the whole sentient universe. Thus it appears that whose labors to preserve and improve the moral health of others, labors to preserve and improve his own, and *vice versa*.

THE COMMUNION OF SAINTS.

2. The doctrine of the "*Communion of Saints*," taught in the Scriptures and the so-called "Apostles' Creed," and preserved with more or less distinctness in the teachings of the Church through all ages, is not only a doctrine of dogmatic theology, but a doctrine of established and profound science. That doctrine is set forth in the Scriptures in the following among other expressions: "That they [the disciples] all may be one, as thou, Father, art in me and I in thee, that they also may be one in us." [John xvii. 21.] The faithful are regarded as "one body and one spirit, with one Lord, one faith, one baptism" [Eph. iv. 3-5]; as one body, of which each individual is a member or organ, and of which there is one pervading spirit. [1 Cor. xii. 4, *et seq.*] These passages, with many similar ones, relate to the unity, community, or *com-union* of the faithful *on earth*; St. Paul more than intimates that the same unity or communion subsists between the faithful on earth and the faithful in heaven, when he says to the Christians, "Ye are come unto—an innumerable company of angels, to the general assembly of the Church of the first-born whose names are written in heaven, and to God the judge of all, and to the spirits of just men made perfect." [Heb. xii. 22, 23.]

The same doctrine is embodied in the *Te Deum laudamus*, in which the praises and adoration of the Church on earth are made to mingle with those of angels, cherubim, seraphim, and the glorified apostles, prophets, and martyrs; and the opinion has been cherished from a very early, if not the earliest period of our era, that the Church, as the one body of Christ, consists of three parts, designated as the church militant on earth, the church patient in *hades* (subsequently called *purgatory*), and the church triumphant in heaven. Whether this latter doctrine is true in precisely the aspect here presented, is a question which we shall not now discuss, as it is our purpose at present simply to show that all of these teachings are easily and clearly comprehensible in the light of facts and philosophic principles set forth in the preceding part of this article, and that the doctrine of the "communion of saints," in its *general* sense at least, is a doctrine resting on the sure basis of *psychic science*.

PHILOSOPHY OF PRAYER.

3. Our doctrine of the basic unity and but partial segregation of the essences of all souls, if admitted, also furnishes a philosophic basis for the doctrine of the efficacy of *prayer*. Of course it will not be denied that whatever is *spiritual* in the essential constitution of the soul came from God, who is a spirit and the Father of spirits. In the spiritual exercise of true and earnest prayer the soul lifts itself up to God and receives extraordinary influx of God's spirit (called the Holy Spirit); then, in like manner as water seeks its level, or is conducted to given points through a channel, this superabundant divine energy may spontaneously flow forth and take effect upon souls with whom the first is essentially and sympathetically united, and whom the petitioner makes a special object—thus often working marvelous results of conversion. Or the same divine energy may flow through the petitioner as a medium, and be radiated upon the primates of special causation, and thus determine the course of Providence in the outer world in favor of the objects petitioned for. Certainly nothing can be more rational than the aspect in which these ideas place the whole subject of prayer; and skeptics would do well to be a little careful lest the alleged absurdities against which they are wont to declaim when speaking on this subject, should appear altogether on their own side of the argument.

THE DOCTRINE OF SALVATION.

4. Our psychic philosophy also furnishes a rational foundation for the great Christian doctrine of *salvation*. If all souls are so basically conjoined and united in their very essences, that their qualities and states may be mutually transfused or communicated from one to another, then by the same law, all that is in Christ—all His moral health, all His spiritual power, all His divine vitality—indeed His own very soul and substance—may be communicated to those who are willing to forsake their own selfish and sinful ways, and *unite* themselves with Him. Thus the expression of Paul may be fully realized, "Christ in us, the hope of glory;" and thus is seen the beautiful significance of those passages which represent the Church as the body of Christ, of which He is the head and pervading spirit. This union of human souls with the divine-human of Christ, is the *atonement* or *at-one-ment*, and is salvation in its very essence and perfection.

Thus does Science appear, again, for the thousandth time, the faithful ally and very handmaid of Religion, putting to shame the efforts of scollists and superficialists to press her into the service of infidelity.

ONE of the saddest things about human nature is, that a man may guide others in the path of life, without walking in it himself; that he may be a pilot, and yet a castaway.

CONSOLATION.

God's ways seem dark, but soon or late
They touch the shining hills of day;
The evil can not brook delay;
The good, it can afford to wait.—*Whittier*.

STRIVE to make everybody happy, and you will make at least one so—yourself.

If you would know a man, mark his gait;
most men step to the tune of their thoughts.

THE HUMAN HEAD.

BY WILLIAM ROSS WALLACE.

The Human Head! the Human Head!
We sing the Earth in singing thee—
Her mountains, with their quiet strength,
Her strong, yet restless sea;
Her girdling air with storm or calm,
A battle-chorus or silent psalm—
For thou art that in which they find
Themselves forevermore enshrined,
Their very Essence, where they'd still remain,
Though sunless chaos crouched by silent God again.

The Human Head! the Human Head!
Thou art the darkness and the light,
The planet with adoring brow,
The sun of monarch-might;
Each system, with its peopled spheres,
Led ever by the firm-armed years,
All systems in their boundless race
Forever forging boundless space—
For thou art space and thou art time,
The only moment, only clime,
The Real Being where they live alone,
God's only god who is before the Primal Throne.

The Human Head! the Human Head!
Upon this sod of ours would we
Before that Real only bow?
Then we must bow to thee;
For thou art parent of the home,
The council-hall, the temple-dome,
All glorious things of glorious art
That arm the soul or melt the heart,
The deed of good, the deed of ill,
Black Murder's den, bright Virtue's hill,
With demon-cloud or seraph-light—
O Essence only orb'd with space, time, inner might!

The Human Head! the Human Head!
If we give shining wreaths to those
Who trophies conquer by the power
That from that Essence flows,
What brighter laurels should entwine
The priests who tend the very shrine—
The ones who tremble not before
Truth in her awful inner core—
The ones who firm, yet reverent, trace
Each Faculty's own certain place,
As Angel-Hands on Heaven's own sacred sod
Search for the secret footsteps of the Father God?

HEART DISEASE AND TOBACCO.—M. Decaisne, in a communication to the *Academie des Sciences*, exhibits another clause in the heavy bill of indictment against the abuse of tobacco. He states that in the course of three years he has met, among eighty-three inveterate smokers, twenty-one instances of marked intermittence of the pulse, occurring in men from 27 to 42 years of age, and not to be explained by organic lesion of the heart. The absence of such lesion or other condition of health capable of inducing intermission of the action of the heart, and the fact that in nine of these instances, in which the use of tobacco was abandoned, the normal action of the organ was restored, M. Decaisne believes, will justify him in concluding that, in certain subjects, the abuse of tobacco may give rise to a condition which may be termed "narcotism of the heart," characterized by intermission in the movements of that organ and in the pulsations of the radial artery; and that, in some cases, a suspension or diminution in the practice of smoking is sufficient to cause an entire disappearance of this irregularity. —*Medical Times and Gazette*.

FREEDOM.

For I have sworn upon the altar of my God eternal hostility against every form of tyranny over the mind of man.—THOMAS JEFFERSON.

It is the inalienable right of every sane, sober, and sensible human being to do his own thinking. Not only this, but it is his *duty* to exercise each and all the faculties of mind of which he is possessed. It is as much his duty to exercise his reason as his vision, his devotion as his hearing, and he is a complete man only in proportion as he exercises all there is of him. If he be wanting in Firmness, he is so much the less a man. If wanting in true moral courage, and in the power of self-defense; in dignity and self-reliance; in kindness, justice, economy, invention, music, affection, method, memory, imitation, sagacity, or of energy, he is simply unfortunate and incomplete. Nor is he capable of being "free," in the fullest sense of that term, if he be not capable of maintaining it, defending his rights, and in protecting those dependent on him. If he be dissipated, he is in bonds and a slave to his appetite; if a spendthrift, a prodigal, or improvident, he comes under bonds or obligations to others. But if he be developed in all his faculties—of sane mind and sound body—so cultivated as to be able to use himself, he may be FREE.

Freedom is the normal condition of man. Slavery—be it of body or mind—is abnormal, unnatural, and is contrary to the laws of God and nature. Whoever places trammels on the minds of men, or legislates to keep them in ignorance or to hold them in subjection, violates a God-given law.

Foreign war is bad; civil war is worse; but slavery, to a human being, is the very worst condition to which a man, with the attributes of God in his nature, can possibly be subjected. Next to this, in the evil consequences of slavery, is its demoralizing effects on those who assume to rule over the slave. It begets in them a domineering spirit, which necessarily ripens into tyranny. It also begets idleness, a disinclination to labor, habits of luxurious living, and thence a larger license to the passions, and a lesser regard for human law, human life, or human liberty. It prevents the full and free development of the slave from becoming qualified for citizenship, or to regulate and take care of himself, and tends to keep him perpetually in mental childhood. Thus the infliction of one wrong begets others, and the infringement of rights brings in its train a curse on all.

For the fullest development of all our powers we need freedom of thought, freedom of speech, freedom to act, freedom to grow, freedom to do right, and FREEDOM TO WORSHIP GOD.

MENTAL HYGIENE.—The *Daily News*, speaking of the Editor's lecture before the late World's Health Convention, remarks: "Mr. Wells supported his theory with a great variety of relevant facts, anecdotes, and illustrations. His lecture was abundant in original and philosophical views, and the last point, viz: That faith occupied a region beyond the domain of reason, and that the life of faith was the normal condition of man, was especially well and eloquently defended. In conclusion, Mr. Wells entered into an elaborate argument upon the philosophy of death, illustrating his topic with a variety of appropriate imagery."



PORTRAIT OF PROFESSOR BENJAMIN SILLIMAN.

BENJAMIN SILLIMAN.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

A BRIGHT luminary in the scientific firmament has fallen, or rather we should say, has ascended to the realms above, and taken his place among the spirits of the just and the good. He has put off mortality and taken on immortality.

Benjamin Silliman, senior, departed this life on the 24th of November, 1864, in the eighty-sixth year of his age.

A cast from the head of this honored and honorable man was taken many years ago, and has since occupied a conspicuous place among other distinguished Americans in our extensive collection. We are now called on to pay a parting tribute to distinguished merit.

In the *PHRENOLOGICAL JOURNAL* for 1851 we published his portrait, with a phrenological analysis of character and a biographical sketch, to which we must refer the reader for full particulars, having only room at present for a very brief summing up of the leading traits of character.

In person, Prof. Silliman was large, tall, and every way well proportioned. The framework was perfect, and had he engaged in muscular instead of almost exclusive mental labor, he would have become a very strong and a very athletic man. His brain was large, the quality good; the mind comprehensive; and he was eminently intellectual, highly moral and religious, and of a warm social nature. He was very sen-

sitive in matters of honor, fond of praise, and became a very popular man. He was mirthful, hopeful, and joyous. His mouth turned up at the corners. Conciliatory, and very kindly disposed. He was much more intellectual and scholarly than executive—a man of peace, piety, and popularity, rather than a destructive or a radical reformer. He was by organization as well adapted to theology as to science, and had he entered the ministry would have become a bright and a shining light. His chief works are noticed in the following

BIOGRAPHY.

Professor Silliman was born in North Stratford, Conn., on the 8th of August, 1779. His father, General Gold Selleck Silliman, was a lawyer of distinction, and rendered important service as a brigadier-general in the war of the Revolution. Mr. Silliman was graduated at Yale College in 1796, and in 1799 was appointed tutor. He studied law and was admitted to the bar of New Haven in 1802. Chemistry as a science was then almost unknown in America, being taught, even in its rudiments, only at Philadelphia and Cambridge; but the brilliant discoveries of Lavoisier, Sir Humphrey Davy, and others, had attracted much attention. Dr. Dwight, then president of Yale College, became interested in its introduction into the college course as a regular department of instruction, and with that view offered to Mr. Silliman in 1802 the new chair of Chemistry. He consented to abandon his profession and accept it, if he could be allowed time and opportunity for preparation for its duties. He accord-

ingly passed a part of the next two years in Philadelphia, as a student with Dr. Woodhouse, and on his return to New Haven in 1804, delivered a partial course of lectures on chemistry to the students of the college.

In the winter of 1805 he gave his first full course of lectures, and in the spring sailed for Europe to prosecute still further his studies in physical science, and to procure books and apparatus for the college for the illustration of chemistry and physics. He visited the mining districts of England, attended the lectures of eminent professors in London and Edinburgh, and attempted to visit France, but was stopped at Antwerp under the false charge of being an English spy. He returned after an absence of fourteen months, and resumed the duties of his professorship. His narrative of his tour was published in 1810, under the title of "*Journal of Travels in England, Holland, and Scotland in 1805-6*" (2 vols. 8vo.; enlarged edition, 3 vols. 12mo., 1820), and, being one of the earliest accounts of Great Britain by an educated American, attracted much attention on both sides of the Atlantic.

Immediately on the receipt of the account of Sir Humphrey Davy's discovery of the metallic bases of the alkalis, Prof. Silliman repeated his experiments, and obtained, probably for the first time in the United States, the metals potassium and sodium, by the furnace process of Gay Lussac. In 1822, while engaged in a series of observations on the action of a powerful voltaic deflagrator on the model of Dr. Hare, he first established the fact of the transfer of particles of carbon from the positive to the negative electrode of the voltaic apparatus, with the corresponding growth of the negative electrode, and the re-transfer when the charcoal points are shifted. This fact, with the fusion of the carbon in the voltaic arch, was one long disputed in Europe, but is now generally recognized.

In 1818 Prof. Silliman founded the *American Journal of Science and Arts*, better known both in Europe and America as *Silliman's Journal*, with which his name is still connected, and of which for twenty years he was sole, and for eight years more senior editor. This journal, at first a quarterly, but now a bi-monthly periodical, has for forty-six years been recognized at home and abroad as the chief repository of American physical science. In 1838, his son, Benjamin Silliman, junior, became associated with him in the editorship of the work, and in 1846 it was transferred by the senior editor to Professors J. D. Dana and B. Silliman, junior.

Professor Silliman was one of the earliest American lecturers on scientific subjects to large miscellaneous audiences. He had for many years given public lectures in New Haven, on chemistry, geology, and allied topics, to audiences of citizens, and with excellent effect in promoting a taste for science and a desire for its advancement. In May, 1834, he was invited to Hartford to deliver a popular course on scientific subjects, and in September following to Lowell. In 1835 and 1836 he gave more extended courses in Boston and New York. In 1839 he opened the Lowell Institute of Boston by a course on geology, and in the three succeeding years followed with

courses on experimental and theoretical chemistry in the same institution. He has also delivered repeated courses of popular lectures in Boston, Lowell, Salem, New York, Philadelphia, Baltimore, Buffalo, St. Louis, Mobile and New Orleans, many of them illustrated by brilliant and interesting experiments. In 1830 Professor Silliman published a text-book on "Chemistry" in two volumes, for the use of his students, and in the previous year he had published an edition of Bakewell's "Geology," with notes and appendices, which in the course of ten years passed through three editions.

In 1853 he resigned his professorship, and was made Professor Emeritus, but at the request of his colleagues he continued to lecture on geology till June, 1855, when he gave his closing academic course. The simplicity and moderation of Professor Silliman's physical habits, and his constant activity, contributed to give him a firm and vigorous old age, free from mental or bodily infirmity; and to the last he took a great interest in the progress of science, humanity, and freedom, at home and abroad. He was a member of numerous American and European scientific societies.

FRANZ MULLER.

THIS was a fairly formed head on a well-developed body. So far as the functions of his body and brain were concerned, it is safe to state that all were in health, and that Nature dealt liberally by Franz Muller, denying him nothing which was essential, had it been duly developed, to the full-manhood. Observe the portrait.

Though not an attractive face to a physiognomist, this is not so bad as one may meet any day on our streets. That was not an inferior forehead, nor was there any want of brain in it. The mouth, the chin, the jaws, and the cheeks were well formed, but the eyes were almost meaningless, except as organs of vision. The nose was undeveloped, indicating a want of mental culture.

The brain was wide and short rather than high or long, and the animal impulses were strong. The top-head, embracing Veneration, Conscientiousness, Hope, and Spirituality, was moderate in development and probably inactive, and almost without influence; consequently he was weak, and an easy subject for any temptation. But what was his motive for committing murder and robbery? We can give no other answer than the supposition that his immediate wants or fancied necessities required the means for their gratification.

It appeared in evidence that he had recently lost a watch—said to have been stolen from him by lewd women with whom he had associated; that the loss so worked upon his mind that he became very unhappy, even *desperate*—we should say a little warped—and was heard to remark that he would have another at any hazard. He saw a single gentleman, who wore a watch and chain, enter a railway carriage alone, and acting on the impulse of the moment, he entered the same apartment; and soon after the train started, it appears that he disabled his victim, robbed him of his watch and hat, pitched his body out of the



PORTRAIT OF FRANZ MULLER.

door or window—whether dead or alive—and then made his escape to America, where many other European criminals find their way—was arrested on the ship before landing and taken back to England; tried, convicted, and condemned, and was executed on the 14th of last November. That he was guilty, we have no doubt; but that he was altogether bad, or past redemption, we do not believe. Had he been properly educated, and placed under religious influences when young, he could have become a good and a useful citizen. He was the unfortunate subject of adverse circumstances, became *perverted* by bad habits, committed a high crime, and paid the penalty with his life.

He was a German, born of poor parents; left destitute when a child; grew up without the advantages of moral or intellectual education; fell into bad company, and was lost to himself and to the world.

AN AMERICAN LADY.—When Brummel was asked what made the gentleman, his quick reply was, "Starch, starch, my lord!" This may be true; but it takes a great deal more to make a lady, and though it may seem singular, I am ready to maintain that no conceivable quantity of muslin, silk, or satin, edging, frilling, hooping, flouncing, or furbelowing, can *per se*, or per dress-maker, constitute a real lady. Was not Mrs. Abbott Lawrence just as much a lady when attired in twelve-cent calico in Boston, as when arrayed in full court dress at St. James, London? "As Mrs. Washington was said to be so grand a lady," says a celebrated English visitor (Mrs. Thorpe), "we thought we must put on our best bibs and bands; so we dressed ourselves in our most elegant ruffles and silks, and were introduced to her ladyship; and don't you think we found her knitting, and with her check apron on! She received us very graciously and easily, but after the compliments were over, she resumed her knitting. There we were without a stitch of

work, and sitting in state, but Gen. Washington's lady, with her own hands, was knitting stockings for her husband." Does not that sweet republican simplicity command your admiration?

[Republican etiquette in America is one thing, aristocratic etiquette in Europe is quite another. Here, it is the "mind that makes the man;" there, it is *inherited* nobility, or wealth, which is propped up and held in place by the people. Here, honest industry and *labor* are respected. There, it is the reverse, and a mere laborer is *only* a "servant." America is the country for freedom, in which every individual counts one; in Europe, only the upper classes vote. But if they prefer *their* mode, let them have it. Only let them keep hands off, and not meddle or interfere with our mode of government, which *suits us* best. The following brief speech, from Prof. Agassiz, on American and European institutions, is in point:]

"My Friends: After staying eighteen years in this country, I have repeatedly asked myself what was the difference between the institutions of the Old World and those of America; and I have found the answer in a few words. In Europe, everything is done to preserve and maintain the prerogatives of the few; in America, everything is done to make a man of him who has any of the elements of manhood in him. Now, gentlemen, the fate of these institutions is in your hands. You will decide whether they are to be perpetuated forever to help Europe throw off tyranny and reform its illiberal institutions, and to bring them up to the stand-point of our liberal institutions. To do that, believe me, there is only one way—bold on to those who have defended those institutions manfully, re-elect those who have repelled the assaults of armed foes against them, and those who have defended your rights in Congress, and you will conquer."

A WIT once asked a peasant what part he performed in the great drama of life? "I mind my own business," was the reply.

NATURE'S VOICES.

See how Nature's forces round us
Work and spin,
Never hasting, never resting—
Ceaseless din;
Systems, planets in their courses,
Rivers hasting from their sources
Each and all with mingled voices
Strive to win.

See the elemental warfare,
How they strive
Nature's high behests to hasten,
All alive;
Each dependent on the other,
As a brother to a brother,
Link their joys with one another—
So they thrive

Seasons come and go unceasing
In their change;
Ocean's bosom ever throbbing;
In the range
Of wood and air and water
Comes their loud resounding laughter
While the dreamy echoes after
Interchange.

Seeds are springing into action
All around,
Or are husbanding their powers
In the ground,
Seeking rest that they may gather
Strength for every new endeavor
'Neath the cold and wintry weather,
Safe and sound.

Good and evil ever mingled,
Light and shade;
It is only by their union
Worlds are made;
Jove himself can never change them,
For they are eternal with him,
But in balance due he makes them
Glow and fade.

Everything in perfect order—
Friction none,
From the starry planets spinning
Round the sun,
Through all grades of Nature's kingdom,
To the little plant that seldom
Feels the sunlight's joyous welcome,
Go and come.

Thousand are these mighty forces,
Great and small;
You could never in a lifetime
Count them all;
Greater laws control the lesser,
Who, in turn, fulfill the higher—
Each in their appointed manner
Bide their call.

List! O nations! to the echoes
Loud and clear—
Gentle reader, take the summons
To your ear;
Man is Nature's microcosm,
Full of every grace and rhythm,
Of creation's boundless realm—
List and hear.

Every power, gift, or fancy
Needs control;
Let them all in due proportion,
Mind and soul,
Each receive its proper action,
Without anger, heat, or passion,
In harmonious due relation
To the whole.

Onward! is the cry resounding
Everywhere;
God throughout all nature showing
Plain and clear,
That to live we must be active,
Pleasure comes not to the passive,
But to those who are creative,
Therefore fear.



THE MOTHER OF JOHN WESLEY.

MRS. SUSANNAH WESLEY.

A most marked physiognomy. See how expressive! What character in those features! How different from that flat, tallowy, soulless look which we sometimes observe in meaningless faces! This lady was evidently cultivated and refined. She must have been highly educated and thoroughly called out in all her faculties. There is no indication of "arrested development" here. See what a nose! How beautiful! magnificent! It is evidently like that of her father, and the same was transmitted to her son John, who became the great apostle of Methodism.

On close analysis, it will be seen that there was a most striking resemblance between the mother and the son. Compare any of the standard likenesses of John Wesley with this, and our statement will require no other confirmation. The temperament of both mother and son was fine, and that of the mother exquisitely so. With a body of moderate size and symmetrical mold, with all the functions in high health—vigorous, active, wide-awake, and full of spirit—she would animate and inspire all who came within her influence. Note how calm, clear, and yet how expressive the eye with its long lashes; how distinct, well-formed, and developed the nose, and what a beautiful chin! That well-cut, slightly open, and regular womanly mouth. Those loving lips. The beautifully formed and not over large forehead, and a head—concealed by the cap—high in the center, long and broad on top, a large cerebellum, with Ideality, Sublimity, Time, and Tune well developed. There was both economy and kindness, devotion, integrity, Faith, Hope, Charity, and steadfastness. Nor was she wanting in courage, will, or fortitude. The perceptive faculties were full, with large Order—the basis of method—ism; large Individuality, Eventuality, Comparison, Human Nature, and the entire cen-

tral range from nose to occiput. There was something of the Napoleon in her composition, and just the least approach toward the masculine—not enough to be objectionable, but just enough to give self-reliance, individuality, and independence. All questions would be between herself and her God rather than between her and others. Such a person is above flattery, and above the fear of man. Trusting, believing, and resigned to *His* will, she would not be easily cast down nor depressed, but would take a hopeful view of all things desired, but not disappointed at reverses. Such a nature would become a natural magnet, the center of attraction to all who knew her, and being suitably mated, fit to become the mother of a man so simple, so great, and so good as was the venerable John Wesley. If not of noble birth, she was of gentle blood, and most queenly as well as most motherly in character. The circumstance of birth alone—not of majesty or soul—left her to reign through life in the hearts of all who knew her, rather than on a glittering man-made throne.

May the same good spirit by which the saintly Susannah Wesley was animated, fill the souls of all men and women.

OLD GORDON AND HIS LADDIES.

JOHN GORDON, who died a few years ago, near Turiff, Banffshire, Scotland, was reputed to have attained the remarkable age of one hundred and thirty-two years. Most travelers in that part called at his cottage, and among the visitors one day, about the close of harvest, was a young Englishman, who, coming up to the door of the cottage, accosted a venerable-looking man, knitting hose, with—

"So, my old friend, can you see to knit at your advanced period of life? One hundred and thirty-two is, truly, a rare age."

"Plague take the man! it'll be my grandfather ye're seeking. I'm only seventy-three. Ye'll find him round the corner o' the house."

On turning round the corner, the stranger encountered a debilitated old man, whose whitened locks bore testimony to his having long passed the meridian of life, and whom the stranger at once concluded to be John Gordon himself.

"You seem wonderfully fresh, my good sir, for so old a man. I doubt not you have experienced many vicissitudes in the course of your very long life?"

"What's your wull, sir?" inquired the person addressed, whose sense of hearing was somewhat impaired.

The observation was repeated.

"Oh, ye'll be wanting my father, I reckon; he's i' the yaird there."

The stranger now entered the garden, where he at last found the venerable old man busily employed in digging potatoes, and humming "The Battle of Harland."

"I have had some difficulty in finding you, friend, as I successively encountered your grandson and son, both of whom I mistook for you; indeed, they seem as old as yourself. Yet labor is rather hard for one at your advanced age."

"It is," replied John; "but I'm thankfu' that I'm able for't, as the laddies—boys—puir things, are no very stout now."

Patent Office Department.

The range of mechanical invention is a true index of human progress.

SHORT HAND.—An ingenious foreign mechanic has invented an instrument for the purpose of taking short-hand notes with more than the usual rapidity. It consists of a series of levers worked by keys like a piano, and acting on a set of types which impress themselves on a slip of paper that is gradually unrolled. Worked only with one finger, an ordinary reporter can work as quickly as the best short-hand reporter, but by using the two hands the rapidity is increased immensely. — *The papers.*

[We should like to see this new invention. It is fortunate for inventors and discoverers that the truth or falsity of their claims do not depend on the mere belief or unbelief of any one; and our "opinion," which has been solicited in regard to the above, amounts to nothing—but till we know more, we may be classed among the doubters. — Ed. A. P. J.]

CULTIVATE FLAX.—Mr. Friedlander delivered a lecture at the Dublin Industrial Exhibition lately on the cultivation of flax. The acreage of flax in Ireland this year is about 800,000. The seed of this, if carefully saved, will yield 25 an acre, and thus, the lecturer remarked, we have £2,400,000 dependent on the care exercised in pulling and rippling.

The Irish linens are almost as celebrated in commercial circles as American cotton. But we can grow in this country flax, hemp, cotton, wool, and silk in the highest degree of perfection, and in unlimited quantities. The production of flax in the North this year will be greater than ever before, and in no small measure take the place of cotton.

GLOVE MANUFACTURE.—The best gloves in the country are made in Massachusetts, New York, Pennsylvania, and Connecticut. These gloves are of various kinds, mostly made from deer, goat, and sheep skins, the deer skins from South America and our own Western Territories, the goat skins from South America the West Indies, Mexico, and the Sandwich Islands, and the sheep skins from England and the Cape of Good Hope. The skin of the English sheep is finer and more durable than ours, but the species known as the Cape sheep has a skin of a fiber so fine and elastic as closely to resemble kid, and capable of rivaling that elegant article, for which it is often sold.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

"FROM DAN TO BEERSHEBA;" or, The Land of Promise as it now appears, including a Description of the Boundaries, Topography, Agriculture, and Inhabitants of that Wonderful Land, with Illustrations, Maps, and Engravings. By Rev. J. P. Newman, D.D. Large 12mo. Pp. 456. Price, \$2. New York: Messrs. Harper Brothers.

THE HOLY LAND, THE HOLY LAND! Who ever tires reading graphic descriptions, by intelligent travelers, of the land of Our Saviour and the Apostles? And who would not deny himself any poor luxury if he could thereby save the means which would enable him to visit, in person, the ground our Saviour trod. But the next best thing to a personal view is to look through the intelligent and well-cultivated eyes of another. In the volume before us we have many full-page engravings, illustrating buildings, monuments, temples, gates, thrones, and cities, with accurate and detailed descriptions, harmonized with Scriptural statements. Rev. Dr. Newman, the author, is every way qualified to produce such a work. He has a splendid body, a fine large brain, amply developed in the intellect, with excellent descriptive powers, and a warm feeling-full nature. He puts his soul into his work, and always inspires his reader or his hearer. He was selected by the Bishop to go South and reorganize the churches. He is now doing a most useful work in New Orleans. May he be sustained with health, and with the means necessary to bring order out of chaos, and point erring, dissipated, and fallen men to their duties and to their Maker. Read "From Dan to Beersheba."

THE ILLUSTRATED ANNUAL REGISTER OF RURAL AFFAIRS AND CULTIVATOR ALMANAC FOR 1865, containing practical suggestions for the Farmer and Horticulturist, embellished with about 180 beautiful engravings. By J. J. Thomas. Published by Luther Tucker & Son, Albany, N. Y. Price, 25 cents; prepaid by post.

We believe in the gratuitous distribution of religious tracts, papers, books, etc., where they may do good, and most cheerfully contribute toward supplying soldiers in the field and in hospital, and the poor everywhere, with suitable reading matter; but we do not know of anything in print which would be likely to prove more acceptable to all classes than this useful and beautiful rural hand-book. Agricultural societies should distribute a million of copies among the people. Farmers, mechanics, merchants, teachers—all should read it. It would kindle a love for home, and intensify the desire for improvement by its practical suggestions, which would result in inducing the reader to plant trees and take care of them; to build comfortable houses and sheds for his family and his stock; to underdrain his lands; to apply machinery in its cultivation, and in gathering his crops, by which much hard labor may be saved; in short, to "spur him up" and to open his eyes to his real interests. This Rural Annual gives the gist of pious volumes, and all for 25 cents. It may be ordered from this office.

MEMOIRS OF LIEUT.-GEN. SCOTT, LL.D. Written by himself. Two volumes, with a portrait. New York: Sheldon & Co. 1864. Price, \$4.

It has been generally known that Lieut.-Gen. Scott was engaged in preparing a record of his life and times, and the work now before us, in these two handsome volumes, has been looked for with great interest. It will not disappoint the public. In a literary point of view it is quite open to criticism; but the general reader, disregarding its faults of style and the frequent lack of correct taste which its pages manifest, will read, enjoy, and be instructed; for, in spite of its literary imperfections, it is a capital book, and one that should find a place on the shelves of every loyal American. The Philadelphia Press truly says: "Winfield Scott does well to place his autobiography before the world. All his life he has emphatically been a soldier. It has pleased God to make him a successful one, and his own good conduct has prevented any blot upon his escutcheon. He is the American Bayard, 'sans peur et sans reproche.' The life of such a soldier must convey a great moral lesson to his countrymen."

THE GIPSIES OF DANES' DIKE; or, A Story of Hedge Life in England in the year 1865. By George B. Phillips. Boston: Ticknor & Fields. 1864. Price, \$1 75.

Mr. Phillips has here strung upon a thread of story a valuable collection of instructive facts—a great deal of curious and trustworthy information regarding the manners, customs, history, and habits of that singular and mysterious people, the gipsies. The author, who lived among them for two years on terms of the greatest intimacy, is well qualified to give us truthful pictures of their half-wild life.

FAMILIAR LETTERS FROM EUROPE. By Cornelius Conway Felton. Boston: Ticknor & Fields. 1864. Price, \$1 75.

The title of Prof. Felton's book exactly conveys the idea of what it is, and one of its principal charms lies in the familiar, unpretending, easy style in which the author narrates his experience during a European tour. No one tires of such reading. We are continually amused and instructed, but never fatigued or bored. The writer knew what to see and how to describe what he saw. The result is a readable and instructive book.

TWICE TOLD TALES. By Nathaniel Hawthorne. Complete in two volumes. Boston: Ticknor & Fields. 1865. Price, \$2.

This is the blue and gold edition, with a portrait, of this wonderful and universally admired series of stories. It is not necessary, at this late day, to say anything in praise of Hawthorne or to recommend his books. It is enough to announce them. In their externals these volumes are perfect gems.

SACRED AND LEGENDARY ART. By Mrs. Jameson. In two vols. Boston: Ticknor & Fields. 1865. Price, \$3.

A beautiful edition in blue and gold of this well-known and most excellent work. We are glad to meet an old favorite in this new and elegant dress. Messrs. Ticknor & Fields deserve the thanks of the reading public for the zeal and good taste with which they cater for their entertainment and instruction.

A NEW ATMOSPHERE. By Gail Hamilton. Boston: Ticknor & Fields. 15.5. Price, \$1 50.

This is a case in which the title-page leaves one entirely in the dark in regard to the object and scope of the work to which it is prefixed. Any guessing in reference to what "A New Atmosphere" can mean, will be sure to be wide of the mark. Well, no matter about the title-page. Gail Hamilton has written a book on "Woman and Her Relations," with special reference to the prevailing ideas of marriage as her only proper destiny, and this is it, in spite of its title. The author sets forth her views in her usual direct, forcible, and rather brusque style. She strikes boldly at some of the most crying evils in our educational and social systems, and tells, so plainly that she can not be misunderstood, manly, wholesome and too little heeded truths; but physiology and sociology, regardless of Gail Hamilton, still point to the fact that marriage and maternity are among the most important of the ends for which woman was created.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

LIFE OF NAPOLEON. By Baron Jomini. From the French, with Notes by H. W. Halleck, LL.D., Maj.-Gen., etc. Four vols. Price, \$25.

HOW TO GET A FARM AND HOW TO FIND ONE. By the author of "Ten Acres Enough." Price, \$1 50.

POEMS. By J. G. Saxé, with a portrait. Price, \$2.

ESSAYS, MORAL, POLITICAL, AND AESTHETIC. By Herbert Spencer. Price, \$2.

JOHN GODFREY'S FORTUNES; or, A Story of American Life. By Bayard Taylor. Price, \$2.

SPECTROSCOPY; or, Surprising Spectral Illusions, showing Ghosts Everywhere and of any Color. Illustrated. Price, \$1.

THE AMERICAN BOY'S BOOK OF SPORTS. 600 pp. and nearly 100 engravings. Price, \$3 50.

FOLLOWING THE FLAG. By "Carleton." Price, \$1 50.
HOUSE AND HOME PARTS. By Harriet Beecher Stowe. Price, \$2.

BOOKS RECEIVED.—We have received, too late for further notice this month, "Hymns of the Ages," third series (\$2), and "Legends of the Monastic Orders," by Mrs. Jameson (\$1 50), from Ticknor & Fields; and "The Life Boat" and "Dora Darling," two beautiful juvenile books (\$1 50 each), from T. E. Tilton & Co.

LE BON TON for December has come promptly to our table, where it is sure to attract attention. Its illustrations are superb. Monthly; \$1 00 a year; single copies, with full-sized pictures, 75 cents.

NEW MUSIC.—From Oliver Ditson, Boston, we have received "Polka Mazurka from Faust," by E. Keltner; "Smith's March," by Lep. Winner; "The Lost Chord," a song, by William Herzig; and "Will You Come to Meet Me, Darling?" a ballad, by L. H. Gurney.

From Horace Waters, New York, we have "Beautiful Annie," by J. G. Clark; "Our Flag, Our Army, and Our President," quartette, by W. H. Perry; "Atlanta's Ours," song and chorus; "Bless This Gently to My Mother;" "Maryland's Free."

OUR YOUNG FOLKS. An Illustrated Monthly Magazine for Boys and Girls. Edited by J. T. Trowbridge, Gail Hamilton, and Lucy Larcom. Contributions will be made by Mr. and Mrs. Agassiz, Mrs. Harriet Beecher Stowe, Mr. Longfellow, Mr. Whittier, and others. Messrs. Ticknor & Fields, the publishers, state that the valuable aid of Mr. Darley has been secured, and the first number will be enriched by designs from his pencil. A finely engraved steel portrait of some popular author will be given in the first number of each volume. The portrait in the opening number will be that of Thomas Hughes, author of "Tom Brown's School Days at Rugby."

Sixty-four pages octavo. To be published monthly, at \$2 a year. Single number, twenty cents.

Such a magazine as is promised, written by such scholarly writers, and published by such tasteful and enterprising publishers, can not fail to take the lead in the line proposed.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

MENTAL WEAKNESS.—A. L. 1st. In a case of what is called mental weakness, is it the material organs, or the primary mental faculties of the mind, that are or become weak? If the latter, how is it that weakness is compatible with an immaterial, immortal principle?

Ans. Minds differ from each other in power and quality; but mental weakness, as we in this life recognize it, is mainly, if not solely, caused by the original or acquired defective condition of the material instruments.

2d. Do phrenologists recognize the Holy Spirit as an agent in developing the moral faculties?

Ans. Phrenologists—being educated in different schools, differ in their organizations and in their theological views like other men. Some are atheistical, and believe that mind is the result of organic action through the brain, and that when the brain is disorganized the mind is annihilated. Other phrenologists believe with many other persons, who are not believers in the science, that man is not responsible for his character; that he follows blindly his impulses according to his developments, and carries into an immortal state the powers and acquirements attained here, and improves them or remains stationary according to the laws of that state of being. Other phrenologists believe that man is responsible for the use and the culture of all his powers—that he can use and improve or bury his talents; that the Creator is our father and friend, and rules his children by moral laws; that he has given us social faculties to love one another, and laws to guide that love; that he has given us propensities to protect and provide for our bodily life, and laws to guide us in their exercise; and that he has given us moral faculties to enable us to love him, to know his will, and to do our duty to our fellow-man; and that he imbues us with his spirit through those moral faculties, so that we are led to appreciate justice, goodness, and spiritual life, and thereby to aspire after holiness and a likeness to our God and father. We profess to belong to the latter class, and to be able to give a satisfactory reason for the faith which is in us.

ENDLESS MISERY.—Inquirer. It is easy to ask such questions as those you send us, and quite as easy to reply to them by asking adverse ones equally hard to answer, but we can give no satisfactory reason for things beyond the sphere of reason. When you can clearly explain why evil was admitted into the universe of God at all, you will perhaps be able to answer your own questions in regard to its endless continuance.

DRAMA.—You need a first-class education, good bodily training, and thorough culture in elocution; afterward drilling in "stage business." It is a long, weary road to travel, and the reward, if the very best, will hardly pay for the labor. For the stage, a person needs as much education of the mind and body as for the law. Many stumble into the dramatic profession without even a common English education, and their whole career is continually marred by errors which the plainest of people detect.

TATTOOED.—Is there any way of erasing Indian ink marks from a person's hand? I was foolish enough in my younger days to have a canon and an anchor tattooed on my right hand, and am now willing to pay liberally to have it taken off.

Ans. The only way to remove the ink pricked into the living flesh is "by skinning."

VITATIVENESS.—Will you please point out the locality of "Vitativeness"? It is marked E on the Journal, but as yet I have never been able to find it.

Ans. See the new phrenological bust for exact location.

YOUNG AMERICA.—1. Why is it that the minds of children at the present day seem to be more developed at a given age than they were quarter of a century ago?

Ans. Because they have many more facilities for culture and development, and because the parents of these children were more cultivated than their grandparents. Different modes of living tend also to prematurely call forth and refine the mind, frequently to the damage of the health and the shortening of life.

2. Do you think all men would be equally good, benevolent, high-minded, and experience all the finer feelings, if they were educated, brought into society, and treated as equals by the so-styled aristocrats?

Ans. If all were organized alike that would be the case, but never until they are. The wide differences now existing between the cultivated and the uncultivated could be very much narrowed by a course of proper and persistent education, but it would take three or four generations to bring up to a high point the children of bores who for several generations have had no culture.

Man is a being needing culture; he has a right to it; it is a part of his heritage, and should not be withheld.

EXCESS OF TEMPERAMENT.—P. S. M. Being understood that a combination of the temperaments in parties to a marriage is desirable, yet in case of an excess in any one temperament, which is the most favorable and which the most unfavorable in view of progeny?

Ans. Vital least unfavorable—mental most so.

MEMORY.—I know a young man who seldom remembers an errand on which he is directly sent, yet his Eventuality is so large that the event of his blunder can never be effaced. What faculty, then, distinct from Eventuality, remembers errands?

Ans. We think he lacks Individuality, and is absent-minded. The chagrin and trouble of forgetting impresses the fact on the mind.

SOUND.—What faculty judges of the distance of sound?

Ans. Comparison, and Time with Tune.

LARGE EARS.—What do large ears indicate? and vice versa?

Ans. The larger the ear—other conditions being equal—the greater its capacity in reference to its primary function—hearing—and the ideas connected with sound, as music, rhythm, rhyme, etc.

PHONOGRAPHY.—Old Subscriber. Will you give the phrenological developments necessary for the making of a good reporter, as well as the prominent facial signs?

Ans. Large Form, Size, Weight, Order, and Constructiveness would be essential—Comparison, Causality, and a good memory; a fine temperament, with quickness of perception; a flexible mind and muscles; a good ear, &c., the best hearing, perseverance, application, steadfastness, and an aptitude for acquiring knowledge. In addition, at least a good common-school education, with an onward and an upward tendency. To be a good reporter, one must be deficient in nothing, but well developed.

AIR AND SUNLIGHT.—B. E. C. Send us the "Experience" you refer to, briefly narrated.

IMMIGRATION.—American. The immigration, or, rather, importation of foreign paupers and criminals is a great evil, and should be as far as possible prevented; but we believe your fears of danger from the introduction of foreign laborers and artisans are entirely unfounded. There is no prospect of an overstocked labor market for a long time to come.

FELONS—CAUSES AND CURE.—Impure blood, produced by bad diet, bad drink, bad air, and bad living generally. A body built up on plain, simple food, pure air, and pure water will not be subject to felons. But those who subsist on noxious substances, whose blood becomes impure, will be subject to boils, felons, rheumatism, eruptions, and other diseases.

CURE.—Purify the blood by temperate living, not by swallowing drugs, bitters, pills, or other patent medical alope, which only aggravate the evil. Keep the pores of the skin open by bathing, the bowels regular by proper diet, the lungs expanded by breathing pure air, and the whole system in healthy action by vigorous bodily exercises, and you will have no more felons.

THE LANGUAGES.—Yes. Good education includes a knowledge of the principal languages—French, German, Greek, Latin, etc.

H. W. F., Batavia.—Can you inform me in your JOURNAL Where I can get White Latest Ed on V Horse Eng Pub.

Ans. Our "medium" has looked into the telescope, summoned the sublimary spirits, consulted the oracles, but failed to elicit a response to the above. For once we reluctantly answer: "Guess not," "can't tell," "don't know."

MIRTHFULNESS.—J. N. M. 1st. Is Mirthfulness located beneath the temporal ridge?

Ans. It is located partly above and partly below that ridge, or across that ridge, and extends about as high up as Causality.

2d. Is Time located beneath the temporal ridge?

Ans. Mainly above it. See the new phrenological bust for exact location of all the organs.

MARKING CHARTS.—It requires much experience to become accurate in marking the organs of the brain, as it must be done by the judgment, and that is acquired by experience. Of course, if two persons differ in marking, we should naturally give the preference to the one having had the largest experience.

SLEEP.—Ella. What age requires the most sleep?

Ans. Infancy, youth, and old age, and persons who use the mind more than the muscles.

"WHAT CAN I DO?"—J. K. B. As you give us only your initials, and we do not find your name as a subscriber on our books, we are unable to write you as you request—therefore we reply in this manner.

If you will give us your full name and address, we shall be happy to send you the "Mirror of the Mind," which will give you all the information you need as to how to have likenesses taken, and what measurements of head and body are necessary to send us for examination, that we may tell you "what you are best calculated to do."

Any other person sending us a three-cent stamp will receive the "Mirror of the Mind" by first mail.

IDIOTS.—F. L. S. You say in your JOURNAL that you have seen perfect idiots. Now, in asserting this, you assert that they do not belong to the genus homo, for man is a rational animal. Non-phrenologists would say that their reason is dormant, but you can not.

Ans. An idiot is a human being without the organic conditions necessary for manifesting rational faculty—just as a blind man is "a human being without the organic conditions necessary for manifesting the faculty of sight." Either faculty, so far as power of manifestation is concerned, is "dormant." So you see we can say the same thing and give a reason for it. The soul or rational principle may exist in the man without the physical conditions necessary to its development, as the soul-power to see natural things is restricted by defective eyes.

M. E. S.—Is light a distinct substance, or matter independent of sun, moon, or stars? Was Hannibal the hero of Carthage, a negro? Are persons that are entirely deficient in the moral and intellectual faculties destitute of soul?

Ans. Light is certainly independent of the sun, moon, and stars, since it is made artificially in various ways, but whether it is matter remains a problem to be solved. It has neither weight or form, which are both attributes of matter as the subject is generally understood.

Hannibal was a native of Carthage, a city of Africa, founded by the Phoenicians, a Syrian race resembling the Jews in complexion, and, to some extent, in features and character also. He was probably of that race, and entirely without negro blood.

There are no persons entirely deficient in the moral and intellectual faculties, however dormant they may be.

M. M. Y.—1. What constitutes the mind?

Ans. It is that which acts through organization in the present life, manifesting intelligence, will, moral sentiment and affect on.

2. What is darkness, especially Egyptian darkness?

Ans. The absence of light—just as cold is the absence of heat.

The question respecting Joshua we refer to your minister. His answer will be quite as satisfactory to you as ours, and probably the same.

MARRYING COUSINS.—A Subscriber. In the October number of the JOURNAL you state your objections to the marriage of cousins. I suppose you refer particularly to first cousins, and in that case are very proper; but I think there can be no serious objection to the marriage of second cousins, particularly where the two parties resemble those of their parents respectively, between whom there is no blood relationship.

Ans. You are right in your inference, but the farther apart the relationship is, the better.

General Items.

CARPENTER'S PAINTING OF PRESIDENT LINCOLN'S EMANCIPATION PROCLAMATION is not only an excellent work of art, being so true to nature, but it commemorates one of the greatest events in American history. There is a grandeur, an almost apotheotic solemnity in its effect, which to the beholder is most impressive. The artist felt the magnitude of the work, and was inspired by the spirit of the great occasion. Think of it; a plain, humble, sincere individual, whom Providence had placed for a brief period at the head of our nation, surrounded by his cabinet of advisers, liberating from the bondage of slavery nearly four millions of human beings! Never before was there any single act of any emperor, king, queen, or potentate to compare in magnitude to this! The thoughtful President, with the written proclamation, had assembled his cabinet, composed of Messrs. Seward, Chase, Wells, Stanton, Bates, Smith, and Blair, to announce to them, to the slaves, and to the world, this, the masterpiece of all proclamations; and the artist imbibed the great idea, put it on canvas, and preserved it in oil!

It is now to be engraved on steel, and will find its way into the households of patriots everywhere. The picture is now on exhibition in Boston. Look at it. Subscribe for a copy of the engraving; put it in a frame, and hang it in a conspicuous place, and remember the concluding words of the proclamation which called it forth, namely: "UPON THIS ACT, BELIEVED TO BE AN ACT OF JUSTICE, WARRANTED BY THE CONSTITUTION UPON MILITARY NECESSITY, I INVOKE THE CONSIDERATE JUDGMENT OF MANKIND AND THE GRACIOUS FAVOR OF ALMIGHTY GOD."

CANNED, BOTTLED, OR PRESERVED FRUITS.—"Man has sought out many inventions," and one of the most useful of modern times is that of preserving fruits, fresh as when plucked from the living vine or the tree, "done up" in their own delicious juices. By the new process, no salt, vinegar, or alcohol is required; nor is the life dried or baked out, mummy-like, to make them "keep;" but when thoroughly ripe and in their prime, gentle hands pluck them tenderly and place them in air-tight vessels to be hermetically sealed, which secures perfect preservation not only for a season or a year, but for several years, and if need be, for a voyage around the world. And oh, what a luxury for an invalid exhausted by disease, "burning up with fever," with no appetite for common food, to be served with a dish of fresh, rare-ripe peaches, delicate strawberries, rich raspberries, or more hearty pears or plums! What is "chicken broth," "beef tea," "oyster stew," or "turtle soup" to compare with those delicacies for the patient? But we need not sing praises to these God-given fruits. It is enough for us to call attention to their cultivation and preservation, and to state where they may be had for consumption.

The best we have ever seen or tasted were those put up in glass bottles by the "Onondaga Community," near Utica, N. Y., and supplied through their agent, Mr. M. L. Bloom, at No. 40 Reade Street, New York, near Broadway, from whom we have received several sample bottles of various sorts. Reader, call on Mr. Bloom, and you will be tempted to obtain for your dearest friend that which would prove to be one of the most delicious, healthful, and acceptable presents of the holiday season.

GRAPES FROM LAKE ERIE.—We have been made the happy recipients of a most delicious present, in the shape of two boxes of the largest and finest Catawba grapes that we have seen "since we left Ireland." They were grown on an island in the lake, and presented by Mr. J. S. Palmer, of *Put-in-Bay*, near Sandusky, Ohio.

We count fruit-growers among the real reformers, for whatever ministers to the health of the people ministers to their happiness, and all good fruits tend to lessen the consumption of grosser food, and consequently to the refinement and improvement of man. Mr. Palmer will please accept our warmest thanks for his beautiful, useful, and most delicious present.

REV. ALEXANDER CLARK, formerly associated with Rev. Thomas H. Stockton, D.D., of Philadelphia, has become pastor of the Union Chapel, Cincinnati, Ohio. Mr. Clark continues to edit *The School Visitor*, which is published in Philadelphia.

IMBECILITY.—In one of the prominent medical colleges our lecturer on Military Surgeons, giving rules for the refusal of men, as substitutes, among many causes he instanced the one of imbecility, mentioning as a sure sign—a sign no one, not even one of the two hundred composing his class of listeners—could fail to learn and remember; and this sure sign was the size of the head. Said this, our eminent professor, "You have but to measure the size of the head of a recruit whom you think is imbecile, and if his head measure less than 28 inches, you may consider the man as such, and either refuse or discharge him." And this is the year of Our Lord 1864.

[This professor must have been acting in the interest of our enemies. We have known effective soldiers who were not imbecile with heads not more than 21 inches in circumference. We would suggest that the head of this learned professor be measured, and if not under the prescribed size, that he be placed in the ranks. But if much more than 28 inches, that he be peremptorily dismissed. It would have been well had our correspondent given us a statement as to the quality and temperament of this new authority in anthropology.]

Publishers' Department.

A NEW FEATURE.—We shall commence in the February number a series of articles under the head of "Our New Dictionary of Phrenology and Physiognomy," and intended to cover the whole ground of these closely-related sciences, the organs and signs being taken up in alphabetical order and fully explained and illustrated.

THE NEW ILLUSTRATED ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY for 1865 has forty-eight pages, with an ALMANAC for a HUNDRED YEARS, and contains, Physiognomy Illustrated, with engravings—Debate in Crania—Physiognomy of our Generals Illustrated—Color of the Eye—The Five Races of Man Illustrated—Portrait of Palmer, the Poisoner—Self-Reliance—Signs of Character in the Eyes—A Chapter on Noses—Where to Find a Wife, etc. The price of this little prompter is only 10 cents, or \$1 a dozen. If prepaid by post, 2 cents extra. Supplied by agents, booksellers, and newsmen. It should have a place on every desk, in every business man's office, in every soldier's knapsack, and be hung by the window corner of every cabin. Please address, Messrs. FOWLER AND WELLS, 389 Broadway, New York.

BOUND VOLUMES.—We have a few copies of this JOURNAL for 1864 and former years nicely bound and lettered on the back, which may be had for \$3 and \$5 a copy.

We can furnish bound volumes as follows: 1851—first of the quarto series—at \$3 a copy; 1852, \$5; 1853, \$3; 1854, \$5; 1855, \$5; 1856, \$3; 1857, \$5; 1858, \$3; 1859, \$3; 1860, \$5; 1861, \$5; 1862, \$5; 1863, \$5; 1864, \$3—or \$60 for the set. If sent by post, 50 cents extra must be added.

THE PHRENOLOGICAL JOURNAL.—For valuable reading, important hints, and excellence of design, it is unsurpassed by medical periodicals. —*Monticello Herald*.

[No, no, Mr. Herald, that will not do. We must not be classed with the "medical periodicals," for we do not deserve it. We do not even advertise medicines of any sort.—Ed. A. P. J.]

DEFERRED.—Portrait, character, and biography of the late Walter Savage Landor, the poet, and of Oscar F. Morris, the inventor.

A GOOD INVESTMENT.—E. P. sent for a sample number of this JOURNAL, read it, and on the strength of its suggestions discontinued the use of tobacco, and has now become a regular subscriber. He thinks he shall find it not only a saving in the matter of health, but a very decided saving in pocket. May others follow his good example.

GOOD THINGS IN STORE.—We have on hand and in preparation such a quantity and variety of interesting matter as not only warrants us in promising future numbers equal to the present, but leads us confidently to expect to far surpass it.

Business Notices.

THE TRAVELERS' INSURANCE COMPANY.—For something new and useful to "go-ahead" Americans, see advertisement under the above title in our present number. Seeing the advantages to our people of such an enterprise, and knowing the reliability of the parties engaged in it, we take great pleasure in commending the same to the attention of our readers. It will prove to be the poor man's support in affliction and a blessing to all widows and orphans who shall have been wisely provided for.

DER NARRENHAUS—THE MAD-HOUSE—has been beautifully photographed on a card ten by twelve inches, suitable for framing, and is one of the most effective pictures yet produced. Price \$1. In a handsome frame, \$3. May be had at this office.

THE "BRETTO CHILDREN"—a very remarkable trio—are now concentrating under the management of Mr. Thompson. We have seen testimonials from Gottschalk and others, attesting to the extraordinary powers of these celebrated children. An evening with them would be very pleasantly remembered.

PHYSIOGNOMY.—Persons desiring instruction in Physiognomy according to Dr. Redfeld's System, will do well to apply to Mrs. Seymour, 199 Broadway who is an accomplished and successful teacher.

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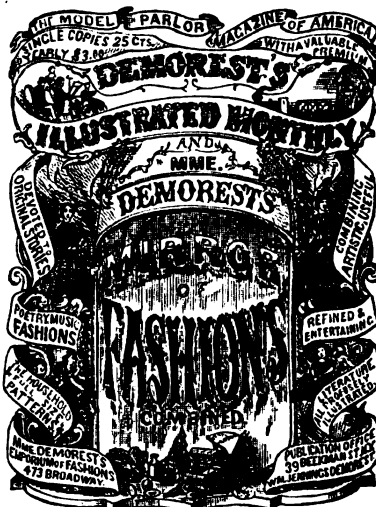
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From the earliest periods of ocean travel, men have looked with astonishment upon a phenomenon not only singular at first sight, but which still remains unexplained, namely, a fish and a creature believed to be formed only for dwelling under water, springing suddenly above the surface, to the height of a two-story house, and passing through the air to the distance of a furlong, before falling back into its own proper element!

It is no wonder that the sight should cause surprise to the most indifferent observer, nor that it should have been long a theme of speculation with the curious, and an interesting subject of investigation to the naturalist.

As flying-fish but rarely make their appearance except in warm latitudes, few people who have not voyaged to the tropics have had an opportunity of seeing them in their flight. Very naturally, therefore, it will be asked what kind of fish that is, to what species and what genus the flying-fish belong. Were there only one kind of these curious creatures the answer would be easier. But not only are there different species, but also different "genera" of fish endowed with the faculty of flying, and which from the earliest times and in different parts of the world have equally received this characteristic appellation. A word or two about each sort must suffice.

First, then, there are two species belonging to the genus *Trigla*, or the Gurnards, to which M. Lacépède has given the name of *Dactylopterus*.

One species is found in the Mediterranean, and individuals from a foot to fifteen inches in length are often taken by the fishermen and brought to the markets of Malta, Sicily, and even to the city of Rome. The other species of flying gurnard occur in the Indian Ocean and the seas around China and Japan.

The true flying-fish, however, that is to say, those that are met with in the great ocean, and most spoken of in books, and in the "yarns" of the sailor, are altogether of a different kind from the gurnards. They are not only different in genus, but in the family and even the order of fishes. They are of the genus *Exocoetus*, and in form and other respects have a considerable resemblance to the common pike. There are several species of them inhabiting different parts of the tropical seas; and sometimes individuals, in the summer, have been seen as far north as the coast of Cornwall in Europe, and on the banks of Newfoundland in America. Their natural habitat, however, is in the warm latitudes of the ocean; and only there are they met with



ALONE ON THE OCEAN.

in large "schools," and seen with any frequency taking their aerial flight.

For a long time there was supposed to be only one, or at most two, species of the *Exocoetus*; but it is now certain there are several—perhaps as many as half a dozen—distinct from each other. They are all much alike in their habits, differing only in size, color, and such like circumstances.

Naturalists disagree as to the character of their flight. Some assert that it is only a leap, and this is the prevailing opinion. Their reason for regarding it thus is, that while the fish is in the air there can not be observed any movement of the wings (pectoral fins); and, moreover, after reaching the height to which it attains on its first spring, it can not afterward rise higher, but gradually sinks lower till it drops suddenly back into the water.

This reasoning is neither clear nor conclusive. A similar power of suspending themselves in the air, without motion of the wings, is well known to belong to many birds—as the vulture, the albatross, the petrels, and others. Besides, it is difficult to conceive of a leap twenty feet high and two hundred yards long; for the flight of the *Exocoetus* has been observed to be carried to this extent, and even farther.

It is probable that the movement partakes both of the nature of leaping and flying: that it is first begun by a spring up out of the water—a power possessed by most other kinds of fish—and that the impulse thus obtained is continued by the spread fins acting on the air after the fashion of parachutes. It is known that the fish can greatly lighten the specific gravity of its body by the inflation of its "swim-bladder," which, when perfectly extended, occupies nearly the entire cavity of its abdomen. In addition to this, there is a membrane in the mouth which can be inflated through the gills. These two reservoirs are capable of containing a considerable volume of air; and as the fish has the power of filling or emptying them at will, they no doubt play an important part in the mechanism of its aerial movement.

One thing is certain, that the flying-fish can turn while in the air, that is, diverge slightly from the direction first taken; and this would seem to argue a capacity something more than that of a mere spring or leap. Besides, the wings make a perceptible noise, a sort of rustling, often distinctly heard; and they have been seen to open and close while the creature is in the air.

A shoal of flying-fish might easily be mistaken for a flock of white birds, though their rapid

movements, and the glistening sheen of their scales, especially when the sun is shining, usually disclose their true character. They are at all times a favorite spectacle, and with all observers; the old "salt" who has seen them a thousand times, and the young sailor on his maiden voyage, who beholds them for the first time in his life. Many an hour of *ennui* occurring to the ship-traveler, as he sits upon the poop, restlessly scanning the monotonous surface of the sea, has been brought to a cheerful termination by the appearance of a shoal of flying-fish suddenly sparkling up out of the bosom of the deep.

The flying-fish appear to be the most persecuted of all creatures. It is to avoid their enemies under water that they take *fin* and mount into the air; but the old proverb, "out of the frying-pan into the fire," is but too applicable in their case, for in their endeavors to escape from the jaws of dolphins, albacores, bonitos, and other petty tyrants of the sea, they rush into the beaks of gannets, boobies, albatrosses, and other petty tyrants of the sky.

Much sympathy has been felt, or at all events expressed, for these pretty and apparently innocent little victims. But, alas! our sympathy receives a sad shock when it becomes known that the flying-fish is himself one of the petty tyrants of the ocean, being, like his near congener, the pike, a most ruthless little destroyer and devourer of any fish small enough to go down his gullet.

Besides the two genera of flying-fish above described, there are certain other marine animals which are gifted with a similar power of sustaining themselves for some seconds in the air. They are often seen in the Pacific and Indian oceans, rising out of the water in shoals, just like the *Exocoeti*; and, like them, endeavoring to escape from the albacores and bonitos that incessantly pursue them. These creatures are not fish in the true sense of the word, but "mollusks," of the genus *Loligo*; and the name given to them by the whalers of the Pacific is that of "Flying Squid." [Their brain is very small.—En.]

MERCANTILE INDEPENDENCE.—Soon after Colbert came into the management of the finances of France, he sent for the principal merchants of that kingdom; and in order to ingratiate himself with them, and to acquire their confidence, he asked what he could do for them? "Pray, sir, do nothing. *Laissez nous faire*." "Let us do for ourselves."

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The Journal.

Man, know thyself. All wisdom centers there ;
To none man seems ignoble, but to man.—Young.

GREAT SURGEONS OF THE WORLD.

To be a good surgeon, one should be a complete man. He should have a strong intellect, to give him judgment and enable him to understand the case to be operated on in all its bearings. He needs strong perceptive faculties, especially, through which to render him practical, to enable him not only to know and remember all parts, but to use instruments and tools successfully ; also, large Constructiveness, to give him a mechanical cast of mind. More than this, he must have inventive power to discover and apply the necessary mechanical means for the performance of the duties of his profession. He must have large Firmness, Destructiveness, and Benevolence, to give stability, fortitude, and kindness. He must have enough of Cautiousness to make him careful where he cuts, but not so much as to make him timid, irresolute, and hesitating ; Self-Esteem, to give assurance ; Hope, to inspire in his patients confidence, and genial good-nature, to make him liked at the bedside. He ought to



possess a healthy, strong, and vigorous muscle, a calm nerve to guide the hand, and to enable him to hold the knife or other instrument firmly and steadily. Then if he combines high moral and religious principles, if he feels that he is simply an instrument in the hands of Divine Providence to do a beneficent work, he will rise to be the head of his profession.

Thus he should be a complete man. And the more he knows of all things, the better he can do any one thing.

In the group of eminent men whose likenesses are herewith presented, we find strongly marked physiognomies in each. In Harvey, we have the large perceptive of the observer and discoverer. He was pre-eminently practical in all things. In Abernethy, there is naturally more of the author

and physician than of the surgeon, and you feel that he would be more likely to give you advice than to apply the knife. In Hunter, strong, practical common-sense with great Constructiveness predominates. See how broad the head between the ears ! His expression indicates "business." Sir Astley Cooper looks the scholar, the operator, and the very dignified gentleman which he was. Carnochan, the resolute, the prompt, the expert, is large in intellect, high in the crown, and broad at the base ; he has perhaps the best natural endowment, and by education is the one best fitted for his profession among ten thousand. He is, in all respects, "the right man in the right place."

Dr. Mott, the Quaker surgeon, has a large and well-formed brain, and strong body with the

vital-motive temperament, good mechanical skill, and great self-control, resolution, courage, and sound common-sense. Jenner, the thoughtful, the kindly, the sympathetic, and scholarly, though last named, is not least among these worthies. His face speaks for itself, and is an interesting study.

There is nothing weak or wanting about these men. All seem full and complete. Take their features separately—eyes, nose, mouth, chin, cheeks, lips—analyze closely as you can, and you will discover strength in every lineament and in every line. But compare these faces with the group of warriors in our January number, and observe the difference. Why are they not alike? Compare the Roman noses of the one with the straight Grecian or meditative of the other. You have your answer in this; namely, it is our studies, our professions, our pursuits, and our lives which make us what we are, and give each of us the peculiar expression which we wear. We are comely, or we are ugly, according to the spirit we invoke and entertain, and we may be attractive or repulsive, as we please.

We have in preparation other groups that will illustrate more thoroughly our new work (now in press), on *PHYSIOGNOMY*, and "*SIGNS OF CHARACTER*," a few of which will appear in future numbers of the JOURNAL.

MULLER'S DEVELOPMENTS.

An Irish phrenologist in London gave the following account of the phrenological developments of the murderer Muller's head, taken from a cast after the execution. He says:

"If Muller's confession at the last moment had not set the question of his guilt at rest, the doubt would not have been wholly removed by such testimony as is offered to the phrenological eye by his cerebral organization. For though there are ugly points in the development, the head, as a whole, is by no means of the low criminal type. It is certainly indicative of deep craftiness—the most unsafe characteristics—and of the capacity to act a part with accomplished dissimulation. It indicates also much covetousness of property. That cruelty and the killing propensity are in the lower animals associated with craftiness is certain. It can not be said that man is an exception. *Ceteris paribus*, the more craftiness the more cruelty, may be affirmed of human beings, as is testified by the barbarous races. Muller was crafty, and under this disguise lay hid the savage that under temptation predominated. But even if the head were free from the dangerous points, even if it were what could be called really well formed, no one really understanding the doctrines of Phrenology would venture to assert that there would be a necessary exemption from the liability to fall into vicious courses, and ultimately to commit a crime of the deepest dye. Organization of brain is very influential for good or for evil. But so are external influences; i. e., education in the widest sense of the term. Muller was naturally sympathetic, affectionate, obliging, regardless of reputation, humane. [His Veneration and Spirituality were moderate, and his Con-

scientiousness was dormant, if not small.] But to what extent did outer influences tend to nourish such dispositions? The head on the posterior region is strongly animalized; but the moral region, *per se*, is well developed superficially, though somewhat deficient in height as compared with its width.

COARSENESS OF TEXTURE.

"I have remarked in most of the heads of foreigners executed in England within the last few years, a coarseness of skin approaching to the grain of the pig's skin. This is very visible in Muller. I have not seen the like in English heads. It suggests an inference affecting the quality of the brain, the general mental condition, and the breed of the man. [Indeed! Then is it a fact, that the Teutons or the Dutch have coarser skins than the low Irish, English, or Scotch? This may be the opinion of prejudice or of pride. It certainly does not accord with our observations. We have seen as coarse skins in Britain as in Holland.] The head is positively large, and is indicative of much bodily strength. Altogether, it is a study for the phrenologist, and it should serve as a caution against drawing hasty conclusions for or against from the cerebral developments only. That Muller should have gained the good-will of his acquaintances and imposed on his reverend compatriot by professions of innocence, are facts in harmony with his organization. The physiognomist would find in his mouth and chin an expression more positive of his kind than his head presents. [Still more so in the eyes.] The strong love of approbation and the love of children ascribed to him are borne out in his organization. Had he been brought up a soldier or a sailor, it is probable that his inborn capacity for deeds of violence would never have been illicitly manifested. He had that within him which admitted of a different career than the brief one so tragically ended. That Muller had an intellect of no mean order is certain. So far as evil can be well done, it served him well all through. During his fearful voyage home it enabled him to allay by reading his fearful consciousness. He kept his counsel well, and was led into the error of giving the jeweler's box to the child by a social virtue—the inborn love of children. Hope buoyed him to the last moment of existence; when its whisperings ceased, the 'still small voice' made itself imperatively audible, triumphing for the first time, though, doubtless, it had never ceased to exercise its sacred functions."

[We may add, that a moderately religious training, with moral and virtuous associates, would have tended to cast-out and develop the devotional and spiritual in him to that degree which would have fortified him against yielding to any such temptation to crime. But he was all "afloat" in the wicked world, with no moral or religious rudder by which to steer his frail bark, which was overloaded with animal passion. Let us pity while we blame, and do all we can to teach sinful man how to regulate and control his passions, to prevent them from falling into the pit. Parents, teachers, preachers, and all others, have a responsibility in this work.]

MULLER'S PHYSIQUE.—The London *Lancet* says: "We are enabled to state, upon the authority of a very distinguished physician, who examined Muller after the execution, that the circumference of Muller's cranium was greater than usual. The skull, of a pyramidal form at the crown, was of the true Teutonic type; the forehead was high, but not broad in proportion; the temples projected considerably; the posterior part of the head was bulky; the nape of the neck thick; the countenance, particularly the lips and mouth, was indicative of much mental firmness. Though below the middle height, his person was well formed; the chest rather exceeded in size that of ordinary men of the same stature; his shoulders were relatively somewhat broad; and his arms, trunk, hip-bones, and lower limbs were well knit and muscular. It is obvious that an individual possessed of such bodily development must have been physically powerful."

[Very well! Now what says this "very distinguished physician" of the "character" of Muller? How much does he know of Phrenology? How easy it is for dignity on stilts to talk learnedly and say very little! These high and mighty gentlemen would ignore Phrenology if they could, and bottle up the rest, label it with Greek and Latin, and then ridicule the masses for their ignorance. But the people are getting enough of their "technicalities," and cry out for practical descriptions—solid common-sense. Had that "very distinguished physician" studied less of Greek and Latin and more of Gall and Spurzheim, he would have told the *Lancet* readers something of the character of Muller. It is very evident that he had not learned Phrenology.]

OPINION OF ONE'S SELF.

SENSITIVENESS to disagreeable things implies self-mistrust. Only absolutely self-reliant people are impervious to them. We are dependent on others more than we think for even our *own* good opinion. We think best of ourselves when others share our favorable impressions, and no strength of constancy can prevent our estimate of our friends suffering some faint fluctuations according to the view which others take of them. All people have an idea of their own position toward the world—though "idea" is, perhaps, too definite a term—at any rate, a dim assumption of a certain standing of which they are scarcely aware till it is infringed, and which it is the part of the sayer of disagreeable things to infringe. We are each the center of our own world, and thus have a place in our own eyes which no one can give us. Something of this half-delusion is indispensable to carry us through our parts creditably, and the laws of politeness, on principle, support this degree of pretension. There is a tacit agreement in society that every individual in it fills his proper place, and that he and his belongings are what they go for—that all our externals fulfill their professions. There is no hypocrisy in assuming this of every one we meet. It is simply not obtruding our private judgment where its expression would be an impertinence. The disagreeable thing jars on this nice adjustment. The speaker has the unjustifiable aim of lowering this fancied elevation, whether moral or social; and he dispels illusions, not, as he supposes, in the interest of truth on any social or moral view, but really for selfish ends. He obeys an unamiable impulse to prove that he is knowing where we are ignorant, wise where we are foolish, strong where we are weak—that he sees into us and through us, and that it is, before all things, important that this should be declared and made evident.

GAINING CONFIDENCE.

THERE is nothing which makes a young man appear more awkward than lack of confidence. There is nothing which gives ease and weight of character among strangers equal to an easy confidence in a proper use of one's powers. A modest young man who has lived with his parents on a farm in the country may have a sound judgment, may have read science, history, and literature, and be well versed as to what the world has done, and who, in private conversation with intimate friends could make a good appearance and command the highest respect; but if he should be unaccustomed to society he will not know how to act or what to do with himself—will feel raw and ignorant, and of course will act uncouthly. Let the same young man go into an office or any public place, where he must receive company, answer questions, give information and directions, and in a year he will return to his native place so changed in manner, so easy in address, that he becomes a wonder to all his rural acquaintances. What has wrought the change? Has he read? No! not in fact so much as he had done before. Has he conversed with men of profound wisdom? Probably not, but he has acquired an easy use of his faculties by mingling with people who are accustomed not merely to society, but to more intimate contact with mankind. Business men mingling with business men sharpen one another in faculty and power of using what one knows. It is with such as these that the young man has been trained for a year, and has acquired the ease and self-command so noticeable in his manner. This seems easy and simple to everybody. Let us apply it now to one's manner in public assemblies.

THE REASON WHY.

Often when we tell young gentlemen, in examinations, that they are qualified for public speakers, they start back with astonishment and in doubt, saying they are not able either to think or speak before an audience. When we inquire if they find any trouble with their power of speech in common conversation with common friends on subjects with which they are familiar, they generally answer, "Oh no! not the least!" Now one needs use and practice before an audience as much as he does in general society. There is a kind of embarrassment incident to rising before an audience, even though it be small, to speak, which in itself is based on false premises. Children and youth are accustomed to hear the learned minister, in the solemnities of public worship, utter thoughts that seem to them great, profound, solemn, and they get such an exalted idea of the dignity and importance of public speaking—the destinies of two worlds seeming to hang upon the fitness, grandeur, and comprehensiveness of every sentence—that when they essay to speak, the thought of these tremendous considerations broods over them like a pall and bears them down like a burden. In school, also, they read the most profound essays on abstract subjects, from the soundest writers in the world. Addison and Blair, Webster and Marshall, Watson and Wesley—models in composition—and why should not a green youth be startled at the idea of writing anything for the

public or speaking before that public, either that which he has written, or meditated to be spoken. Subjects for public speaking for the young, as well as topics for what is called composition, should be something adapted to the capacity, culture, and knowledge of the writer or speaker. Suppose a man of common intelligence were called upon to write an essay, to read before an audience, on natural history, or on chemistry, or on international law, would it not be natural for persons so called upon to think of Agassiz, and Silliman, of Marshall, and Sumner, and, with the diffidence originating in common sense, shrink from the task? But ask a plain man to write something for plain men on a topic with which he is familiar, one on which he could converse intelligently, and then the only question of success is, familiarity with putting one's thoughts on paper.

WRITING COMPOSITION.

We remember the school-boy who came home puzzled and alarmed in view of the requisition to write a composition to be read in school. He "would stay at home from school on that day to avoid it;" he would do almost anything, for he "did not know what to write about." We suggested to him to write a composition descriptive of a recent journey he had made, a dozen miles into the country. After a few moments' reflection his eyes brightened and he responded, "Oh, yes! I will put in about the rabbit I saw, and the dog that went chasing after him; the broken bridge, the boys in the boat, and the little ducklings that were trying the water for the first time," and thus he enumerated all the little incidents which had attracted his attention and interested him. He wrote his composition on this topic and used such language as he understood, such as expressed his views. When it was read before the school, composed of minds similar to his own, it created a profound sensation; every eye sparkled, every face was lighted with smiles. The teacher of course knew it was original, and had a just measure of the boy's capacity, and was interested. Perhaps it was the only composition in school which gave any measure of the original capacity of the writer, or his aptitude for composition. This was original, was his own thought, his own method of expressing what he knew, and it was on that account a decided success. From that day onward the boy never was puzzled about composition. He simply had to fall back on something he knew without trying to write a profound essay on some great ethical virtue, some profound topic of philosophy or morals. What can be more ridiculous than for a twelve or fifteen-years-old lad, or less, to undertake to write a composition on virtue, religion, education, or filial duty? These are subjects for the theologian, metaphysician, for the magistrate, not for children.

DEBATING.

The same rule holds relative to speaking in public. Young men commit extracts from great orations; they draw on Patrick Henry, John Adams, Daniel Webster, selecting the choicest, the most ornate passages, the grandest flights of oratoric power, which of course is all very well; but when the poor boy undertakes to debate in

the lyceum, there is such a difference between his own talk and the oration he uttered the same day, that it sounds to him like the drumming on a tin pan, or like a penny whistle compared with a full orchestral band, and it sounds to others very much as it does to himself. Young men generally think over their subject and get a few sentences, opening paragraphs, highly wrought, grandiloquent. These they repeat, and then come down to their own native self, and it is like a sleigh running from the snow suddenly upon bare ground. It instantly becomes "hard sledding," and the boy, in embarrassment, having sense enough to know that he is making a failure, overcome with confusion, seeks his seat amid the titter of his associates—who could not themselves do any better in his place—and especially of the girls, who are not expected to try. One such experience very often clips the wings for life of the incipient orator, who, properly taught, might stand among the best.

TALKING VS. SPEAKING.

To such young men let us say, Give up the idea of "oration;" rise to *talk*, not to "speak." Speaking is a bugbear. Talking in public should be the aim. Let no young man who reads this rise in his place and say, "Mr. Chairman, the subject of discussion which calls us together is one of such magnitude and import that I tremble in view of the vast responsibility imposed on those who would discuss it." Let him make no such portico to the diminutive edifice which is to succeed it, but let him say, "Mr. Chairman, the few thoughts I may offer shall be plain and direct. I know but little on the subject, and that little though perhaps equally known to all must be accepted as my part in the discussion;" or let him begin by saying in a conversational, easy manner, without loftiness of voice or gesticulation, "The reasons why this question should be decided in the affirmative appear to me to be," first, second, and third, and let these points be noted, perhaps, on the back of a card. A glance at each will remind the speaker what he desires to talk about, and let him dwell upon these points in their order so long as he can talk to his satisfaction. When he has said all he thinks of on the first point, take the second and third, and if, by that time, his mind warms up so that he can say something inspired by the occasion, let him say it. If he talks two minutes well he will get a reputation, and every one will wish he would continue two minutes longer. If he talks badly two minutes, nobody will regret the shortness of his speech. He made but little pretension, he did what he started to do, he made no flourish of trumpets, and without display he entered, and without mortification he departed, and has succeeded. What he said was his own thought in his own words. The next time he is called upon, let him make his own little effort and retire; he will soon get used to himself and acquire the habit of thinking when he is on his feet, and before an audience; and finally he will become so used to thinking and speaking that he can think and speak better before a large audience than he could do alone. Use, habit, practice in public speaking, is to that department and to success in it precisely what

practice is in using tools, in playing the piano, or anything we do, and finally comes to be done without thinking, or automatically.

EFFECTIVENESS OF PLAIN TALK.

The remarks relative to the lyceum apply with equal force to religious meetings. Young persons think if they "speak in meeting" it should be with that breadth and ripeness which belong to the minister, or to some of the old and experienced members. We have heard some men, full of the love of God and man, who were ignorant even of common English, speak before a congregation with a simplicity, with an unpretending plainness, but with that pathos and heartiness that was most overwhelming in its influence; whereas if the same thoughts had been uttered in rounded periods in polished language, it really would not have been half so effective. Its sincerity and earnestness were evinced by the plainness, even awkwardness, of the speech. It should be remembered that it is the spirit of the speech, not the polish or rounded beauty of it, which makes it effective. Let it be remembered that the congregation is only a multiplication of individuals, and that a congregation of a thousand persons is really no wiser than one man; and remember also that if what is uttered be true and plainly stated, it will be appreciated. If one man uttered ten facts in the multiplication table, though the simplest of the series, no matter what number of mathematicians may hear the utterance, each will recognize the truth, and if it is the highest truth the pupil can utter, he gets full credit for his effort. Never try to say something large, grand—something above yourself. Speak your own thoughts simply, plainly, and stop when you get through. Follow this up, and, like a child's walking, every effort giving strength, the use of the faculties will improve you. You have no right to be embarrassed in view of what you do if you do only that which you can do, and do it as well as you can. One other strong incentive to calmness in speaking in religious meetings should be the thought that we are doing a duty to God, not to man—that He knows whether we are responsible for one talent or for five, and whether we redeem properly our obligation—or do as well as we can. If, moreover, we try to feel that God is a loving father, not a tyrant, it will inspire confidence and lead us to forget fear.

COULD TALK, BUT COULDN'T "SPEAK."

We remember a sound farmer, a man of excellent judgment, but who could not say a word in public. We remember to have been in a school-district meeting with him, when a question came up for repairing and transformation of the school-house. It was a radical measure, and before the meeting was called to order he stood in the midst of the group and argued every point with earnestness and effect; but so soon as the meeting was called to order, and one of the members was put in the chair, and the rest were seated around the room, perhaps twenty in all, he could not say a word; some of the rest could discuss the subject in its length and breadth while he would sit with his face red and angry, but not a word could he utter. When the measures were passed upon and the meeting was dissolved, but not dispersed, he

could stand up and quarrel on every point with earnestness and logical fitness. Now what is the difference between talking when all the men are silent and sitting, or when they all stand in a group around the individual and there is no order in the discussion? Then the man could keep the run of his thoughts while half a dozen were interposing obstacles; he could fight every point and every person and maintain his position. The truth is, there is something in coming to order, even with a group of ten men, which throws embarrassment over the mind of a majority of unaccustomed speakers.

CONCLUDING ADVICE.

We think it is the memory of the solemn church or the august court which lingers in the mind of the person; whereas if he had been taught by the right kind of elocutionary instruction and practice, that speaking in public was only uttering plain thoughts in a plain manner, in short, *talking*, that high responsibility which acts on his mind as a bugbear relative to speaking in public would be dispelled. Therefore we say to young men, Try to talk, not to make an oration, and you will learn by talking to become orators, if you are ordained by organization to be such; if not, you can, at least, be good talkers. As nothing is more ridiculous than a futile attempt at oratory, so nothing is more acceptable than a good, sensible, unpretending, straightforward, short, pithy talk, before any intelligent audience; but remember that there is no error of public speaking so unpardonable as prolixity, everlastingness. Speak short, and sharp, and plain, and stop. Ten thousand times better to say less than an audience desires than to say one sentence more. He is the popular orator who, however long he may speak, is hailed with "Go on—go on!"

CONCLUSION. Confidence, then, like skill, may be acquired by taking the proper course. "Practice makes perfect." Every school-boy ought to be taught both to read aloud, recite prose and poetry, write and read his own compositions, join a Bible class, a singing school, a debating club, and thus put himself in the way of improvement, and of "acquiring confidence."*

PROFESSOR OWEN ON THE BRAIN.

In a lecture on Monday evening, at Birmingham, Professor Owen, in the course of his remarks, said he would not trace the various steps by which he had been led to his present view, but at once state that the character of the brain was what gave the truest insight into the natural primary divisions of the class mammalia; and that by arranging the class according to the cerebral principle they had the most natural progressive graduation from the lowest gifted of the class to the noblest gifted. When they came to compare the brain of the mammalia together, they found a certain group in which the hemispheres were not connected together; while

* To the same end, read "How to Talk, a new Pocket Manual of Conversation and Debate," which forms the second part of our indispensable "Hand-Book for Home Improvement" (\$2 25), or it may be had separately (75 cents).

in others the hemispheres were united. In all the cold-blooded animals they were disconnected, and this class exhibited least intelligence, as illustrated by the indigenous mammalian population of Australia, which never got to know the keepers of the Zoological Garden, and never became reconciled to their bondage. In those classes where the hemispheres were united, with a proportionate increase (beginning to cover the optic lobes and approach the cerebellum), they found the most destructive and masterful animals, such as the lion and the tiger. In this group, also, were to be found those quadrupeds evincing the most sympathy and intelligence, and in whom man found his most cherished companions and most valued assistants, such as the horse and dog. He successively defined the four great brain classes, viz., archencephala, gyrencephala, lissencephala, lycencephala, and then went minutely into the subdivisions, which he explained were determined by peculiarities of subordinate features, such as the shape of the foot, the development of horns, the structure and position of the eye, and the food, etc. These were described in a minute and interesting way, and each division was illustrated by reference to diagrams on the wall. On the subject of hoofs, he commented on the uniformity that prevailed in the structure of the animal. Those that were even-hoofed had an even number of horns, and their teeth were symmetrical on the grinding surface, while those that had odd hoofs had odd horns, and unsymmetrical in the development of their teeth. Having indicated the structural peculiarities of various orders of animals as constituting the basis of the subdivision he referred to, he said that, finally, they came to the class to which man belonged, namely, that in which the thumb was restricted to the hand. Cuvier had selected man as the representative of this class, under the name *Bimana*, the principal peculiarity of which was erectness of posture. Man alone of all the vertebrated animals had one pair of his limbs liberated from the office of locomotion, and capable of being made subservient to the inventive, rational, and responsible faculties which belonged to him. In the hand alone they found all the structure necessary for the delicate acts of prehension, a subject on which alone volumes had been written. Though man came into the world naked and unprotected, yet by his wonderful powers he could fabricate and invent his clothing, out-rivaling all natural products. He had no natural weapons, no great canine teeth like the gorilla for fighting with the lion, no claws like the tiger, nor strong hoofs like other animals, but he could invent more terrible and destructive weapons than any with which the lower creation were endowed. Thus he fulfilled his destiny on the planet as the master of living creatures. He could preserve or extirpate all the other races of beings inhabiting the globe. He was destined to be the master of the earth. How necessary, then, that he should have a thorough sense of the responsibility resting upon him, and use well the high gifts which God had bestowed.

Gossip is one of the meanest, as well as one of the most degrading crimes that society tolerates.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzbein*.

RELIGIOUS DUTIES OF CHILDREN.

It is now well understood in the religious world, that before infants arrive at years of moral accountability, their eternal welfare is not endangered. The Saviour regarded all such as already accepted by God, and similar in character to those who compose the heavenly kingdom. Even those theologians whose theory of man requires them to regard all infants as totally depraved, have in late years provided a supplement to the theory, by which those who die in their infancy are regenerated by the Holy Spirit in the act of dying, and thereby saved. Whatever the theory, then, it is well settled that at this tender age children are safe.

AT WHAT AGE TO JOIN THE CHURCH.

There is another proposition almost as well settled; that at a subsequent period, every child must yield positive obedience to the requirements of the gospel, in order to make its salvation sure. At what exact age this change is fully consummated, it is somewhat difficult to determine, and the question is often a very perplexing one to conscientious parents. The best way to determine it is by the religious knowledge and moral development of the child, rather than by its number of years. A child who can not understand the design of immersion and the Lord's Supper; or who can not appreciate the obligations imposed by them; or who has not yet acquired strength of purpose sufficient to maintain a religious course of conduct with some consistency, is certainly not prepared to become a member of the church. The last of these three conditions requires more maturity than either of the former.

THE QUESTION SETTLED.

To accurately define the point of maturity at which a child should be taught to confess the Saviour and be immersed, would meet a great want of this generation. [We venture to state, that the period when the child ripens into a state to become spiritually impressed, and to take on the duties and responsibilities of a church member, is at or near puberty, but *not* before.—Ed. A. P. J.] The perplexity which parents often feel upon the subject, and the appeal so often made by preachers more zealous than wise, to little children, that they are not too young to die, and therefore not too young to obey the gospel, sufficiently indicate the extent of this want. But it is not for this purpose particularly that I now write. I desire to fix more especial attention on that period lying between the time of infantile purity, and the time at which it is proper to be immersed for the remission of sins. Within that period are there any religious duties for them to perform? Or should they lead an entirely irreligious life? These are primary questions. We need not dwell upon them very long; for if any Christian should hesitate to answer the first in the affirmative, he certainly will not hesitate to answer the latter in the negative. But if our

children during this period do not lead entirely irreligious lives, they must perform some religious duties; for they now have some knowledge of right and wrong as respects the will of God, and when they do wrong they feel guilty. They must either bear that sense of guilt, and feel that for the time there is no relief, while they go on adding to it every day; or there must be some way for them to find comfort. They must either know God and Christ, yet never by word or deed do homage to them, or there must be some way in which they can offer worship. The only escape from this alternative is to assume that they ought to be kept totally ignorant of God, and thus be reared in atheistical darkness—a conclusion abhorrent to the soul of every Christian.

RELIGIOUS DISCIPLINE.

From these reflections we are prepared for the conclusion that there is something that children should know and do in the way of religion before they are old enough to be immersed. This conclusion is sustained by the Word of God, for Paul says, "Fathers, do not provoke your children to anger; but bring them up in the instruction and discipline of the Lord." If it required us to bring them up only in the *instruction* of the Lord, the question would arise, why give them a knowledge of the Lord's will except that they may do it. Evidently that we may do the will of God is the great object for which it is made known to us. But the apostle does not stop here; he adds that we must bring them up in the *discipline* of the Lord. Discipline has specific reference to the conduct. It forbids some things and enjoins others. The discipline of the Lord requires obedience to his commandments.

OBSERVANCE OF FORMS.

Now this apostolic command has no expressed limit; hence we have no right to limit it except by the possibilities of the case. It specifies no particular age at which the instruction shall begin, and by this very omission requires us to begin as early as we can. It specifies no particular portion of the Lord's discipline to which we should subject them, and therefore leaves us to impose all that they can intelligently observe. The capacity of the child to learn and to do, is the only limit to their instruction and discipline.

DEGREE OF ACCOUNTABILITY.

Is not this, indeed, the universal law of God's government? The parable of the talents, and that of the pounds, show that God holds men accountable according to their capacity; and Paul lays down, upon the subject of giving, the law that "One is accepted according to what he has, not according to what he has not." When a man or a child has done all that he can, there is no principle known to the human mind which can require more; yet in the service of God neither conscience nor the Bible is satisfied with any less.

With this fixed principle as our guide, we can have no difficulty in determining the religious duties of children. There are three conditions of pardon in the gospel scheme—faith, repentance, and immersion. Of these three, children too young to comply with the last can comply with the former two. As soon as the little mind can learn the story of the cross, it can and it does

believe it. There is no room for the question whether it ought to believe; for ere you ask the question it believes already. Again, it no sooner discovers that certain things are sinful in the sight of God, than it finds itself guilty; and in its unimpassioned moments, without waiting to be commanded, it repents. If, then, the child can believe with all its little heart, and repent of all its known sins, who shall say that this is not its duty?

CAPACITY OF CHILDREN.

But there are several things necessary to holy living besides these three. We must, in addition to the observance of ordinances, love God; thank him for his goodness; supplicate his mercy; pray for what we need, and minister to the wants of the poor. Can the little children of whom we speak do these things? They certainly can love God and the Saviour, and every well-instructed child does love them. If poorly instructed, it may simply fear God, and tremble at his name; but if informed of his real character, the little heart responds with affection as instinctive as that for its own father, or some indulgent relative. Moreover, to learn that he is the giver of all good is to thank him at once for all his kindness, and to ask him for protection in the future. The child, conscious of sin, and sorrowing over it, can pray for mercy and for all needed good; and if it can do so, honestly and intelligently, who will say that it ought not? Who, rather, will not insist that it shall? The child can also be benevolent; and every one to whom it is even suggested will be ready, with a little tear of sympathy in its eye, to part with some of its own good things for the benefit of the suffering.

TEACH CHILDREN TO WORSHIP.

To sum up the result of these reflections, I conclude with all confidence, that the child who is yet too young to be immersed, should believe in and love the Lord; should repent of all its known transgressions; should render thanksgiving, supplication, and prayer to God; and should practice benevolence as a religious duty. If these are all it can yet do, the Lord requires of it no more. If it fails to do these, then either the child or the parent is at fault, and it is almost certain not to be the child. Christian parents, think of this. Ponder solemnly the duty you owe that little child whom God has committed to your care. It has a God to glorify; but it cannot glorify him or know him [in childhood] without your aid. It may be snatched from your embrace by the icy hand of death, and oh, how bitter will be your thoughts if you send it into the presence of a God it has not learned to love, defiled with little sins of which it has not repented! We are sending many of the little lambs into the presence of the Great Shepherd; let us be able to say of them all, "Lord, they know what they were able to learn—they have done all that they were able to do." It has been my lot to have one such little one torn from the very center of my heart and borne to the silent land; but her dying lips bore witness that she loved the Saviour; and for years before, her nightly prayers and the tear of penitence which sometimes glistened in her eye bore witness that she was being brought up in the instruction and discipline of the Lord. I

have had no higher honor, though I have had no deeper sorrow, such is the weakness of my soul, than to commit such a child to the keeping of him whom she knew and loved so well.—*Millennial Harbinger*.

[Little children should first be taught the forms of worship, the significance of which they may not comprehend till a later period. This is according to the teachings of Christ. He instructed the apostles to observe certain rules in their ministrations, and said, "After these forms" do ye so and so. Without some form, it is not natural to suppose that His spirit would find acceptance in our hearts. But when we assume the attitude of prayer or supplication, and "ask," we may safely hope to receive.]

In early childhood, therefore, it is the duty of parents and guardians to teach their children the attitudes, silence, and whatever else belongs to religious worship.

We may here state, that the organs in the base of the brain, including the senses, are called into action, and developed long before the reflectives or the spiritual sentiments become awakened. The child may be likened to a rosebud, which, in time, develops into a full-blown rose. At the period of puberty a constitutional change takes place. Then the spiritual eyes may be opened, and a new era of life entered upon. It is then that the person may be fitted to assume the obligations and duties of a Christian.

The business of childhood is to grow *bodily*, to take on constitution, to lay in a stock of vitality, and simply to learn forms. Nor are the privileges of childhood too much extended in many families. With some parents the object seems to be to make "hot-house plants" of the children, to develop them into men and women at the earliest possible moment.

When lecturing in Newark, N. J., a lady brought to our rooms for examination a little girl of six years. She was a remarkable child. The temperament was extremely nervous, the brain very large, the body fragile and delicate, complexion light, the face old and wrinkled. "How precocious!" we exclaimed, and went on to describe the character, and to admonish the mother not to push the mind of the child, but to give her physical exercise and time to grow. She replied: "I wish to educate and perfect my child, and not to permit her to grow up in ignorance, sin, and vice." She then gave an account of her mode of procedure. It was as follows:

On rising in the morning, the child was required to read a chapter, and commit to memory so many verses in the Bible, to sing a hymn, and then to study her Sunday-school lessons. After breakfast she commenced her lessons for the daily school, and pursued them till time for school. Then commenced the labors of the day—six hours in a school-house the little mind kept on the stretch. Then she came home, and again took up her books, and studied till bed-time. We inquired what time was allowed for play and recreation, and were answered, "None. Do you suppose I would allow my child to romp and play with the vulgar children of the street? No, indeed; I wish to perfect her education, and bring her up free from contamination." "But," we

remonstrated, "if you persist in the course now pursued, your daughter never will become a woman. There is not sufficient oil in the lamp, and the wick is too large. It consumes the vital principle faster than it accumulates. She will soon become exhausted and let go of life for the simple want of strength."

In less than six months we heard of the death of the child from brain fever.

This is but a single case among many which we could name of juvenile precocity and of juvenile death. It is an easy matter to make angels of little children, and ambitious parents seem in a hurry to do so. How foolish to push the minds of little children, either intellectually or religiously! Let parents remember that the business of childhood is to grow. And let not their zeal or ambition exceed their judgment or common-sense.]

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson*.

A LOVE SONG.

[A correspondent sends us the following. We presume it will find a response in the hearts of others who are "similarly situated."—Ed. A. P. J.]

Love me, love me, for I'm yearning,
Praying morning, noon, and night—
Praying night, and noon, and morning,
For a love my life to light—
Praying for a love all high,
For a love that will not die.
Love me, love me, and I'll bless thee,
For my heart is very sad;
Only tell me that you love me,
Speak, and make this lone heart glad;
Make it glad, and fond, and free,
Loving all for love of thee.
Fame, and wealth, and power, and glory,
All I'd willingly resign;
Dost thou wonder at the story?
Yet I'd give this life of mine
For one hour of perfect love,
Such as dwells in heaven above.
Oh, my heart for love is yearning,
I do fondly, fondly love;
Oh, my soul, my soul is burning
With a love-fire from above:
Could you, dearest, ever love me,
Ever, as my heart loves thee,
Earth would be a heaven to me.

AMERICAN LIFE. SOCIAL AIMS.

RALPH WALDO EMERSON has been lecturing on "American Life," and the following is an abstract of one of his lectures. It is full of well-told truths, and suggests even more than it expresses.

"Who does not delight in fine manners? Their charm can not be overstated. Hans Andersen's story of the cobweb-cloth, so fine as to be invisible, woven for the garment of a king, must mean manners. Manners are greater than laws; by their delicate nature they fortify themselves with an impassable wall of defense. Who teaches manners but the aunts and grandmothers who surround the child in the cradle, making him the monarch of a little court of worshiping

feminine retainers. He is gracious when they are reverent, amiable when they flatter, and so his manners are formed to correspond with theirs.

"Nature is the best posture-master. The awkward man is graceful when he is asleep, and children at play or at rest present shifting attitudes fit for artists to study. When a man meets his fitting mate, society begins. While one man pins us to the wall, with another we walk among the stars. Life is short, but there is always time for courtesy. It is an excellent Quaker custom of having a pause of silent prayer before meat, interposing a moment of reflection between the turmoil of life and the social intercourse of the dinner-table. A man should study ever to keep cool; he makes his inferiors his superiors by heat. The main point of conversation is to state one's own opinion without exaggeration or platitude.

"Laughter is indicative of character. How often is nature, hidden elsewhere, betrayed by a laugh! the Choctaw or the negro element, sedulously concealed except in this feature, will betray itself in the loud squeal of merriment which salutes a jest. Yet it must be admitted that there are some wits in whose presence the savage must break out of a man in laughter at any cost.

"Dress is also indicative. The king or the general does not need a fine coat. The commanding person need not trouble himself about such things. But if a man wants confidence and aplomb, it may be wise economy for him to go to a good shop for his costume, and then he may go gallily into circles where he would not otherwise venture, and bear himself confidently in discussions in which he could else have no part.

"Social enjoyment requires one or two companions, related by ties of the mind or the heart. Every boy, every girl, every man is discontented if he does not have fit associates. The true description of man or woman is that he or she is a seeker for a friend.

"The exclusiveness of society is the true invitation. Ideal society doubles the value of life to every one; its exclusiveness justifies to each the jealousy with which the doors are kept. Once admitted, the individual prizes the rules, and justifies the probation which excluded him so long. The instant merit has made itself manifest so as to be discovered by any one, all rush to meet it, and welcome the new-comer with unfeigned joy.

"The hunger for company is keen; it should be discriminating. The great fault of our social custom is, that there is no limit to our calls and visits. To inflict any one with a compulsory interview of more than ten minutes indicates a crude state of civilization. Never should a call be prolonged over this limit, unless a request is made by the visited, or permission expressly asked by the visitor. Especially is this needed reform palpable in Washington, where an insignificant individual may trespass on a nation's time. There would be inconvenience in strictness, but there is much more in the lack of it.

"The consideration in which riches are held among us is possibly not without meaning and right. It is a testimony of the belief that wealth is essentially a test of merit. In America, it is the general conviction of mature minds that every young man of ordinary faculties and habits can obtain a good estate, and in such season

as to enjoy as well as to transmit it. The numerous failures in our business community are no argument against this, for many trip where one falls. Our country gives great opportunities for wealth, not less than for education, in the immensity of its territory and the mineral subterranean wealth of every region. The history of any settlement is an illustration of the whole—first, the emigrant's camp, then the group of log cabins, then the cluster of white wooden towns (to the eye of the European traveler as ephemeral as the tents of the first stage of the swift succession), and almost as soon followed by the brick and granite cities which in another country would stand for centuries, but which here must soon give place to the enduring marble.

"Every human society wants to be mastered by men of superior ability. Every race and region has its own method of obtaining the end. In Europe, the mode adopted is by having a hereditary aristocracy—but this is of late years an institution on its trial, and with its shaking foundations daily more manifest, as it is seen that the hero does not always have heroic children, and is still less likely to have heroic grandchildren.

"With many woes, slavery has the advantage of a genuine test of merit and value in its manner of appraisal of men. From five hundred to a thousand dollars buys a good field-hand; a skillful carpenter or other mechanic sells for twelve or twenty hundred; beauty, of course, brings its own fancy price, for all that a man hath will he give for his love. How great sums would not have been given in Rome for an accomplished clerk, a secretary in whom his proprietor might repose confidence! We are not told the prices of Epictetus, of *Æsop*, or Toussaint l'Ouverture—perhaps it was not a good market-day.

"We need not fear for the underplaced man—he will find his level. It is for the overplaced that we should have misgivings. In the caucus, men ask, Is he Republican? or is he Democrat? then, Has he talents and ability? and then, Is he honest and to be trusted? These affirmatively answered, they make him their candidate, cover him with honor and success, and go home and tell their wives what a good thing they have done, forgetting to ask the fourth and chief question—Has he the will, the personal force, the power to assert and maintain his position?

"The democratic opening of all avenues to all is the fixed advantage which our institutions give, the solver of conceits. He hated to hear the assertion that our Government excludes the highest class, as in New York we are told that the moment man enters politics he loses social caste. This is absurd, a wretched skepticism on its face. No bar can prevent the gentleman in our society from giving his aid to promote the general advantage. What admirable traits are developed in our town-meetings! He had seen the internal politics of a little town discussed with a clearness and perspicuity that would be precious in a city or in Washington. He was so purely a spectator in town-meetings that he claimed to take as impartial a view of their characteristics as an observer from a foreign land."

There is a class of men ever ready to pump you to any extent, if you only give them a handle.

A MOTHER TO HER CHILD.

BY REV. E. R. LATTA.

FAREWELL, my child! thou'rt gone beyond my sight,
And it is sad to know that thou art dead;
Yet I would not recall thy upward flight
To that bright realm by saints inhabited.

Thou art not lost, my child—oh, no, not lost—
And this sweet thought shall make me less forlorn;
Thou only hast preceded me, and crossed
The bound'ry of the land of endless morn.

The flow'rs were blooming in their beauty when
Thy spirit vanished, as a dream departs;
And still they bloomed—but then, sweet child, but then
Naught but the nightshade bloomed within our hearts.

But He who knows our griefs, and who alone
Can by a word those noxious weeds destroy,
With His own tender hand has kindly sown
Within our hearts the seeds of hope and joy.

And we will not complain to take the cup
Held to our lips by a kind Father's hand;
And we will be resigned to give thee up,
Hoping to meet thee in the "Better Land."

OUT OF PLACE;

OR THE

HISTORY OF AN UP-HILL LIFE.

We publish the following letter from Canada—omitting name and address—to show how unfortunate it is to be assigned a wrong position on the great battle-field of life. Had the parents or guardians of the writer of this letter been governed by Phrenology, in choosing a pursuit and in educating him, his course would have been very different. Read the letter. We print it *verbatim*.

MESSRS. FOWLER & WELLS—Dear Sirs:—From your superior knowledge of man's various qualifications and dispositions—might I but cherish one ray of hope that justice and mercy may shine forth to one most destitute and despised; of which it is needless that I write—save the different items which constitute my life, which are as follows: At the age of 3 I was taught to pray, and at 4 I was sent to school each day; at 6 I was put on the shoemaker's stall, then sickness and lewdness began; at 8 I lost all I learned at school; at 10 I craved books and got but few, Geography I studied; at 12 I wished to become a sea-captain, Gentleman's servant, Preacher, or the world's Missionary; at 14 I was very sick, my life was despaired of 10 weeks; from 15 to 18 I became frantic for knowledge, to quit the Bench, to go to school, to sea, or somewhere; at 20 I ventured to leave my parents' humble Cot; yet one was not I loved so dear—"my mother;" I traveled to Edinburgh and joined a Religious, and Teetotal Society, saved a little money, took a wife and sailed to New York—traveled up the Country to the State of "Iowa"—lived 6 years in Eldora, Hardin Co., paid \$200 for a House and Lot, learned myself "Phonetics," and Phonographic Reporting, then sold the property for \$20, and moved to Dubuque, 1861; my age was then 29, my wife is 36, we had 3 sons (we have now one Daughter in addition); being thrown out of work in Dubuque, and finding no employ at Phonographic writing, we became destitute, and driven to inventing; First, a ship-preserver; second, a new Motive power Etc. I wrote to some friends in Canada—they sent us money to come;—Then they left us among strangers destitute and sick; and here we are in G— 28 months; without any to care for us as they ought; yet we have done nothing wrong, only we are very poor in this world's goods; half naked, half starving. I have a "patent Right" for a new and useful life-

preserver, called O——'s Polyzone Life-Preserver; intended to make floating more convenient and safer on water; I can not start the manufacture, for I have no money to make one to show. I therefore, cannot sell the "Right" for anything among these careful Motive people. I have no work, for to work as people would have me here, would soon kill me—12 hours per day at Cobbling for 50 cts. They will not give me new work, nor work by the Piece; they tell me "they would rather employ singlemen for the sake of making profit out of their Board." I suffer from a Chronic disease of the Liver and general Debility.

Dear Sirs—I, also, have studied the science of Phrenology, but never made a public profession of it; a Lady once gave me 25 cts. for reading her Talents and Character. I am determined if they sell me out this week for 3 months House Rent [\$6 75] that I will dare to lecture on that Science, and charge the people for it—commencing something like as follows:

Ladies and Gentlemen—Let us glance through the mirror of antiquity, and view the world in its novitiate; the foot prints of ages; the gradual progression of Nations—and from thence learn the question we now propose to elucidate—*Man know Thyself, Etc.*

I never did lecture publicly, but yet I never feared to do so; providing I had time and chance to pre-arrange the discourse. I have, also, thought I might be of some use in that way in enlightening my fellow-men—That you would do your best "Sirs" to aid me in the start; and thus ameliorate our extreme destitution and suffering—is the sincere desire of Yours Truly.

Pa. I send with this the size of all my Organs, as shown by Prof. I. N. D.

[And this is the sort of stuff, and these the qualifications, to make a phrenologist! No wonder the people cry out "Humbbug." Not able to get his own living, he proposes to prey on the lives—or pockets—of others, and to bring his misfortunes to our door. We pity, but we can not re-create him. He needs, first of all, the consolations of religious advice; next, a medical or physiological prescription; then, to learn his phrenological excesses and deficiencies, and what he is best fitted to do. We can judge nothing by the marking of Prof. I. N. D., who is, no doubt, simply another ignorant impostor. We advise the writer of that letter to go first to his spiritual adviser—his clergyman, if he has one, and if he has not, let him find one at once. This is the first step. Next, call on a sensible physician, and make known the bodily conditions. Then apply to the selectmen of the town for advice as to what to do in the emergency. Willingness on his part will enlist kindness in them, and they will save him from the necessity of prostituting a noble science to the base purposes of making money. It is the duty of the local authorities, both in Canada and in the States, to provide for those who are incompetent to provide for themselves.]

PRAYER.—In the very moment when thou prayest, a treasure is laid up for thee in heaven. No Christian's prayer falls back from the closed gates of heaven; each enters there like a messenger-dove; some bring back immediate visible answers; but all enrich our store of blessings there, and all return to the heart with the fragrance of peace on them, from the holy place where they have been.—Gregory.

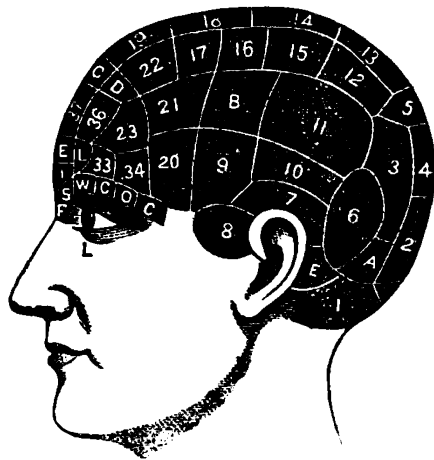


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

PHYSIOGNOMY.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

A

ACQUISITIVENESS (9) *Fr. Acquisitivité*.—State or quality of being acquisitive; desire of possession; propensity to acquire property.—*Webster*.

The sentiment of property, and the propensity to provide for the future. Excessively developed, it grows into cupidity, which engenders a desire to appropriate the goods of another. When developed to the very highest degree, unless prevented by internal or external motives, it degenerates into an irresistible impulse to theft.—*Dr. Gall*.

A propensity to acquire, without determining either the object or manner of acquiring, and a desire for hoarding up and collecting; it also produces selfishness, for those largely endowed with it never forget themselves, and in everything look for its usefulness; the objects they desire, however, and the means they take to acquire, whether gaming, trade, industry, or theft, result from the influence of all the other faculties.—*Dr. Spurzheim*.

LOCATION.—The organ of Acquisitiveness is situated on the side of the head at the point indicated by its number (9) in the accompanying diagram. To find it on the living head, take the middle of the top of the ear as a starting-point, and move

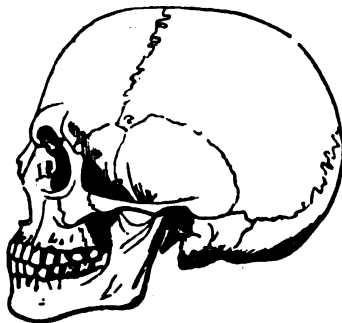


FIG. 2.—ACQUISITIVENESS ON THE SKULL.

the finger directly upward one inch, and then horizontally forward the same distance, and it will rest upon the spot indicated by the figure 9 in the cut; but every student should, if possible, have

our new phrenological bust to guide him in learning the location of the organs. On the skull, Acquisitiveness corresponds with the anterior inferior angle of the parietal bone (fig. 2, a). Figs. 3 and 4 show how its development affects the form of the head as seen in front, giving greater width, when large, to this portion of the brain.

PHYSIOGNOMICAL SIGN.—Persons noted for their love of gain and ability to acquire property are observed to have, as a general rule, massive noses, and it is believed that thickness of the nose above the wing (fig. 5, a) is the true facial sign of Acquisitiveness. The accompanying portrait of that celebrated millionaire Stephen Girard (fig. 6) furnishes capital illustrations of both the phrenological and the physiognomical developments we have described. The same signs are prominent in likenesses of the Rothschilds, Billy Gray, John Jacob Astor, and in the living faces of the men of our day who have made or are making fortunes.



FIG. 3.



FIG. 4.

The noses of the Jews are generally thick as well as arched, and the arched or hawk nose has, not inaptly, been called the Commercial Nose; though it is not in the form of the profile, as some have asserted, but in the thickness of the trunk, which almost invariably accompanies it, that the sign of the trading or money-getting propensity resides.

Dr. Redfield lays down two signs in the place of the one we have indicated—*Love of Gain* (b) and *Economy* (a), as shown in the following outline (fig. 7).

It is true that the disposition and ability to keep or save does not always accompany the desire to get. The negro, for instance, loves to acquire, but is wasteful, and has but little disposition to accumulate stores for future use. The same fact is illustrated in the American national character. We are a money-getting people, loving the golden gain which comes of trade, enterprise, and industry, but, unlike the English, are extravagant and wasteful to a proverb. We do not gather to hoard up, but to scatter again. If we get rich, it is not, as a general rule, because we spend so little, but because we make so much. Practically, however, we prefer to consider Economy as one of the functions of Acquisitiveness, or one of the forms in which it manifests itself.

FUNCTION.—Acquisitiveness prompts to acquire, to accumulate, to store our surplus, to make provision for the future. It incites the farmer, the mechanic, the manufacturer, the merchant, and the professional man to diligence in their respective callings, and is one of the sources of the comforts and elegancies of life. Its regular activity distinguishes civilized man from the savage. The latter is, in general, content with the satisfy-

ing of his present wants, while the former looks thoughtfully forward to the possible necessities of the future. Consuming but a portion of what he earns, the industrious and prudent citizen con-



FIG. 6.—STEPHEN GIRARD.

tributes to the national wealth, and leaves something behind him for the benefit of posterity. The objects of Acquisitiveness may be various—in one, money or lands; in another, books or works of art; in a third, old coins and other objects of antiquity, the propensity taking its direction from other faculties with which it is combined.

Mr. Hurlbut, in his "Essays on Human Rights and their Political Guaranties," thus illustrates the natural action of this propensity: "If a quantity of corn be thrown upon the ground within reach of a flock of fowls, each one will greedily devour all that is required to satisfy its appetite, but will go away without caring as to what remains, and without gathering up or secreting anything for future use."

"If there shall be exposed to the reach of many of the tribes of squirrels certain nuts which they take as food, you will observe that they will take not only for immediate consumption, but will carry to their nests a very considerable supply and hoard it up."

"In the former case the animal has not an instinct to hoard, while in the latter this instinct exists. It is an innate propensity, and has no dependence whatever upon the sagacity of the animal."

That sagacity may aid the animal in carrying this native desire into execution, but it does not call the desire into being. The propensity results from the animal's organization. It exists also in man as a native instinct, not dependent upon his intellectual preceptions for its origin, but only for its means of direction and gratification. "Man," says Lord Kaimes, 'is a hoarding animal, having an appetite for storing up things of use.'

On this propensity is based the right of property, a truth clearly stated by Chancellor Kent as follows: "The sense of property is inherent in the human breast, and the gradual enlargement and cultivation of that sense, from its feeble form in the savage state to

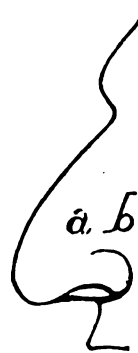


FIG. 7.

its full vigor and maturity among polished nations, forms a very instructive portion in the history of human society. Man was fitted and intended by the Author of his being for society and government, and for the acquisition and enjoyment of property. It is, to speak correctly, *the law of his nature*—and by obedience to this law he brings all his faculties into exercise, and is enabled to display the various and exalted powers of the human mind."

PERVERSION.—The perversion of this propensity leads to an inordinate thirst for riches, and a sordid, miserly disposition, the whole aim of life being to hoard, and the loss of property considered the greatest of misfortunes. So strong is this feeling with some, that though wallowing in wealth they scarcely allow themselves the absolute necessities of life.

Mr. Nicholas Longworth, of Cincinnati, Ohio, became immensely rich, and partially deranged on the subject of property. He was fearful lest he should come to want and die in a poor-house. His Acquisitiveness was evidently diseased.

Mr. John Jacob Astor, of New York, is said to have become painfully fearful of coming to want during the latter part of his life.



FIG. 8.—A MISER.

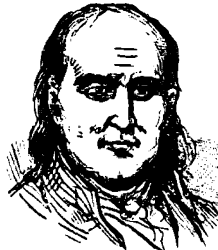


FIG. 9.—LIBERAL.

Daniel Dancer, an English miser, who left £80,000, slept for many years in an old sack to save the expense of bedding, and never, even in the severest weather, allowed himself the luxury of a fire. He sustained life by begging, and literally died of starvation.

The existence of this organ throws light on the tendency to steal, which some individuals, whose external circumstances place them far above temptation, manifest in a remarkable degree. In them it seems to be in a state of diseased activity, and not to be controlled by the moral and reflecting faculties. Dr. Gall mentions several cases of diseased affections of this organ. M. Kneisler, governor of the prison of Prague, spoke to him and Dr. Spurzheim about the wife of a rich merchant, who stole continually from her husband in the most adroit manner, and who was at last shut up in a house of correction, which she had scarcely left, when she stole again, and was again confined. She was condemned to a third and longer imprisonment, and again commenced her operations in the jail itself. At Copenhagen, Drs. Gall and Spurzheim saw an incorrigible thief who sometimes distributed the produce of his larcenies to the poor; and, in another place, a robber, who was in confinement for the seventh time, assured them, with sorrow, that he felt himself unable to act otherwise. He begged to be detained in prison, and to be provided with the means of supporting himself.

ADHESIVENESS (3).—See Friendship, which name we prefer, and under which we shall describe the faculty.

AGREEABLENESS (D).—The quality of pleasing; that quality which gives satisfaction or moderate pleasure to the mind or sense; as an *agreeableness* of manners; there is an *agreeableness* in the taste of certain fruits.—*Webster*.
Persuasiveness; pleasantness; blandness; ability to please, conciliate, and win others.—*O. S. Fowler*.

LOCATION.—The organ of Agreeableness is situated in the upper edge of the forehead, at the point marked D in our diagram (fig. 1). It lies directly over the inner angle of the eye and about two inches above the ridge of the eyebrow. It is apt to be marked by a depression in the American head; but is prominent in the French.

FUNCTION.—It imparts the ability to make one's self acceptable to others, and to adopt a persuasive and conciliatory mode of address and pleasant manners. One who has it large can utter even the most unwelcome truths without giving offense; and with large Imitation and Benevolence, to which it is closely allied in location, is sure to be a general favorite, especially if the social organs be large.

ALBERT (le Grand), born 1193, died at Cologne, 1280. He taught philosophy at Cologne, Ratisbon, Strasbourg, and Paris, and in 1245 was appointed Bishop of Ratisbon by Pope Alexander IV.

Albert was one of the most remarkable of the learned men of the middle ages. He taught physiognomy or character-reading, but his system is merely a reproduction of those of Aristotle and other ancient writers. He seems also to have had some crude notions of Phrenology, for he drew a head on which he marked the location of the different faculties, placing Common Sense or Perception in the anterior part of the forehead or in the first cerebral cavity or lobe; Understanding or Reason, in the second cavity; and the Propelling Powers, in the third cavity.

ALIMENTIVENESS (5).—Fr. *Alimentivité*.—A word invented by phrenologists to denote the organ which communicates the pleasure that arises from eating and drinking.—*Webster*.

I confine the power of this organ to the mere desire to feed, in the same way as the cerebellum to physical love or Amativeness, considering these, like all other propensities, as blind and deprived of intellect.—*Spurzheim*.

The organ of the propensity to eat and drink, of the sensations of hunger and thirst, and perhaps also of the sense of taste.—*Combe*.

LOCATION.—It is situated, as may be seen by reference to our diagram (fig. 1), immediately in front of the upper part of the ear (8). In the brain it occupies the anterior convolutions of the middle lobe, and externally corresponds with the anterior part of the temporal bone. To find it on the living head, take the upward and forward junction of the ear with the head as the starting-point, and draw a line half an inch forward, inclining a little downward, and you will be upon it. It lies nearly parallel with the zygomatic arch, which is often rendered prominent by it, when large, but the distance of the arch from the proper walls of the skull is variable, and it therefore furnishes no certain guide. The temporal muscle also opposes an obstacle to a correct judgment of its degree of development, but may itself be taken as a sign of character in relation to this propensity, as it is almost always large in connection

with large Alimentiveness, and its lower part is pushed outward, making it appear as if lying on a pyramidal instead of a vertical-sided cranium.

PHYSIOGNOMICAL SIGNS.—In addition to the size and strength of the temporal muscle, and the broadness of the head on and above the zygomatic arch already alluded to, we find accompanying large Alimentiveness a greater or less enlarge-



FIG. 10.—MR. NELSON.

ment of the lower part of the cheeks, as shown in fig. 10, and sometimes, when excessive, resulting in an overlapping of flabby integument, which gives a gross animal look to the face. Fig. 11 shows these signs small.

FUNCTION.—The function of this propensity is to prompt us to select food and to take nourishment. Its action creates the sensations of hunger and thirst, and when unperverted, and the stomach in a healthy condition, furnishes a sure guide as to the quality and quantity of food necessary for the purposes of nutrition and health.

PERVERSION.—Perverted Alimentiveness leads to gluttony and drunkenness, to the use of condiments, coffee, tea, tobacco, and other unnatural stimulants, such as opium, arsenic, morphine, and through these to disease, suffering, and death. The following instance of excessive or morbid Alimentiveness is related in the *Journal de la Société Phrénologique de Paris*.

The case is that of a woman called Denise, of whom the *Journal* thus speaks: "In infancy she exhausted the milk of all her nurses, and ate four



FIG. 11.—Ms. —

times more than other children of the same age. At school she devoured the bread of all the scholars; and in the Salpêtrière it was found impossible to satisfy her habitual appetite with less than eight or ten pounds of bread daily. Nevertheless, she there experienced, two or three times a month, great attacks of hunger (*grandes faims*), during which she devoured twenty-four pounds of bread.

If, during these fits, any obstacle was opposed to the gratification of her imperious desire, she became so furious that she used to bite her clothes, and even hands, and did not recover her reason till hunger was completely satisfied. Being



FIG. 12.—CATHARINE II. OF RUSSIA.

day in the kitchen of a rich family, when a dinner-party was expected, she devoured, in a very few minutes, the soup intended for twenty guests, along with twelve pounds of bread! On another occasion she drank all the coffee prepared for SEVENTY-FIVE of her companions in the Salpêtrière! Her skull is small; the region of the propensities predominates; and the organ of Alimentiveness is largely developed. Many similar instances of voracity are recorded by medical writers."

AMATIVENESS or LOVE (1).—Fr. *Amour Physique*.—In Phrenology, an organ which is supposed to influence sexual desire; propensity to love.—Webster.

I constantly insist upon the importance of adopting titles which do not designate determinate actions. Physical love indicates a more general application than the love or instinct of propagation, but the instinct or desire is no more physical than the love of offspring, or self love, or the love of glory, etc. I therefore prefer the name Amativeness.—Spurzheim.

This faculty gives rise to the sexual feeling.—Combe.



FIG. 13.—NELL GWYNN.

LOCATION.—The organ of this propensity is situated on the base of the back-head, at the top of the neck, as shown in the diagram (fig. 1) at 1. To find it, feel on the middle line toward the base

of the skull at the back part of the head and you will find a small bony projection called the occipital process. Below this point, and between two similar protuberances (the mastoid processes) behind the bottom of the ears, lies the organ in question. Its size is indicated by the extension of the occipital swellings backward and inward of the mastoid processes, and downward from the occipital spinal process. When it is large, the neck at those parts between the ears is thick, and it gives a round expansion to the nape of the neck, as shown in fig. 15. Its place on the skull may be seen at c, fig. 14, where it is shown very large.

PHYSIOGNOMICAL SIGNS.—A large cerebellum and full neck are usually accompanied by a prominent if not massive chin, indicative of the strength of circulation, vital stamina, and ardor of passion which we naturally expect to find in persons thus characterized. One of the physiognomical signs of Love, then, is the anterior projection of the chin proper and the breadth of the lower jaw below the molar teeth. Both this sign and the corresponding phrenological organ were enormous in Aaron Burr, and his character is well known to have corresponded with these developments. Our portrait of Catharine II. of Russia (fig. 12) also

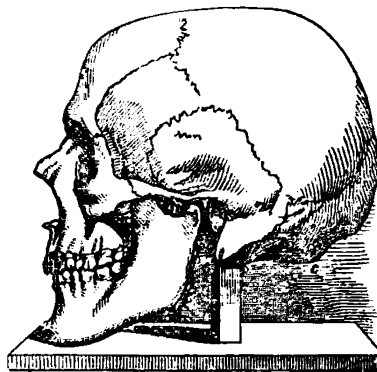


FIG. 14.—AMATIVENESS ON THE SKULL.

shows it largely developed. Another and an un-failing sign is the breadth, fullness, and redness of the lips (fig. 13). The action of Love on the chin, constituting what may be called its natural language, consists in throwing it forward as in fig. 17. or sidewise, as in fig. 18, the former movement being the more natural to woman and the latter to man. These movements of the chin are accompanied by a slight parting and considerable humidity of the lips.

FUNCTION.—The function or use of this organ is to manifest the sexual feeling. There is no phrenological organ of more importance, or which has a greater influence upon human character and human destiny, or the bearings and relations of which are more extensive. It increases greatly in size and becomes active at the age of puberty. In males, it nearly doubles in size between the ages of ten and twenty, and the feelings and emotions dependent upon it undergo a corresponding change. The gentler sex, which before were viewed with comparative indifference, now seem invested with every charm. Their forms seem the perfection of grace, their faces all but divine, their voices enchanting, and their smiles bewitch-

ing beyond expression. The fair ones at the same period are conscious of similar feelings, and both sexes discover that their greatest bliss is in each other's society.

Dr. Spurzheim, speaking of this propensity, says: "Its influence in society is immense. It may excite various feelings, such as combativeness, adhesiveness, and destructiveness, inspire

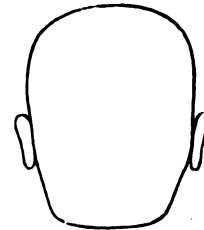


FIG. 15.—LARGE.

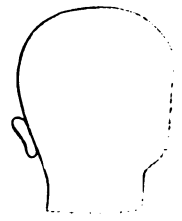


FIG. 16.—SMALL.

timid persons with great moral courage, and at other times and under different circumstances mitigates our nature, and increases the mutual regards of the sexes toward each other. The cock shows benevolence to hens; in general, the males are milder to females than to individuals of their own sex, and so are men more kind and generous toward women than toward other men. Fathers are commonly more attached to daughters than to sons, and mothers are often prepossessed in favor of their sons. Female servants frequently show greater attention to young boys than to girls. The attraction of sexes toward each other is involuntary, and society improves, if both sexes meet."

PERVERSION.—The abuse and disorderly satisfaction of this organ is fraught with innumerable evils, physical, intellectual, and moral, destroying the health of the body and debasing the tone of the mind; thus undermining the very foundations of human society; and so great is the influence of the amative propensity, that only the full development and proper activity of the higher intellectual faculties and the moral sentiments is sufficient to hold it in due subjection and make it duly subservient to the great ends for which it was bestowed.



FIG. 17.



FIG. 18.

AMBITION.—Lat. *Ambitio*.—A going around, especially of candidates for office at Rome to solicit votes, from *ambire*, to go around; hence desire for office or honor; an eager and sometimes inordinate desire for preferment, honor, superiority, or power.—Webster.

Cromwell, I charge thee fling away ambition;

By that the angels fell.—*Shakespeare*.

An effect of great activity of the Love of Approbation applied to things of importance.—*Spurzheim*.

We shall speak further of this desire or passion under the head of Approbateness, which is the fundamental faculty to which it is clearly referable.

THE BLACK AND THE BLUE.

Here's a health to the lassie with merry black eyes,
 Here's a health to the laddie with blue ones;
 And here's to first love as it sparkles and flies,
 And here's to the hearts that are true ones.
 Oh, yes! to the hearts that are tender and true,
 With affection that nothing can smother—
 To the eyes of the one that are brilliant and blue,
 And the merry black eyes of the other.

Now mind you, my laddie, whose eyes are so blue,
 That, however the Graces invite you,
 There's nothing for you in this world that will do
 But a pair of black eyes to delight you.
 And mind you, my lassie, whose eyes are so black,
 In a pair of blue eyes to discover
 That light of affection you never should lack,
 And you'll always be true to your lover.

Long, long shall your eyes sparkle back with a kiss,
 To the eye that live but to behold you;
 Long, long shall the charm of your mutual bliss
 In a heaven of splendor enfold you.
 For this is the thought of a poet full wise—
 Of a poet whose thoughts are true ones:
 That to look on a pair of merry black eyes
 Is the life of a pair of bright blue ones.

THE FACE,
IN HEALTH AND IN DISEASE.

[It is gratifying to note the fact that physicians are taking up the study of Physiognomy, and applying the "signs" to discovery of disease. The *American Homeopathic Review*, of recent date, has the following, which we trust will lead to still further analysis and discussion:]

DIAGNOSTIC INDICATIONS OF THE FACE.—BY C. G. RAUB, M.D.—The face of a patient tells a long story, and it will be well for the student to observe closely its features, expressions, color, and temperature. The experienced physician reads on it not only the degree of severity of an attack, but often, also, its whole general nature. But this must be learned by practice. There are fine shades which can not well be described, but which, nevertheless, stamp upon the whole a peculiar character. I shall try to collect and delineate in rough outlines what you will have to fill up at a later time by your own observation and experience.

THE ASPECT OF THE FACE.—*a*. A delicate appearance, with long fringed eyelashes, often serves to point out the tubercular diathesis. *b*. The thickened *alæ nasi* [wings of the nose] and upper lip of scrofula are most marked in childhood. *c*. The pallor of *anæmia* is very important; it is waxy in chlorosis, and pasty in diseases of the kidneys. *d*. A puffy appearance about the eyelids, along with *anæmia*, is very generally the indication of albuminuria. *e*. A bloated, blotchy, face generally indicates irregular habits of living. *f*. The features undergo remarkable changes in erysipelas, parotitis, facial paralysis, etc. *g*. A sunken face indicates exhaustion, either from too great exertion, loss of sleep, want of nourishment, profuse diarrhea, or disturbed digestion. If you find it at the beginning of a disease, without previous weakening causes, it denotes a severe illness. If it sets in suddenly during a disease, without chill or spasm, by which

it might be caused, it is a sign of extreme exhaustion or metastasis, mortification or apoplexia nervosa. *h*. The Hippocratic face is characterized in the following way: the skin upon the forehead is tense, dry, or covered with cold perspiration; the temporal regions are sunken, the eyelids are pale and hang down eyes are dull, without luster, turned upward and sunken; the *alæ nasi* are pinched together, and the nose very pointed; the malar bones stick out, and the cheeks are sunken and wrinkled; the ears appear to be drawn in and are cold, the lips are pale, livid; the lower jaw sinks down, and the mouth is open. It is always a sign of extreme prostration of vital powers, and is found in cholera, in mortification, during the death struggle. *i*. A wrinkled face is natural in old age, but in children it is a sign of imperfect nutrition, and is found in consequence of exhausting diarrhea and atrophy.

The *linea ophthalmozomatica*, is a line or fold commencing at the inner canthus of the eye, running toward the zygoma, where it ends. It shows momentarily when children cry, but becomes more permanent in children with affections of the brain. Its appearance in simple catarrh is said to indicate the setting in of whooping-cough.

The *linea nasalis* is a line or fold which commences at the upper part of the *alæ nasi*, and runs toward the orbicularis oris [the sphincter of the mouth], forming a more or less perfect half circle. This line, if found in children, denotes abdominal diseases, especially inflammation of the bowels, also rachitis, scrofula, and atrophy. In grown persons it is said to have been observed as a concomitant symptom of albuminuria, ulcer and cancer of the stomach, and degenerations of the liver.

The *linea labialis* is a line or fold which commences at the corner of the mouth and runs down toward the side of the chin, where it ends, and whereby the chin appears to be elongated. This line is said to be a characteristic sign in children of inflammatory or chronic diseases of the larynx and lungs. It has been found very marked in grown persons, who suffered with ulceration of the larynx and bronchial affections, attended with difficulty in breathing, and much mucous discharge.

k. The *risus sardonius*, a spasmodic distortion of the face, resembling a kind of laughing, is found in irritation and inflammation of the brain, in inflammation of the pericardium and diaphragm, in irritations of the intestinal canal, even after mental excitement, fright, and depression of spirits.

THE EXPRESSION OF THE FACE is in health the reflex of the mind, and in disease it has a distinct reference to the nervous system. In general I may say: *a*. A rigid, staring, stupid, troubled, but sometimes also a smiling countenance is found in affections of the brain and typhoid conditions. *b*. An anxious, sad, and restless expression is found in lung and heart diseases; and, *c*. A morose, long-faced, and apathetic expression is found in abnormal disorders.

THE COLOR OF THE FACE.—*a*. Redness, if habitual, denotes a tendency to gout and hemorrhoids, and is a sign of indulgence in spirituous liquors. Flying, often-changing redness is seen in children

during dentition, and is also found in inflammation of the lungs. Bright, vivid redness is found in nervous diseases, hysteria, and tendency to hemorrhoids. Dark, purplish redness is found in congestion, and apoplectic and suffocative conditions. Redness, coming and going in spots, I have often found in brain diseases of little children. One-sided redness, with paleness and coldness on the other side, is an inflammation of the brain, according to Schönlein, a sign of formation of pus in that half of the brain which corresponds with the red side of the face. One-sided redness is found also in diseases of the lungs, of the heart and abdomen. The circumscribed hectic flush is characteristic of phthisis. Redness of the cheeks, with a white ring around the *alæ nasi* and the mouth, I have found in different exanthematic fevers.

PALENESS.—Sudden paleness, especially around the mouth, is found in children with colic, spasms in the abdomen. Great paleness, alternating with flushes of redness, is found in inflammation of lungs and brain, also during dentition. A pale, peculiar, white, and wrinkled face is found in children with chronic hydrocephalus. A sudden paleness after an inconsiderable limping in children, combined with great lassitude, is a sign of a lingering hip disease. Sudden paleness of the nose is in scarlet fever a bad sign; it denotes a metastasis to the brain; during the peeling off, it is a forerunner of dropsy. Sudden paleness after a fall indicates concussion of the brain. Pale lips are characteristic of chlorosis.

BLUE COLOR OF THE FACE.—It is found in organic diseases of the heart, especially dilatation of the ventricles and disorganization of the valves, whereby the oxygenization of the blood is interfered with. In the highest degree it exists in cyanosis. Blue face of new-born children is found after labor, with face-presentation, or if the navel-string was wound round the neck. If it lasts long after birth it denotes cyanosis. Livid grayish, lead color denotes deep-seated organic diseases, scirrhus, gangrene.

YELLOWISH COLOR of the face is found mostly in diseases of the liver. A yellowish or brownish bridge over the nose indicates sepsis. The yellowness of jaundice varies from a pale orange to a deep green yellow. There is a certain yellowness of the malignant aspect, which is distinguished from jaundice by the pearly luster of the eyes.

THE TEMPERATURE OF THE FACE.—*a*. Heat of the face is found in congestion of the head, in fevers, in inflammatory conditions, in coryza, and other different complaints. *b*. Coldness of the face we find in chills, in spasms, exhaustion, in sickness of the stomach, in syncope. A deadly coldness in cholera, also in violent hysterical paroxysms. In inflammation of the lungs, coldness of the face is a bad sign of commencing suppuration. Sudden coldness of the face in scarlet fever indicates the near approach of death.

HEART AND HEAD.—Notwithstanding the deference man pays his intellect, he is governed more by his heart than his head. His reason may pronounce with a certainty that seems to imply an impossibility of mistake; but, after all, his heart will run away with the action.

* A lecture delivered before the Homeopathic Medical College of Pennsylvania, Nov. 11, 1864.

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless tender sight;
Lovely, but solemn it arose,
Unfolding what no more might close.—*Mrs. Hemans.*

PRE-EXISTENCE.

A BELIEF that all souls have existed from the beginning was common in our Saviour's time, and was held and taught by many of the fathers of the Christian Church, among whom were Justin Martyr and Origen. Mede, in his "Mystery of Godliness," combats the common belief of the creation of souls at the time the bodies are produced which they are to animate, and advocates what he calls "the reasonable doctrine of pre-existence" as "a key to some of the main mysteries of Providence." Sir Harry Vane is said by Burnet to have maintained this doctrine. Joseph Glanvil, rector of Bath, published a treatise showing the reasonableness of the belief.

"In 1762, the Rev. Capel Berrow published 'A Pre-existent Lapse of Human Souls demonstrated;' and in the *European Magazine* for September, 1801, is a letter from Bishop Warburton to the author, in which he says: 'The idea of a pre-existence has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many difficulties.'

"Southey, in his published Letters, says: 'I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall recover the consciousness of some lower stages through which we may previously have passed seems to me not improbable.' Again: 'The system of progressive existence seems, of all others, the most benevolent; and all that we do understand is so wise and so good, and all we do, or do not, so perfectly and overwhelmingly wonderful, that the most benevolent system is the most probable.' Traces of belief in this doctrine also occur in Wordsworth's 'Ode on the Intimation of Immortality in Childhood.'

"Our birth is but a sleep and a forgetting:
The soul that rises in us, our life's star,
Has had elsewhere its setting,
And cometh from afar.

"Elsewhere, our metaphysical poet sings:

"My eyes are dim with childish tears,
My heart is idly stirr'd;
For the same sound is in my ears
Which in those days I heard.

"Thus fares it still in our decay;
And yet the wiser mind
Mourns less for what time takes away,
Than what he leaves behind.

"The notion enters more or less into the majority of Oriental creeds and philosophies, and found a believer in Plato: indeed, it is a doctrine Platonic, that all knowledge is recollection.

"Hence, it has been asked, whether it is not very possible, that previously to this life, the human soul has passed through different phases of existence, and that it is destined to pass through many more before it arrives at its final rest. Thus, Pythagoras recollected his former self in the majestic person of a herald named Æthalides; Euphorbus, the Trojan; and others; and he even pointed out, in the temple of Juno, at Argos, the shield he used when he attacked Patroclus.

"Milton, who imbibed from his college friend, Henry More, an early bias to the study of Plato, hints at the same opinion in his 'Comus':

"The soul grows dotted by contagion,
Imbued and imbruted, till she quite lose
The divine property of her first being.
Such are those thick and gloomy shadows damp,
Often seen in charnel vaults and sepulchers,
Lingering and sitting by a new-made grave,
As loth to leave the body that it loved.

"In the first volume of Dodsley's 'Miscellaneous Poems' is a poem in Miltonic blank verse, entitled 'Pre-existence.' Gray called it 'nonsense in all her attitudes;' but it contains some fine things in the midst of a great deal of wild turgidity. (*Atlas*, May 28, 1859.)

"In *Chambers's Edinburgh Journal*, No. 93, New Series, this 'Sentiment of Pre-existence' is stated to have been first described by Sir Walter Scott: this may be correct as to the expression, but not as to the phenomenon to which it is applied, as we have already shown. Scott, it will be remembered, was highly susceptible upon psychological matters. The description is thrown into the mouth of Henry Bertram on his return to Ellangowan Castle: 'How often,' he says, 'do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious and ill-defined consciousness that neither the scene, the speakers, nor the subject are entirely new; nay, feel as if we could anticipate that part of the conversation which has not yet taken place!'

"We find the following entry in Scott's diary, under the date February 17, 1828:

"I can not, I am sure, tell if it is worth marking down, that yesterday, at dinner-time, I was strongly haunted by what I would call the sense of pre-existence, in a confirmed idea that nothing which passed was said for the first time; that the same topics had been discussed, and the same persons had stated the same opinions on them. . . . The sensation was so strong as to resemble what is called a *mirage* in the desert, or a calesture on board a ship. . . . It was very distressing yesterday, and brought to my mind the fancies of Bishop Berkely about an ideal world. There was a vile sense of want of reality in all I did and said.—*Lockhart's Life of Scott.*

"It appears from a passage in the 'Woolgatherer,' a tale by James Hogg, that that extraordinary son of genius was occasionally conscious of the same feeling.

"Sir Bulwer Lytton, in his 'Godolphin,' thus notices this day-dream:

"How strange it is that at times a feeling comes over us, as we gaze upon certain places, which associates the scene either with some dim remembered and dream-like images of the Past, or with a prophetic and fearful omen of the future! . . . Every one has known a similar strange, indistinct feeling, at certain times and places, and with a similar inability to trace the cause.

"Elsewhere the same writer describes the same feeling of reminiscence as 'that strange kind of inner and spiritual memory which often recalls to us places and persons we have never seen before, and which Platonists would resolve to be the unquenched and struggling consciousness of a former life.'

"In fewer words, the feeling may be described as seeing and hearing, apparently for the first time, what we have seen or heard before, though our reason assures us of the contrary. Can anything be more expressive of the sameness of human existence?

"Moreover something is, or seems,
That teaches me with mystic gleams,
Like glimpses of forgotten dreams—
Of something felt, like something here;
Of something done, I know not where—
Such as no language may declare.—*Tennyson.*

"Mr. Dickens, in his 'Pictures from Italy,' mentions this instance on his first sight of Ferrara:

"On the foreground was a group of silent peasant girls, leaning over the parapet of a little bridge, looking now up at the sky, now down into the water; in the distance a deep bell; the shadow of approaching night on everything. If I had been murdered there on some former life I could not have seemed to remember the place more thoroughly, or with more emphatic chilling of the blood; and the real remembrance of it acquired in that minute is so strengthened by the imaginary recollection, that I hardly think I could forget it."

Dr. Wigan, in a curious and original book entitled "Duality of Mind," adduces the impression of pre-existence as an evidence in favor of the double structure of the mind, corresponding with the duplicity of the brain. He says:

"It is a sudden feeling, as if the scene we have just witnessed (although from the very nature of things it could never have been seen before) had been present to our eyes on a former occasion, when the very same speakers, seated in the very same positions, uttered the same sentiments in the same words—the postures, the expression of countenance, the gestures, the tone of voice, all seem to be remembered, and to be now attracting attention for the second time: never is it supposed to be the third time. This delusion,' pursues the writer, 'occurs only when the mind has been exhausted by excitement, or is, from indisposition or any other cause, languid, and only slightly attentive to the conversation. The persuasion of the scene being a repetition, comes on when the attention has been roused by some accidental circumstance, and we become, as the phrase is, wide awake. I believe the explanation to be this: only one brain has been used in the immediately preceding part of the scene; the other brain has been asleep, or in an analogous state nearly approaching it. When the attention of both brains is roused to the topic, there is the same vague consciousness that the ideas have passed through the mind before, which takes place on re-perusing the page we had read while thinking on some other subject.'"

Dr. Draper, who has treated this subject briefly in his "Human Physiology," thinks this explanation, even if correct so far as it goes, is at least imperfect. He says:

"The difficulty in the way of this hypothesis lies in the fact that it offers no explanation of those cases in which we are perfectly persuaded that we have witnessed the thing more than once before. There are circumstances under which our mental operations are carried forward with wonderful speed. Thus, a sudden sound which awakes us, or even a flash of lightning, which is over in a moment, may be incorporated or expanded into a long dream, diversified with a multitude of incidents, all appearing to follow one another in an appropriate order, and occupying, as we judge, a long time, yet all necessarily arising in an instantaneous manner, for we awake at the moment of the disturbance. Of the same kind is that remarkable deception related by those who have recovered from death by drowning, that in the last agony all the various events of their past lives, even of a trivial kind, have come rushing before them with miraculous clearness. Mental operations, therefore, both as regards old recollections and new suggestions, may take effect with marvelous rapidity, and if the sentiment of pre-existence is to be explained on the principle of the double action of the brain, it must likewise be dependent upon the fact here presented."

BRAIN SPECTERS.

THE brain makes ghosts, both sleeping and waking. A man was lying in troubled sleep, when a phantom with the cold hand of a corpse seized his right arm. Awaking in horror, he found upon his arm still the impression of the cold hand of the corpse, and it was only after reflecting that he had found the terrible apparition to be due to the deadening of his own left arm of a frosty night, which had subsequently grasped his right arm. This was a real ghost of the brain, which the awakening of the senses and the understanding explained. M. Gratiolet narrates a dream of his own, which is singularly illustrative of how the brain makes ghosts in sleep. Many years ago, when occupied in studying the organization of the brain, he prepared a great number of both human and animal brains. He carefully stripped off the membranes, and placed the brains in alcohol. Such were his daily occupations, when one night he thought he had taken out his own brain from his own skull. He stripped it of its membranes. He put it into alcohol, and then he fancied he took his brain out of the alcohol and replaced it in his skull. But, contracted by the action of the spirit, it was much reduced in size and did not at all fill up the skull. He felt it shuffling about in his head. This feeling threw him into such a perplexity that he awoke with a start, as if from a nightmare. M. Gratiolet, every time that he prepared the brain of a man, must have felt that his own resembled it. This impression awakening in a brain imperfectly asleep, while neither the senses nor the judgment were active, the physiologist carried on an operation in his sleep, which probably had often occurred to his fancy when at his work, and which had then been summarily dismissed very frequently. A pursuit which had at last become one of routine, and the association of himself with his study, explain the bizarre and ghastly dream of M. Gratiolet. A sensation from the gripe of a cold hand, misinterpreted by the imagination acting without the aid of the discerning faculties, accounts for the ghastly vision of the other sleeper.

THE INFLUENCE OF THE EYE.—Lichtenstein says the African hunters avail themselves of the circumstance that the lion does not attempt to spring upon his prey until he has measured the ground, and has reached the distance of ten or twelve paces, when he lies crouching on the ground, gathering himself up for the effort. The hunters, he says, make it a rule never to fire on the lion until he lies down at this short distance, so that they can aim directly at his head with the most perfect certainty. If one meets a lion, his only safety is to stand still, though the animal crouches to make his spring; that spring will not be hazarded if the man remain motionless and look him steadfastly in the eyes. The animal hesitates, rises, slowly retreats some steps, looks earnestly about him—lies down—again retreats, till, getting by degrees quite out of the magic circle of man's influence, he takes flight in the utmost haste.

Never condemn your neighbor unheard; there are always two ways of telling a story.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cabott.*

HOW TO KILL MINISTERS.

THIS interesting process is described very clearly in the *Zion's Herald*—one of our sensible religious newspapers. It is as follows:

Make them preach in badly ventilated rooms where there is a great crowd constantly exhaling carbonic acid gas. The preacher must inhale a portion of this slow but deadly poison, and under circumstances when his lungs, perhaps unduly excited and over-tasked, are in a condition to be easily and greatly affected by it. Many churches have wondered why God should cut short the days of promising and useful preachers by an early death. The records of eternity will, doubtless, show that many a faithful watchman has fallen before his time, his health and constitution having been gradually destroyed by the poison inhaled while preaching in badly ventilated rooms. Such rooms are found to-day all over the country, where there are small churches and vestries with doors and windows closed during religious services, with no other means of ventilation. While seeking the salvation of souls, the health and well-being of our bodies should not be unthought of. While poisoning your preacher with bad air, you are also poisoning yourselves and all associated with you, especially those who speak, pray, or sing in such places. Great care should be taken to guard against this evil. Sextons should understand this subject thoroughly, and see that the churches and vestries under their care are kept well ventilated.

[Is it not as sinful to violate God's physical laws as His moral laws? and is it not as wicked to commit suicide in this as in any other way?]

Preachers may inhale a deadly and not very slow poison by speaking at funerals while standing over or near a corpse from which more or less effluvia rises and spreads in the surrounding air, especially when a current of air passes from the coffin to the speaker. Great care should be taken to guard against the danger which may exist under such circumstances. A little more knowledge on this subject diffused among the people would greatly change existing customs, at least in many places.

You can kill your preacher, his saintly wife, or some of his little children by requiring them to live in badly located parsonages. Locate your parsonage near a grave-yard, over a damp cellar, by the side of low, wet land, or near a place of stagnant water, whence unwholesome vapors rise to fill the sleeping-rooms, to damp the clothes in the wardrobe, or cover things near the floor with mold. All parsonages are not so placed, but some are, and not a year passes over them without more or less sickness, often death. It will cost the society a few dollars less every year to have the preacher's family live in such a place than it would to have them live in a suitable house in a healthy locality. It is, we presume, more the want of knowledge in regard to sanitary laws than a love of money that is killing or ruining the health of preachers, or some members of their families.

We appeal to the conscience and to the good sense of every one, if it is not wrong, cruel, unjust, and impolitic to kill or break down the health of preachers and their families in any of the above ways? We call the attention of all to the subject. Do not kill your preacher; do not expose him or his unnecessarily to any of the above-named or suggested evils. Put him into a healthy locality, into a suitable house, where you would be perfectly willing to live yourselves. [Give him a garden to work in, and the wife and children ground for flowers, etc.] Thoroughly ventilate

your church and vestry during the week, and have some means to relieve him and the audience from close, bad, poisonous air while he is preaching, praying, or exhorting men to be reconciled to God. Make it a matter of conscience as well as prudent judgment. The preacher himself should have an eye to these things, and make a proper regard for the health of himself and family one of the cardinal Christian virtues.

[Yes; if the preacher be in good health, good spirits, with a few dollars in his pocket, he will preach all the more vigorously and acceptably—"poor pay, poor preach." If he be ill, jaundiced, or dyspeptic, he will give you jaundiced or dyspeptic discourses; scolding you roundly for your short-comings—and perhaps consigning you beyond the reach of mercy. But if he be happy, he will try to make you so.

Again, a clergyman needs more bodily exercise than he gets. Shut up in his study week-days, drinking strong tea and coffee, in this country—wine or beer, in the old country—addicted to tobacco, condiments, and highly seasoned food, with more or less night-work, and three or four sermons a week, is enough to break down any constitution. It would be a capital investment for every congregation to present its pastor with a horse, saddle, bridle, stable and fodder for the same, on condition that he should ride at least thrice a week, not less than ten miles at a time. This would give the necessary exercise, shake him up, improve digestion, increase circulation, and give a healthy tone to the whole man—body and brain. Do this, and avoid all narcotics, patent medicines, stimulants, and God would amply bless the good effort.]

TEMPERATURE OF THE SEXES.

RECENTLY, at a meeting of one of the sections of the British Association, Dr. Divy, in a short paper, gave the results of some experiments he had made as to the relative temperature of the two sexes. The theory of Aristotle, that a man possessed more warmth than a woman, had been disputed; and it had been held by some, as the result of modern research, that the temperature of women was slightly superior to that of men. Notwithstanding this, however, from such observations as he had been able to make, he considered the early opinion the more correct. Taking the average, it appeared that the temperature of males and females was 10.58 to 10.13. He had more recently made some additional observations, using a thermometer of great delicacy, and taking for the purpose of his experiments six persons, three men and three women, all in good health.

The result was that the temperature in the case of the men varied between 99 and 99½; that of a woman was between 97½ and 98. An examination of other animals gave a still somewhat higher temperature for the male than the female, six fowls showing the proportion of 108.33 for the former to 107.79 for the latter. The President thought that whatever difference of opinion there might be with respect to the accuracy of the author's conclusion, all would agree, he was sure, that men were more warm-hearted. [Hear, hear, and cheers.] Dr. Ransom asked, whether Dr

Davy had made any experiments as to the power of resisting variation of temperature in the sexes, and whether he had noticed any connection between that and the usual average temperature; if males consumed more carbonic acid, were they able to resist alternations of temperature better than females?

No doubt men were more exposed to influence of weather in their various avocations; but, on the other hand, he believed it was a matter of observation, that females did not clothe themselves so warmly as men. Dr. Davy said the probability was that women did not resist cold so well as men, and that the greater the strength and energy, the larger the quantity of blood flowing, the greater would be the power of resistance. Generally speaking, he believed that women suffered more from cold than men, and really required a warmer dress than men. Dr. Haydon remarked that the conclusion to which the lecturer arrived was only a verification of what *a priori* reasoning would have led to, from the larger quantity of carbonic acid taken by men, and their probable larger consumption of sugar. The President said it was a matter of fact, and not of theory, that they were dealing with; and if it were true that the amount of heat generated in the case of a man was greater than with a woman, there was a greater expenditure of heat with the male than the female.

THE HUMAN PULSE.—The human pulse has in all ages been consulted as an index of health or disease. It is a kind of dial within us, which gives us both the measure of time and of health. The pulse of a person in health beats about seventy strokes a minute, and the ordinary term of life is about seventy years. In this seventy years the pulse of a temperate person beats two billion five hundred and seventy-four million four hundred and forty thousand times. If no actual disorganization should happen, a drunken person might live until his pulse beat this number of times; but by the constant stimulus of ardent spirits, or by pulse-quickeners, the pulse becomes greatly accelerated, and the two billion five hundred and seventy-four million four hundred and forty thousand pulsations are performed in little more than half the ordinary term of human life, and life goes out in forty or forty-five years instead of seventy. This application of numbers is given to show that the acceleration of those forces diminishes the term of human life.

HOW TO GROW BEAUTIFUL.—Persons may outgrow disease and become healthy by proper attention to the laws of their physical constitution. By moderate and daily exercise, men may become active and strong in limb and muscle. But to grow beautiful, how? Age dims the luster of the eye and pales the roses on beauty's cheek; while crowsfeet, and furrows, and wrinkles, and lost teeth, and gray hairs, and bald head, and tottering limbs, and limping, most sadly mar the human form divine. But dim as the eye is, pallid and sunken as may be the face of beauty, and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings

for its home in heaven, may look out through those faded windows as beautiful as the dew-drop of summer's morning, as melting as the tears that glisten in affection's eye—by growing kindly, by cultivating sympathy with all human kind, by cherishing forbearance toward the follies and foibles of our race, and feeding, day by day, on that love to God and man which lifts us from the brute and makes us akin to angels.

AIR POISON.

PEOPLE have often said that no difference can be detected in the analyzation of pure and impure air. This is one of the vulgar errors difficult to dislodge from the public mind. The fact is, the condensed air of a crowded room gives a deposit which, if allowed to remain for a few days, forms a solid, thick, glutinous mass, having a strong odor of animal matter. If examined by a microscope, it is seen to undergo a remarkable change. First of all, it is converted into a vegetable growth, and this is followed by the production of animalculæ, a decisive proof that it must contain organic matter, else it could not nourish organic being. This was the result arrived at by Dr. Angus Smith, in his beautiful experiments on the air and water of towns in England, where he showed how the lungs and skin gave out organic matter, which in itself is rank poison, producing headache, sickness, fever, or epidemic, according to its strength. When, if "a few drops of air of a foul locality, introduced into the veins of a dog, can produce death, with the usual phenomena of typhus fever," what incalculable evil must it not produce on those human beings who breathe it again and again, rendered fouler and less capable of sustaining life with every breath drawn? Such contamination of air, and consequent hotbed of fever and epidemic, it is easily within the power of man to remove. Ventilation and cleanliness will do all, so far as the abolition of this evil goes, and ventilation and cleanliness are not miracles to be prayed for, but certain results of common obedience to the laws of God.

LONG SLEEP.—At the last sitting of the Paris Academy of Sciences, a paper was received from Dr. Blanchet on three curious cases of constitutional lethargic slumber. One of them was that of a lady twenty-four years of age, who, having slept for forty days at the age of eighteen, and fifty days at the age of twenty, during her honeymoon, at length had a fit of sleep which lasted nearly a whole year, from Easter Sunday, 1862, to March, 1863. During this long period a false front tooth had to be taken out in order to introduce milk and broth into her mouth. This was her only food; she remained motionless, insensible, and all her muscles were in a state of contraction. Her pulse was low, her breathing scarcely perceptible; there was no evacuation, no leanness; her complexion was florid and healthy. The other cases were exactly similar. Dr. Blanchet is of opinion that in such cases no stimulants or forced motion ought to be employed.

[We think the application of the Turkish bath and the light gymnastics would bring such sleepers into consciousness, remove the causes of the fits, and put them in condition to enjoy the honeymoon in a more satisfactory manner.]

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—Spurzheim.

LOST RACES AND THEIR REMAINS.

HAMILTON SMITH, in his "Natural History of the Human Species,"* has the following interesting account of certain abnormal or aberrant tribes, traces of which are found in various parts of the world:

"From the occasional destruction of whole tribes and races, which is sometimes caused, even in modern ages, by the sword, by contagious diseases, or by new modes of life, and the introduction of vices before unknown, it is evident, that numerous populations of the human family have disappeared, without leaving a record of their ancient existence. We may instance savages in the British Islands, who had flint knives, a kind of earthen pottery, and dwelt in caves. They were cotemporaneous with hyenas and lost species, for their bones are found in the same deposits; consequently they are older than the Cynetæ, who preceded the other Celtic colonies in this island.

"Continental Europe affords instances of several more, whose history is a blank, although there remain scattered families, with peculiar marks of distinction, in evidence of the anterior existence of communities of the same kind. Some, still extant, seem to have been objects of slander and persecution, under several successive social systems, denied the rights of common humanity, without a comprehensible cause, and even in defiance of the kindness which Christian pastors evinced for them. Others are still said to be untractable, notwithstanding the government endeavors to make them adopt the manners and duties of civilized life. The caves, with human bones, in Quercy, already mentioned, belong to this class. Such are the Cagots of the southeast of France, by some asserted to derive their name from the contraction of Can-goth, because they are a residue of the Goths, who, being anciently Arians, were held in detestation by their neighbors; they were stigmatized as lepers, and refused entrance into church by the common doors, etc. This people, either an ancient residue, or latterly forced to a vagrant life, extended, under many different names, to Guienne, Bearn, Bretagne, and la Rochelle, being sometimes confounded with Gipsies, although they were known before the arrival of the latter, and even enjoined not to appear abroad without the mark of a goat's foot sewed upon the outer garment. King Louis XVI. first ameliorated their condition, and the French revolution finally swept away all the remaining legal disabilities.†

"In the forests of ancient Dauphiny there exist also relics of another population, unrecorded in history, but commonly ascribed to a Saracen or Moorish origin, stragglers of those who invaded France in the seventh and eighth centuries, and were unable to escape. There were

* Gould and Lincoln, Boston, 1859.

† There are recent accounts of this people, written by Baron Ramon, as well as ancient notices by Ochenarius, "Vasconis Nollia," Bel Forest, and Paul Merula.

Caucones in the Peloponnesus, Conconi (drinkers of horse blood), and Cheretani, in the Eastern Pyrenees; but they and the Almogavaries have been absorbed.

"The Chuvash, still found scattered in the provinces of Kasan, Sembirsk, and Orenburg, in Russia, are a still more obscure race of men. They seem to be the remnant of a semi-brute population, which was scattered on the arrival of the more intellectual Caucasians. In mental capacity, the Chuvashes are reported to be inferior even to the Ostiaks and Samoyedes. They live without taking the slightest notice of the world around them, in a condition little elevated above the orang-outang. While increase and activity is everywhere witnessed in their vicinity, they alone remain stationary; industry and civilization excite in them no desires, no wish to be partakers of prosperity; none ever show inclinations to barter, or to be stimulated by gain to increase the means of comfort or of personal happiness, still less to learn any trade. Their countenances are stupid, their habits incurably lazy, and their religion, for they have a worship, the most degrading idolatry. Their language is barbarously imperfect, and their manners and customs are still more revolting. The Assassins, Ansarie, Batenians, Dozzim, Laks, and Yezedis of southwestern Asia, still persecuted, but not wholly exterminated, are tribes of primeval origin, variously mixed.

The Gipsies, Zingari, Sinde, may be of the same stock as the Tschinganes at the mouth of the Indus, who are themselves a tribe of mixed Oriental Negroes and Caucasians, and are likewise connected with the Gungas or Indian Gipsies and Laubes of Africa, who may all be instanced as examples of the development of human beauty, whenever the typical races are crossed; for, while this result is impressed on the whole of the Asiatic stems, the Laubes, dwelling in the Jaloff country, in western Africa, though of the Zingara race, are remarkably ugly and diminutive, probably because they are unmixed even with the Negro tribes around them. In one characteristic they all unite, namely, to be, by predilection, wanderers without a home; not graziers nor cattle-dealers, but tinkers and pilferers. Another outcast race, in Central Africa, are the Cumbrie Blacks, whose origin is still less known. Though they are considered to be genuine Negroes, they are not permitted to have a national existence, but are treated as slaves by all the other tribes in Yaouri and Engarski. This fact is sufficient to prove them of a distinct origin, and their present character to be superinduced by the lust and lawlessness of conquest and oppression.

"The Guanches, perhaps identical with the ancient inhabitants of Fernando Po, both sallow nations; the first latterly, the second not yet extinct, appear on the skirts of Africa, as remnants of a race of tenants of the soil, before the expansion of the Negroes.

The cannibal Ompizee of Madagascar, or copper-colored savages, who fed upon each other till they are nearly or perhaps now entirely destroyed, may have belonged to the same stock, for they have no national affinities with any other people of the island. We may mention here the Ben-

derwars, a Joand tribe on the Nerbudda, who devour their aged and sick in honor of Kali; the Ogres or Ghoses of Rajahstan, known by the name of Rakshassas, Pisachas or Bhutas, Aghori. Mardikohrs, etc., feeders on human carrion, whose habits are already mentioned by Ctesias, and are still not entirely extinct. Other tribes there are, equally aberrant, almost as degraded in mind and form, but caused by the wretched conditions of their existence, or by an apathy of character, which no force of example or change of circumstances seem to affect; such are the Samang Dwarfs of the Malayan mountains, and the black Inagta of the island of Lasso, whose stature seldom exceeds four feet eight inches. It will be an interesting object of consideration for anatomists, who may be placed in favorable conditions for observation, to examine the brain of children belonging to these races in the fetus, and particularly after birth, as it may be expected to display a still more imperfect state than that of a Negro infant."

GLIMPSES OF AFRICA.

An entertaining work entitled "Savage Africa," by W. Winwood Reade, has lately been published, and we extract from it a few passages, to give our readers some glimpses of the dark land of Ethiopia:

OUR FIRST LOOK.

"I was glad enough when I heard the cry of 'Land ho!' from the mast-head. In a short time I was looking at the continent of Africa. There was not much to see, it was true. A white surf on a barren shore. A cluster of trees. Two round hills, the Paps of the Cape de Verd; and as suggestive of a feminine bust as the Cape itself of a verdant promontory. But it was Africa, that land of adventure and romance; and I stood there for two hours, unable to draw my eyes away.

THE KING OF ASHANTEE AND HIS WIVES.

"The king of Ashantee is apparently an utter despot. There are, however, certain restraints upon his power, in the shape of a House of Lords, consisting of four nobles, and a House of Commons, called the Assembly of the Captains. In state affairs the king receives their opinions privately, that his infallibility may not be doubted by the vulgar.

"The most remarkable of the customs of Ashantee, though not peculiar to that kingdom, being almost universal in Africa, is the hereditary succession, which does not descend from father to son, but from the king to his brother, to his nephew, and so on. This is a legal illustration of the proverb, 'It is a wise child that knows its own father.' When a daughter of the royal house bears a son, it is certain that he has the blood royal; but they reason that even queens may be frail, and that the offspring of the king's wife may be possibly the begotten of a slave.

"The king is forbidden by law to have more than three thousand three hundred and thirty-three wives. It is not known whether he is compelled to maintain that moderate number; but the fact is that almost all of these are plantation slaves: the connubial institution is very different

here from in England, and a wife is chosen rather for the strength of her limbs than for the softness of her features.

LIVE VEHICLES.

"The first sight which had attracted my attention when I landed at Bathurst, was the number of black policemen who strutted about, their staves in their hands, with airs of inexpressible pomposity. As they never told any one to move on, and as cooks in Africa are masculine, I was at a loss to understand for what purpose they had been organized. But it was explained to me. When officers are drunk, they ride home on the backs of constables. How touching are these provisions of nature! In winter a moss grows on the rocks of Lapland for the sustenance of the reindeer. In the dreary depths of the Sahara the traveler finds green oases and sparkling springs. So in this barbarous land, where there are neither cabs nor wheelbarrows, Providence has furnished policemen. [We might add that Africa is not the only country in which drunkards are "carried off" by policemen.]

THE FIRST WHITE MAN.

"It is one of the chief peculiarities of the Sierra Leone negro that he hates, with an intense and bitter hatred, the white man, to whom he owes everything. This Christian feeling is propagated even by the native teachers, for one is said to have explained our origin from the pulpit in the following manner:

"My breddren, you see white man bad too much, ugly too much, no good. You want sabby how man like dat come to lib in the world? Well, I tell you. Adam and Eve dey colored people, very hansum; lib in one beautiful garden. Dere dey hab all things dat be good. Plantains, yams, sweet potatoes, foo-foo *pal'm wine*—be-igh, too much! Den dey hab two chil-drum, Cain and Abel. Cain no like Abel's pa-laver; one day he kill'm. Den God angry, and he say *Cain!* Cain go hide himself; he tink him berry cleber. Heigh-heigh! God say again Cain, you tink I no see you, you bush-nigger—eh? Den Cain come out and he say, 'Yes, massa, I lib here—what de matter, massa?' Den God say in one big voice, like de tunder in de sky, 'Where'm broder Abel?' Den Cain turn white all over with fear—dat de first white man, bred-dren."

TO S. R. W.

The sweetest rose from our bouquet, my brother,
Just given me,
With earnest wishes for thy swift recovery,
I send to thee.
I scarcely knew how much I prized thy friendship,
Dear brother mine,
Till mute thy pen; nor dreamt thy feet were straying
Toward life divine.
Kind Heaven be praised, thy spirit passed not over,
But back to life; [friends
Ah, joy! thou "still dost live" to bless with love thy
And darling wife.
The muffled music of my harp thrills faintly,
And floats away—
Good-bye, my darling brother!—rosebuds and love
From Carrie Fay.

GALESBURG, ILL.

On a pretty girl's saying to Leigh Hunt, "I'm very sad, you see," he replied, "Oh, no, you belong to the other Jewish sect—you are very fair, I see!"



PORTRAIT OF THOMAS CLARK, POST-OFFICE AGENT.

THOMAS CLARK.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

A somewhat intimate personal acquaintance, for nearly twenty years, would enable us to describe, in general terms, the character of this gentleman without the aid of science. But our readers will expect of us a reason for the statements which we make, rather than mere assertion, and we proceed to give it accordingly.

The likeness from which our portrait was engraved is a very fair representation of the original, so far as it can be rendered in white and black; but to make the temperament plain and clear to the reader, we must put into words what can not be expressed by these two colors.

In the old nomenclature, the temperament of Mr. Clark would be described as the nervous sanguine, with a moderate degree of the bilious and lymphatic—the nervous having the ascendancy. In the modern terms, we should describe the temperament as the mental, with something of the vital and motive.

The complexion was light, and when the subject was younger, quite florid; the eye was blue, and the hair a light brown, approaching the auburn; the skin fine, soft, and clear; while the whole make-up, though fairly balanced and healthful, was somewhat delicate in its texture, and very susceptible to mental impressions.

Observe the features. That is a well-formed and an attractive head and face; the eyes are set well apart; the nose is well formed; the lips full and regular, and the forehead broad and high. Had his pursuits been less mental and less confining, but more out-door, with vigorous bodily exercises, his vital organs would have been larger, and, consequently, his cheeks more full. But it was a symmetrical, an intelligent, and a

handsome face—and it was a handsome character which made it so.

The brain was large when compared with the body, but not disproportioned; and his very temperate habits and circumspect life kept him in a uniformly happy state of mind. The upper portion of the brain was especially large, the fore part prominent, and the back part full. He was a good observer, but a better thinker and planner. His kindnesses, integrity, faith, and devotion were leading qualities of mind; and his social nature, embracing love of home, friends, the young, and the opposite sex, were like those of a loving mother; from whom he, no doubt, takes the cast of his organization.

He was dignified and manly without austerity, firm and decided without obstinacy; generous, kindly, and obliging, but not wasteful or prodigal; devotional, but not bigoted; just, but not censorious; trusting and believing, but not overcredulous; eminently loving, but also chaste and refined in his affections; mirthful, jovial, and youthful, but not common, clownish, or coarse in remark or expression; always gentle and polite, without affectation or pretension. He was more thoughtful than wordy, and more sensible than showy.

Such a nature would not only bear acquaintance, but would grow in the esteem of all with whom he should come in contact. The tendency of his mind being upward rather than downward, he was fortified against yielding to the common temptations of life, by high moral sentiment and a well-trained intellect.

He would betray no trust, but protect, even with his life, interests placed in his keeping. He was indeed the right man in the right place, which all who knew him readily conceded. And here, to digress for a moment, we may state, that, as a body, our twenty-five thousand or more post-

masters, and their hundred thousand clerks, are made up of our more intelligent and better class of men; occasionally a rogue or a stupid gets in among them, but is soon weeded out by his superiors; and it is a source of real gratification to state these facts in favor of this most trusted class of our public servants.

To fill any place in the post-office department acceptably, the candidate must be reasonably intelligent and honest beyond question; he must also be prompt to act, as regular as a clock, with a kindly, obliging, and polite disposition. A genial postmaster or clerk may become, with little or no effort on his part, the most popular of our citizens.

The subject of our sketch embodied in himself all these qualities, and would have grown into a position ere long of the highest responsibility.

The following biographical sketch was kindly contributed by his physician, Dr. E. H. Dixon, of this city, and is a just tribute to departed worth.

BIOGRAPHY.

The late Thomas Clark, whose integrity and manly character have for so many years endeared him to the publishers and the general business community of this city, as Superintendent of the Newspaper Department of the New York Post-office, and who was killed by the carelessness of the switch-tender on the Erie Railroad on November 6th, causing the engine to be precipitated down a steep embankment at a sudden turn of the road, at Cohecton, was personally so much beloved by us all, that I am confident the following tribute to his memory from one who was for many years intimately acquainted with him, and fully appreciated his character, will be acceptable to your readers.

"Thomas Clark, late Superintendent of the Post-office Newspaper Department, was born in the year 1824, at the village of Argyle, Washington Co., N. Y. His early years were spent as those of most boys in rural districts usually are, in such domestic duties as were required of him in a family of brothers and sisters early left without the care of a father. He was naturally of a very loving and affectionate nature. The excellent and beloved Dr. Gillis, of Argyle, and his wife, became so attached to him, that he went to live with the family on their removal to North Prairie, Ill., where they now reside. This attachment continued in manhood, and he always spoke of them and wrote to them as a second father and mother. He came to this city before his fifteenth year. He must very early have felt a large measure of that responsibility that so eminently characterized him in later years in his arduous public duties. We have never been more impressed by any narrative than we were by the earnestness with which, during a ride we once took with him, he explained his feelings when he discovered the full measure of his duty toward a mother he revered, and who loved him with surpassing tenderness.

Those who only knew him in his public capacity can form no idea of the depth and tenacity of his affections; once admitted to his confidence and esteem, and nothing would shake his friendship. His duty, whether domestic or public, was his religion. His mother, his wife, and his responsibility to the government he so long and faithfully served, were his guiding stars; but his manly and beautiful character embraced a very wide circle of friends; we never heard a man

speak evil of him; even when he was obliged to ask for the dismissal of a subordinate for repeated neglect of duty, it was so earnestly represented to the delinquent that such a result would follow, that the tongue of malice itself was tied. Many times has he expressed to us his distress at the necessity of discharging a young man, and we are satisfied that no man would have done more for the young and thoughtless. But he never lost sight of the fact, that he was trusted by his government, and he required every man under him to do his duty.

Mr. Clark's connection with the Post-office commenced nineteen years ago, under the late Robert L. Morris as postmaster, and continued through every change of administration till his death, which occurred in the performance of his duties. He was so indefatigable a worker, and enjoyed so absolutely the confidence of his superiors both here and at Washington, that no postmaster ever thought of his discharge for a political reason; they could not afford to lose the services of such a man. Mr. Clark was a Democrat; and although the writer of these lines is a Republican, he never thought of a political difference when in his company. To us he was only a true man, who always did his whole duty. So oblivious was he of his personal comfort, that we have been most earnestly besought by his wife, when on her death-bed, not yet a year ago, to try and induce him to relax his duties and take a little more sleep, that he might not break down in their performance. She said, "He never seems to think he requires sleep or food for himself, while he anticipates my slightest want." He alludes most feelingly to that sad event in a letter we are kindly permitted to use by the Hon. A. N. Zevely, one of his dearest friends. It is addressed to Mrs. Zevely, and exhibits a warmth of affection and loveliness of character seldom shown in this working and hard world.

MY DEAR FRIEND—Think not that the flowers of affection have withered and died in my bosom because I have not written you. My official duties have occupied every moment of my time, leaving all personal matters to care for themselves. I knew you heard from the "absent one" at short intervals, and that the intelligence was cheering. I have received two letters from him, expressing a father's kindness and a brother's love; my prayers are for his safety; to me he has ever been a faithful friend; I have learned to look upon him as one of the noblest works of God, an honest man; may he soon return to you with renewed health, and body and mind invigorated, to meet the requirements of his arduous public duties. My wife has gained five pounds during her few weeks at Saratoga; I have not seen her for three weeks; I hope to leave on Friday night after your departure, and spend a few days with her. Alas! I feel that ere another summer she, too, will be no more. The thought saddens me, and I can only add, that I shall ever remain without a change,

Your devoted friend, THOMAS CLARK.

In a former letter to the same lady, he explains an allusion in the preceding: "My wife had just returned from the grave of a beloved sister, whose decay she had watched for eight long weeks; we have a home of sorrow. I can only now send you a shadow from my poor face; at another season I will do better. I hope we may soon enjoy the smiles of you and yours."



PORTRAIT OF B. W. KILBOURN, THE VOCALIST. [See Page 54.]

The sad event that so shortly verified his forebodings, and preceded but a few months his own departure, was thus beautifully and feelingly expressed to the same lady:

POST OFFICE, NEW YORK, April 2d, 1864.

MY VERY DEAR FRIEND—With a heart overflowing with gratitude to God for all his kindness, I seat myself this Sabbath morning to acknowledge the receipt of your kind letter of condolence and heartfelt sympathy in my hours of deep affliction. So often have I been made the recipient of your kindness, that I feel utterly incompetent to even express my thanks in that way and manner which is *justly* your due, but I feel that your generous heart will forgive my imperfections and that you will look kindly upon my feeble efforts. But a little while ago my future was bright and joyous; no clouds obscured my sky, no sounds of the approaching tempest greeted my ears; my pathway was strewn with flowers; but, alas! that change which is written upon all things earthly came upon me; the ravages of disease laid low the feeble form of her who was all the world to me, and on the 14th ult. death finished the work which disease had begun. She died leaning upon that Almighty Arm which alone was sufficient to sustain her through the "dark valley," trusting in the merits of that Saviour whom she loved so well. Often, when conversing with her pastor (Rev. Dr. Lathrop), she would tell him of her willingness to go at her Master's call. A few days before her death, she told him that inasmuch as she was surrounded with all that was necessary to make life desirable and home happy, she would like to remain a little longer. If it was her Master's will—if not, she was ready to depart and be with Him. Three weeks ago this day her sunken eyes, the deathly hue of her emaciated face, and her inability to throw off the accumulation of matter constantly collecting, told too plainly that her end was near; in the afternoon she revived, and spent a more comfortable night than many of the previous ones. On Monday morning, finding her so comfortable, and as she said better, I ventured to come to this office at 10 A.M., expecting to return at 12 M. At 11½ A.M. I was summoned to her dying bed, but when I arrived, her spirit had "returned to God who gave it," and my house was a house of mourning. That "little home" which my long years of toil had prepared for her here was insufficient; she has gone to that house

not made by mortal hands, that "home eternal in the heavens." Yes, my friend, the howling winds of adversity have swept over me; death has entered the windows of my "little cabin," and robbed me of that being who thirteen years ago (2d June next) stood by me at the altar, a *happy bride*. We laid her in one of the prettiest spots in "Greenwood," beneath a little mound facing the east, where the rising sun falls upon the green sward which covers her narrow home. Each succeeding Sabbath I have visited her resting-place, feeling that I too would soon lie there. Your kind and indulgent father dines with me this day. He is comfortable, and as well as usual, though not as well as I could wish. I call for him at 1½ P.M., at "Nesbitt's." After dinner he accompanies Mr. Whiting to church, and I shall repair to my *accustomed spot*, and water with my tears the grave of the *absent one*. Pardon this imperfect and hastily written letter; give my kindest regards to *all*, and believe me, with a brother's love,

THOMAS CLARK.

Mr. Clark died in his fortieth year. His death must have been instantaneous; he was riding with boyish curiosity on the engine, and the switch being left unattended, the engine and train were thrown off the track down a steep embankment; several severe wounds on the head showed the violence of the concussion. He must have been instantly deprived of sensation, if not of life. His body was brought to that neat and quiet home he so touchingly alludes to. There it was the sad duty of the writer to try and efface the injuries that marred the manly face, and allow his friends once more to look on it ere it was put away forever. Oh, how forcible, how glorious, as we looked on the features that so lately beamed with affection, appeared those noble lines, that should form a motto to every public servant!

WORK!

While bright daylight on thy path is beaming,
Work while 'tis day;
Despair not thou, although thy task is seeming
To last away;
Trust! when the dusky shadows o'er thee fly,
Obscure the sun;
Though duty's task is ended but by dying,
Let it be done!

B. W. KILBOURN.

THE photographic likeness from which our engraving (p. 53) is made, indicates a fine-grained and susceptible organization, and a good degree of power of endurance. Those broad cheek-bones show power of constitution, and strength and capaciousness of lungs, more than ordinary vocal strength, and immunity from lung difficulty.

He has prominent perceptive organs, ability to pick up knowledge, to acquire information and apply it to the practical purposes of life. He is ready as an observer, quick to gain a knowledge of men and things, and would succeed in communicating it to others as a teacher or as a writer.

His head is rather broad from ear to ear, indicating executiveness, earnestness, and industry, ability to overcome obstacles, and to work his way through difficulty.

His head rises well from the opening of the ear, showing firmness, steadfastness, and determination. He appears also to have rather strong conscientiousness, love of justice and duty. He is hopeful, respectful, and kindly disposed.

He has the signs of strong affection, ardent love, and power to win friends and hold them, and abilities to make enemies fear him.

He is not sly, nor crafty, but direct, frank, earnest, positive, and disposed to accomplish by direct means that which many would seek to accomplish indirectly or stealthily; yet he proceeds with prudence, and seldom loses self-possession.

He values property only for its uses, and the power and independence which it gives.

He is particularly fond of two kinds of music: one is that which is heroic, and arouses the sterner, broader, and nobler elements of our nature; the other is that which is pathetic, gentle—which is addressed to the affections; and he enjoys that which is plaintive and in the minor mode.

A man of his organization would be likely to make himself favorably known in almost any department of life to which he might devote his efforts.

B. W. Kilbourn was born in Chautauque Co., New York, in April, 1841, and is a son of Mr. William Kilbourn, a man in humble circumstances, but highly respected by all who know him as an industrious, honest, intelligent, Christian gentleman.

For about five years B. W. Kilbourn has been diligently employed in the study of music, and the rapid progress that he has made is certainly astonishing.

He now has the name which he truly merits, of being equal to any balladist of his age, in America. If he continues to improve as he has, the time is not far distant when he will not have a rival in the world. He has a voice of remarkable sweetness, and he sings with so much feeling, that he never fails to touch the hearts of his hearers. His style is original and very pleasing. His compositions, both vocal and instrumental, are excellent.

NEVER compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldst not, for any interest, change thy fortune and condition.

Poetry.

Poetry is itself a thing of God;
He made his prophets poets, and the more
We feel of poeals do we become
Like God in love and power.—*Baileys*.

NATURE'S GENTLEMAN.

BY ELIZA COOK.

Whom do we dub as gentleman? The knave, the fool,
the brute—

If they but own full title of gold and wear a courtly suit!
The parchment scroll of titled line, the ribbon at the
knee,

Can still suffice to ratify and grant such high degree;
But Nature, with a matchless hand, sends forth her nobly
born,
And laughs the paitry attributes of wealth and rank to
scorn;

She molds with care a spirit rare, half human, half divine,
And cries, exulting, "Who can make a gentleman like
mine?"

She may not spend her common skill about the outward
part,
But showers beauty, grace, and light upon the brain and
heart!

She may not choose ancestral fame his pathway to illumine:
The sun that sheds the brightest day may rise from mist
and gloom.

Should fortune pour her welcome store, and useful gold
abound,

He shares it with a bounteous hand, and scatters blessings
round;

The treasure sent is rightly spent, and serves the end de-
signed,

When held by Nature's gentleman, the good, the just, the
kind.

He turns not from the cheerless home, where sorrow's off-
springs dwell;

He'll greet the peasant in his hut—the culprit in his cell;
He stays to hear the widow's plaint of deep and mourning
love,

He seeks to aid her lot below and prompt her faith above.
The orphan child, the friendless one, the luckless, or the
poor,

Will never meet his spurning frown, nor leave his bolted
door;

His kindred circles all mankind, his country all the globe,
An honest name his jeweled star, and Truth his ermine
robe.

He wisely yields his passions up to reason's firm control—
His pleasures are of crimeless kind, and never taint the
soul;

He may be thrown among the gay and reckless sons of
life,

But will not love the revel scene, or head the brawling
strife.

He wounds no breast with jeer or jest, yet bears no hon-
eyed tongue,

He's social with the gray-haired one, and merry with the
young;

He gravely shares the council speech, or joins the rustic
game,

And shines as Nature's gentleman—in every place the
same.

No haughty gesture marks his gait, no pompous tone his
word,

No studied attitude is seen, no palling nonsense heard;

He'll suit his bearing to the hour—laugh, listen, learn, or
teach,

With joyous freedom in his mirth, and candor in his
speech.

He worships God with inward zeal, and serves him in
each deed;

He would not blame another's faith nor have one martyr
bleed;

Justice and mercy form his code—he puts his trust in
Heaven;

His prayer is, "If the heart mean well, may all else be
forgiven!"

LUTHER AND DURER.

PROF. FELTON, in his "Familiar Letters from Europe," thus contrasts these two men. The physiognomist has but to examine their portraits to be convinced that he has truly characterized both. But Luther, though burly, combative, and a drinker, was the man for his work, and he did it with a will.

It is singular how certain names grow upon you in Germany and others diminish: at least they have done so with me. Take Martin Luther and Albrecht Dürer. All the world knows the former, and perhaps something of the latter. But I could not bring up my conception of Luther in Germany to the idea I had of him before. I saw his manuscripts, collections of his works, portraits; but his big drinking-cups were after all the most prominent memorials he left behind him. He was a jolly old soul, hearty and honest, I dare say, and banged away at the Pope and the Devil with good will and good effect. But there was nothing high and grand about him. I went to see the place where the Devil is said to have helped him over the walls of Augsburg; but even there, not a gleam of poetry associated itself with his name. The huge drinking-cup seemed to swallow up everything, and the couplet said to be his appeared to tell the whole story:

"Who loves not wine, woman, and song,
Remains a fool all his life long."

In short, his burly face and figure, and the goblets that testify to his powers, made it absolutely impossible for me to connect any heroic idea with the man.

But how different with Albrecht Dürer! His pictures in the collections at once excited my interest: his portrait completed the work. The marvelous beauty of his face; the sweet, sad expression it always wears; the lofty purity and ideal grace that seem to transfigure the mortal into an immortal nature, distinguish him from all other men of those ages. His spirit gained a stronger and stronger hold upon me every day I was in Germany. I studied every work of his that I could find, and every lineament of his noble countenance is stamped ineffaceably on my memory. At Nuremberg, I traced him from his cradle to his grave. I visited his house; the house of his friend Pirckheimer; and I went twice to the church-yard of St. John, outside the city, to pay my homage at his tomb. I do not know whether his genius and character affect others as they have me; but I would gladly give the time and money for a voyage to Europe, if I knew that I should see nothing else than the works, the portrait, the house, and the grave of Albrecht Dürer.

CHILD TRAINING.—They were as pretty little children once as you could wish to see, and might have been so still if they had been left to grow up like human beings; but their foolish fathers and mothers, instead of letting them pick flowers, make dirt pies, and get birds' nests, and dance round the gooseberry bush, as little children should, kept them always at lessons, working, working, learning week-day lessons all week-days, and Sunday lessons all Sundays, and weekly examinations every Saturday, and monthly examinations every month, and yearly examinations every year, everything seven times over, as if once was not enough, and enough as good as a feast—till their brains grew big, and their bodies grew small, and they were all changed into turnips, with but little water inside; and still their foolish parents actually pick the leaves off them as fast as they grow, lest they should have anything green about them.—*Charles Kingsley*.

NEW YORK, FEBRUARY, 1865.

"THE RIGHT MAN IN THE RIGHT PLACE."—"Every one should inform himself thoroughly which way his humors and genius lie, and be severe in examining what he is fitted for, or not fitted for; otherwise, the players may seem to be wiser than we are; for they do not choose to perform those parts which are best, but those that are best suited to their humors and abilities."—*Cicero*.

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ATTENTION, SOLDIERS!—Will our soldier-friends please be particular, when asking us to change their address, to give the former post-office address in full?

QUALITY.

"To-night we'll wander 't'rough the streets, and note
The qualities of people."—SHAKESPEARE.

THE HIGH AND THE LOW.—What is the "quality" of your friend? In your occasional interviews has it ever occurred to you that he is one of the finest-grained men you ever met? Have you observed the silkiness of his skin? the fineness and toughness of his hair? or the richness of his voice? Observe the erectness of his carriage; the suppleness of his step; and the gracefulness of all his movements. He seems neither abashed nor over-confident, but to possess himself, and to feel perfectly at home on all occasions. He has neither the *hauteur* of the master nor the subserviency of the slave. How tidy his dress, how clean his mouth, and how white his teeth! There is even a balmy sweetness in his breath. How pure! and how healthful!

But, he is poor, so far as the goods and chattels of this world are concerned; nor was his parentage of high degree. "His parents were poor, but respectable," and they labored with their own hands to earn the means of subsistence. They were strictly temperate, highly religious, and lived the most circumspect and consistent lives. The son inherited not only the good physiological qualities of the parents, but followed both their precepts and example. When a child, he was taught "how to behave," and with only a limited education he is capable of filling any civil post under our republican government which does not require a strictly professional training.

He can teach any of the English branches in a common school; can buy and sell produce or other goods, and can work with tools, in the way of repairing, if he can not make new. He understands farming, growing stock, fruits, and all the various crops of the country or climate in which he lives; can address his fellow-citizens on politics, temperance, agriculture, horticulture, historical subjects; or he can speak in debating clubs, before Sunday-schools, or on any common topic, with intelligence and acceptance. Such is a brief outline of the young man now entering upon the duties and activities of life. The *quality* of his mind and body—the result of certain conditions—is, as may be supposed, the best.

We refer now, not to what is called royalty, nobility, or the gentle blood of aristocratic birth, of which European families boast; but to our native men and women who are born to the rich heritage of individual sovereignty, of equal rights, and of equal privileges. The "quality" of our people will compare favorably with that of any nation on earth. Taken all in all, we greatly surpass the people of Europe. Select any five, ten, or a hundred of the best specimens, from the occupant of the English throne down to the day laborer, and we will not only match them in point of excellence, physically, mentally, and morally, but we will present an equal number of better bodies, better minds, and better morals, all the progeny of native Americans, and the growth of these United States. We refer now to QUALITY, and propose to submit, if you will, the whole matter to the test of a microscopic examination of nerve, bone, muscle, hair—all parts; a phrenological and psychological analysis of mental capacity; and a critical questioning in reference to intellectual acquirements, according to the books. We greatly surpass the Europeans in penmanship and in natural oratory; we equal them in art, poetry, music, literature, invention, agriculture, and in all the industrial arts.

That we have among us the low, the gross, and the vile, is freely confessed; but not in such numbers as crowd the slum, the close, and the sewers of the Old World. And many, yes, the most, we have among us are imported. When driven by poverty or led by inclination

into a course of dissipation and crime, the pauper or outcast seeks these shores in the hope of escaping the prison, transportation, or execution. He comes with blood on his hands, or stolen goods in his box. Look at him! he is the unfortunate offspring of dissipation, disease, and crime; ignorant, sensual, and brutal; his appetite perverted by strong drink, his blood poisoned by beer and tobacco, his teeth black and ugly, his mouth filthy, and his breath as impure as the effluvia from a compost heap or a street sewer. Examine his skin—his hair; feel the muscle—and when he dies, examine the very bones of his body—and you will find them as coarse and porous as those of the cattle of the field. "There is no health in him." Aye, he is, indeed, at best, but "a miserable sinner." It needs a mountain of charity—even the grace of high Christianity—to mingle with such creatures, even for the purpose of trying to lift them up and to improve their condition. But look again at the quality! It seems strange that they can be so gross and low in the scale of being, and yet live. But here they are.

It is estimated that there are to-day more than six hundred thousand drunkards in Great Britain alone; that more than sixty thousand habitual drunkards die yearly in that country. We do not now recollect the number of criminals—thieves, robbers, murderers, etc.—which come in this train, but it amounts to an immense army, enough to people a colony. And what is the *quality* of these creatures?

Reader, what is it which determines your temperament and the quality of your organization? It is your parentage; the stock from which you descend; the food you eat; the liquids you drink; the air you breathe, and the conditions by which you are surrounded. If you dissipate, you impoverish your blood, lower the tone and quality of your body and mind, and open the gates to folly, vice, and crime. If you live temperately, carefully observing the laws of life and health, you may grow better as you grow older, fortifying weak points, and guarding the strong points of your character, perfecting the quality of your body and brain, rising to the top of the ladder of improvement, and fulfill all the ends of your existence.

AFFECTATION.

THIS trait of character originates in the desire to please others; to make a favorable impression, and enhance one's own consideration and importance. It is not, however, a vice, but it is very apt to degenerate into one. When this desire becomes morbid, it leads its subject to go almost any length, over-riding sometimes conscientiousness and common sense. Affectation shows itself in various ways. Some affect learning; others affect respectability, moral elevation, and refinement. This trait, respecting one class of people, has passed into a mirthful proverb, its initials being "F.F.V." Many boast of belonging to an old family. Every man might insist he belonged to the oldest family in the world; that he was a lineal descendant from Adam and Noah. If men had less Approbativeness or more Self-Esteem, relatively, they would seek to be known and prized more for what they really are, than for what their ancestors have been. It is, however, normal and laudable to remember with pleasure and gratitude, parents of signal integrity—ancestors of noble character and high qualities; but this memory should carry with it, also, the reflection, that it is not honorable to the individual to be a mean and pusillanimous member of noble and honored stock; that

"Honor and shame from no conditions rise;
Act well your part; there [the chief] honor lies."

Many affect wealth by putting on rich outside garments, adorning the exterior, by living in a house better than they can afford, and eking out the expense by setting a slim table for themselves, starving their intellects, and wearing garments more showy than comfortable. The punishments due to such folly and sin fall in the right place and at the right time. If persons thus affecting wealth and splendor could know how sensible people pity them for their folly, how thoroughly well they are understood, how it is simply imitating the silly ostrich, which hides its own head in the sand while the body is exposed to the shots of the archer, they would be wiser, doubtless, if they could; but morbid Approbativeness is so sensitive and so short-sighted, that it must shine on the outside, though all the world know that, like a bubble, they are all outside.

It is laudable for persons to aspire after good society; those who are rude and awkward to seek the society of those who are less so than themselves, with a view to culture; but it is ridiculous for persons to strain to the attainment of positions altogether beyond their capacity to fill with credit. It is well for a man with a common education to desire the society of those more highly educated, with a view to enlarge his knowledge and refine his tastes; but for such a person to obtrude himself upon those who are pre-eminent bibliobecans is ridiculous. The same is true of what is called genteel society. Some affect an acquaintance with persons in eminent position. The wits in America and those of the London *Punch* have frequently hit off this silly vice, representing common persons with affected manners as treating lords—or in this country, chief magistrates, and other eminent persons—with social freedom, as if admitted to their confidences on a par.

We are aware that there is a virtue nestling at the root of this vice; but we sometimes regret the vice as having sucked the sap—vampire-like—from the main stem. This virtue is a desire and aspiration to be and to seem good, wise, and wealthy. It pays proper respect to the idea of excellence and eminence, but it becomes hypocritical and detestable when it uses falsehood in word or act to seem more than one is. The whole category of quacks and pretenders belong to this school of affectation, but they have two motives—always one, namely, to put money in their purse, and perhaps to gain honorable consideration, but it is generally "stealing the livery of the court of heaven to serve the devil in." He is a hypocrite who wishes to be considered more or better than he is. Affectation is a form in which he makes these purposes manifest. Affectation is not always wicked, but it is always weak. Look at the whole brood of self-styled "Professors" and "Doctors," male and female, who have never seen the inside of a college! And of the military pretenders, who dub themselves captains, majors, colonels, and generals! And of the other titled gentry, such as judges, governors, commodores, etc. Still another class ape the nobility or the gentry, and are known in the old country as the shabby genteel; in this country, as spurious pretenders. Why not be honest, and be what we seem?

Affectation shows itself in early childhood, and it becomes the duty of parents and teachers to correct it. Children should be taught to be *true*, not *false*; natural, not artificial; to seek the happiness of others rather than to gratify their own selfish ends. Let them *earn* the right to a position, rather than attempt to pull themselves up by the skirts of another. Let them despise alike both flattery and the flatterer, and in the confidence of integrity, in the assurance of good motives, go forth in the strength of truth to to earn themselves a "good name," which has no earthly measure of value.

MISSPENT TIME.

AMONG all the losses which we have to deplore, and which we can never retrieve, we count the "loss of time" one of the greatest. Considering how short is life, at the longest, and how much each of us have to do in the way of cultivation and self-improvement, life seems all too short, and we are impressed with the absolute necessity of economizing every moment. Not that we should work perpetually with mind or muscle, but that *when* we work with either, it should be for a *purpose*, and not "killed" by being worse than thrown away. For example, see how much time is utterly lost by our soldiers in camp! Here are hundreds of able-bodied men, whose duties occupy them but a portion of their time, and who could, if they would, acquire a thorough knowledge of some useful art or science while in the service of their country. But how do they spend their time? Is it in reading scientific or educational works, such as engineering, surveying, architecture, agriculture, mechanics, chemistry, geology, astronomy, phonography, mathematics, geometry, etc.? Or do they buy the

yellow-covered trash, the filthy and obscene? Or do they "kill time" by playing cards? These men will again be thrown on their own resources, and required to enter into the ordinary pursuits, when, from disuse, their faculties will be illy prepared to grapple in with those whose minds are wide awake and well stored with real knowledge.

So on our steamers, and other ships, where passengers are voyaging for days and weeks; how many *improve* their time? and how many kill it with worthless games? We do not object to rational amusements, to recreation, nor to rest. We only protest against the utter loss of valuable time, when the mind or body could be made to expand, grow, and strengthen—when the spirit could be exalted, and the man lifted up and improved.

Time flies, and we can never recall a misspent hour. An opportunity lost for learning a single fact, obtaining a new thought, or of gaining an inch of time, is worse than the loss of money, of lands, or of friends. And we admonish the reader to consider the value of time, and to see to it that he makes the most of it.

BAD BOOKS.

If there be one moral wickedness greater than another, it is in the perversion of pure minds by "bawdy" books and "bawdy" pictures. It is a source of never-ending regret to the fallen but reclaimed man, that his mind had been so poisoned, so perverted, and so debased. The scars are left on his memory as if burned in the flesh with a red-hot iron. Nor can he erase or eradicate them. He may repent and be forgiven, but he can not forget; nor can he remove the obscene impressions made on his plastic mind.

It is through the circulation of this vile trash, published by vile men, among our youth, that leads to the worst possible results. Habits are formed, practiced in secret, which undermine constitutions and hurry thousands to untimely graves; fill our asylums with lunatics and our prisons with criminals. The distribution of this moral poison ought to be punished with imprisonment for life, if not with something worse. Those who produce death by administering poison to the body, are hung. But those who, by this indirect means, poison both body and soul, manage to escape. Bad men, in our large cities, who deal in counterfeit money, cater for houses of prostitution and print and circulate bawdy literature. We appeal to the authorities to put a stop to this wicked work. Our post-offices and news agencies are used through which to distribute bad books and bawdy pictures.

The soldier far from home, in camp with the worst as well as with the best of men, is supplied with these works, to his lasting sorrow. We do not now refer to the "flash papers," nor to "light literature," nor to the story papers written by fast young men and by silly women, with which the country is flooded, but to the filthy books illustrated with bawdy pictures, hawked about the wharfs, the camps, the low bar-rooms, and the gambling hells—and such pictures as may be seen in the pot-houses of the worst class.

We need say no more. This is enough to put right-minded men on their guard and the authorities on the track. Let the miscreants be ferreted out and punished, their works broken up and destroyed, and our young men saved from contamination and destruction.

MRS. ELIZA W. FARNHAM.

THIS is an imperfect likeness of this very original and remarkable woman.

In our experience we have met with no other lady with a larger and better developed brain, or with a more comprehensive mind.

In actual measurement, the head was nearly twenty-three inches in circumference, and it was long and high in proportion; in intellectual reach she had no superior among her sex.

Her stature was above the average, and she was every way well proportioned.

The frame-work was large, the body well formed, the vital functions active, and the temperaments well mixed and properly blended, so as to give both health and endurance.

When young, the sanguine predominated; later, the nervous and bilious. Still later, the temperament became almost exclusively nervous; or, in the new nomenclature, the original temperament was vital-motive and mental; later the mental-motive and vital; and still later, the mental became the leading or controlling condition.

She resembled her father, both in form and feature; the masculine element was prominent in looks and in character.

Her hair was dark-brown and abundant; the skin soft, fine, with an orange tint in it, which, modifying its whiteness, gave it a healthy hue.

Our engraving fails to show the finer lines of the features, as they are exhibited in the *carte de visite* from which the cut was made.

Her physiognomy was most marked and interesting; her large gray eyes were very brilliant and expressive.

The nose, lips, chin, and mouth were all clearly defined and well formed.

When speaking, the whole countenance would become illuminated, as it were, with a charm which would enchain the listener; there was a natural grandeur in her high moral character, and a dignity of manner which impressed all who met her with her evident truth, her great kindness, her intelligence, and her nobleness of character.

She was majestic in her bearing, which all would readily acknowledge and admire.

One of the largest organs in her very large brain was that of Benevolence; see how it towers up in the fore part of the top-head! and it was this that formed the leading trait in her character, the basis of all her projects in ameliorating the condition of mankind.

She possessed a large share of the Howard and the Father Mathew spirit, which was to do good and to suffer.

She had the intellect of a Madame De Stael, without the passion and with less imagination, but the heart of a Mrs. Fry or a Florence Nightingale.

Her religion consisted in charity, hope, and faith, rather than humility, meekness, or devotion. Veneration was large, but quite subordinate to Benevolence and Hope; though often rebuffed and repelled, and though frequently disappointed in her efforts to better the condition of others, she soon rallied again to work, nor fainted at long-suffering and disappointment.



MRS. ELIZA W. FARNHAM.

Hers was a true martyr spirit, such as buoys one up even when burning at the stake or broken on the rack. Her motives were good, though her judgment might sometimes have been at fault. She was like a giantess in intellect among lilliputians; and narrow-minded men and bigots were afraid of her.

Socially, she was most friendly and genial; her affections were, if not ardent and controlling, warm and constant. She had real love for the young, for home, for friends, and had she been suitably mated in the matrimonial relation, would have been a most devoted and loving wife.

Toward an equal or superior she would show due respect, but she could not bow down to an inferior, or submit to occupy a subordinate position. She was born with capabilities to take the lead, even to command; as the wife of a statesman she would have graced the situation, and have lent important aid to the councils she was adapted to organize and to manage.

At the head of a school, an asylum, a prison, or hospital, she would have displayed rare talents to manage, and original powers to project, improve, and invent ways and means by which to accomplish difficult ends.

She could also have adapted herself to mere domestic concerns; but she could do more than this, for she was indeed a wonderful woman, and it will be long ere we look on her like again.

Years ago, before she became distinguished in authorship or as a teacher, we took a cast from her head, which now occupies a place in our cabinet; and though she has changed, and become more matured within the last twenty years, the general form of the head is nearly the same, while the features have undergone a more marked change.

The following brief biographical sketch will conclude our present notice; but we may add, those who would know more of this remarkable American lady may do so by reading her books.

BIOGRAPHY.

"Mrs. Eliza W. Farnham, well known throughout the nation as a philanthropist and an author, died at the residence of Mr. B. F. Voorhees, in this city, Dec. 15, 1864. Mrs. Farnham was in the forty-ninth year of her age, having been born at Rensselaerville, Albany County, New York, in

November of 1815. Her maiden name was Burhans, and she was married in Illinois to Mr. T. J. Farnham, a traveler and writer, in 1836.

"In 1842, Mrs. Farnham returned to New York, where she took a deep interest in the philanthropic movements of the day, and particularly in prison reform. In consequence of her energetic yet benevolent character she was appointed matron of the Sing Sing Prison, where her administration was remarkable for its blending of strict discipline with the utmost show of kindness. While in this employment Mrs. Farnham edited an edition of Sampson's 'Criminal Jurisprudence,' published by Messrs. FOWLER AND WELLS, and also a book of sketches of Western life, called 'The Prairie Land.'

"In 1847 she was called to Boston, to take charge of an institution for the blind; but her husband having removed to California, she soon after followed him to that State, and remained there till 1856. On her return to New York, in that year, she published 'California In Doors and Out,' a vigorous and somewhat impressive portrait of the peculiarities of life on the Pacific shores. A few years afterward she again went to California, and finally returned to New York in 1862.

"Mrs. Farnham's last book was called 'Woman and her Era,' to which she had dedicated the best energies of her mind for twenty years, and to her labors on which she probably fell a victim at last. It was an earnest and vigorous defense of the capacity of the female sex, in which she endeavored to prove that it is not only the equal but the superior of the male sex. Her argument is not logically convincing, though it is set off with much learning and enforced with a burning enthusiasm. Women will certainly long owe her a debt of the deepest gratitude for her indefatigable labors in their behalf; Mary Wolstonecraft, Margaret Fuller, Mrs. Child, have none of them written more ably than she on the subject; and we doubt whether any woman ever felt more strongly. If her conclusions are not always right, the spirit in which she wrote was admirable and even sublime." She left in manuscript an unpublished work of fiction, entitled 'The Ideal Attained.'

Rev. O. B. Frothingham, who delivered an address at Mrs. Farnham's funeral, thus speaks of the closing scene of her well-spent noble life:

"I sat beside her one afternoon before she was so feeble that she was unable to speak. She lay on her lounge, and her great dark eyes rolled up toward my face as I sat by her, and she said, 'Yes, I should like to have done more work; but such work as I attempted never can be done. I tried to lay down one more stepping-stone in the progress of mankind, and if I have laid it in the right place I am satisfied. Nobody finishes a work. No life is ever done, because the life-work is done in the great beyond. I am satisfied. I am content. Now I only wait the drawing aside of the veil.' No fear, no apprehension; not a moment of suspense, not an instant of misgiving, this child of God, who had used the talent that was given her, and done her work well, folded her hands gently, and while her friends were unaware that she was going, passed away."

Communications.

DEVELOPMENT.

BY J. W. M.

TAKE a vegetable germ, an acorn, for instance. Let us suppose that if we plant this acorn in the ground where, instead of becoming transformed into a miniature oak, it simply increases in size. This we may call *growth*; but we can not with entire propriety call it *development*. True, the word *development* is in frequent use as synonymous with *increase*, or *growth*; but we wish to have them distinguished. When, however, we see the acorn put forth *leaves* and *branches*, assuming a form entirely different from that of the original germ, and unfolding hidden properties which we never could have suspected to belong to the acorn—this is *development*. Now it is the nature of all plants and of all animals to *grow*, and also to *develop* themselves. But while it is their nature thus to perform both of these functions, it is not their nature always to perform them both *simultaneously* with an equal degree of energy.

In the early period of an animal's life (and the same of plants), the functions both of growth and development are more active than at any subsequent period. The animal is rapidly increasing in size; but this is not all—it is changing in character. The hidden elements of its nature are being unfolded, and the qualities which characterized its early life appear with marked modifications. As the process of development advances, strange and remarkable phenomena arrest the attention of the beholder.

The brain of man, that interesting subject of investigation to all naturalists, and to the phrenologist the rock on which his favorite science is built, is the subject both of growth and development. Phrenology, such as it was left by Spurzheim, takes no notice of the development of the brain, as the term is here used. True, we hear much about "development;" the development of this organ and of that organ; but when we examine the context and general strain of the writer or speaker, we see plainly that all that is meant is merely the growth of the brain or of the organ referred to. Mere bigness or littleness is all that is recognized. The phrenologist of the present day (the common run, I mean) can see nothing in the oak but a huge acorn of very peculiar conformation, and discourses with great volubility upon the points of distinction between it and other acorns. But attempt to point out to him the not unimportant fact that it is not an acorn at all, but an *oak*, and he fails to see the point.

It is true that, with respect to the human brain, the acorn part, if I may be allowed to use the figure a little longer, still forms an integral part of the animal organism through life; but we are indebted to its *development*, rather than to its *growth*, for all those characteristic phenomena which are remarkable for degree of power or peculiarity of kind. Ignoring this fundamental truth, the common phrenologist racks his ingenuity to make the facts of history conform to the

meager set of theories which he has adopted. But they utterly refuse to go into the Procrustean bed prepared for them, "rough-hew them how he may." If we still make use of the acorn as an illustrative object, it may be observed that if we plant it in the ground, it will develop itself in two opposite directions. First, a descending oak will shoot from the acorn into the ground, the very nature of which will be to shun the *light*, to hide itself from the upper world, and to form an alliance with that which is below. After this, an ascending oak will shoot forth from the acorn, the nature of which is to seek the *light*. This is the part which by common consent, by way of eminence, we recognize as the *oak* itself. These two parts of the tree are the counterparts of each other; each is distinct, and each contains within itself all the essential principles of the other, and yet they act and react *against* each other. Further, the one is a fixity; it is imbedded in the ground; the other has liberty of motion and carries itself forth into new regions of space. Also, the part we call the root has no capacity and no disposition to develop itself, as we are now using the term. *Grow* it does, to some extent, but it does not develop itself, at any rate it does but little. But the trunk and its appendages, or tree proper, not only grows more than the root, but it also develops itself: that is, while the root still root remains, the top becomes branches, leaves, blossoms, and fruit, and becomes both an object of beauty and worth.

Now an animal is a being higher in the scale of nature than a vegetable, so that much may be said of either that does not properly apply to the other; nevertheless, they are, to a certain extent, not only *analogous* in their natures, but *identical*. But let us see wherein there is analogy between the oak and the human brain. And since it is not our purpose to give a lesson in anatomy, but to illustrate the *nature* of cerebral development, it will not be necessary to dwell upon minutiae. First, then, there is a deposit of medullary substance at the top of the spinal column: this is the acorn, or fetal brain. Next, we have the principal deposit of brain in the back of the head, upward and backward from the ears: this is the root, or infant brain. Next, we have growth and development upward and *forward* from the ears: this is the top of the oak, with its branches, leaves, blossoms, and fruit, or adult brain. The psychological relations in the spiritual world, of these divisions in the human brain, bear a very striking analogy to the natural relations of the corresponding parts of a vegetable in the natural world. You will remember that I called the root thrown down from the acorn, a *descending oak*; in like manner we may regard the occipital brain as a *retrograde* man. So where there is a predominance of this part of the brain in an individual or a community, we see only a sturdy refusal or discouraging incapacity to advance in the way of progress or development, a love of *darkness* rather than *light*. Here are located the instincts of our nature, our attachment to *society* and all its vanities and absurdities; but while our fondness for society is to be found here, our love of the individuals composing that society or class is not here to be found. This part of the head or brain, like the root of the oak, merely grows, but

does not develop itself, unless to a very limited extent. As the root of the oak seeks that which necessarily *restrains* it, so the occipital head seeks that which is opposed to liberty. *Power*, indeed, it lusts after, but not *liberty*. It makes us love slavery and hate abolitionists. Yes, love *slavery*, but hate the *slave*.

You will also remember that I called the top or upward growth from the acorn an *ascending oak*. In like manner we may call the sincipital (top) brain the progressive (or ascending) *man*; for it is through it alone that man is placed in relation to those progressive, elevating, purifying, and enlightening agencies that gradually bring him up to the highest standard of human excellence; in short, intellect and morality.

But to assert the fact that the back brain is associated with the unintelligent and anti-progressive instincts of our nature, and the separate fact that the frontal brain is associated with the progressive and intelligent faculties, does not give the reader an idea of cerebral development. But still the statement will be of use to us.

Now, in the back-head, we have (for instance) an organ called *Adhesiveness*, one of the *selfish* organs. (It is amazing that the common Phrenology should be so obstinately blind to truth and consistency as to ascribe to it a capacity for pure and unselfish love, of the Pythias and Damon variety.) This is the organ of *attachment*, and it is rightly named *Adhesiveness*, but erroneously explained to be *Love*. It makes us *attached* to persons and things, but it does not make us *love* them. We are only attached to them because of the pleasure and advantage which we derive from them, and are wholly unmoved by any desire to do them good. Our love for persons and things from the influence of this organ is almost identical with our love of property; and only in such sense may we be said to love them at all. If this organ were to grow to any dimensions, and become ever so active, it could only exhibit its own proper character, and could never become anything else but a blind, selfish impulse. But as I said, the sinciput in general bears some such relation to the occiput in general as the top of the oak does to the root; so the single organs of the sinciput bear a like relation to the single organs of the occiput, or back-head.

The organ of Adhesiveness gives rise to actions very similar to those which spring from pure love. Their difference is chiefly in their *motive*, and their similarity chiefly in their result, both establishing community among men. Adhesiveness has *self* for its object; Love, another. They act and react *against* each other, and yet they are associated with each other, and constitute parts of the same great whole which we may call the Adhering Faculty of the Soul. The organ of Adhesiveness, like the root of the oak, grips downward after the earth and earthly things. The organ of Love, like the top of the oak, reaches upward, and finds life and activity in purer and higher regions of life. The organ of Adhesiveness having exerted its influence over the mind and character of the infant (if he does not live and die in an undeveloped state, as men do generally in barbarous communities, and frequently in all communities), it begins to fall into a state of decay. The functions of Attachment

are now taken up by an opposite portion of the brain, and is manifested in the form of Love, which, while it somewhat resembles the attachment of Adhesiveness, is a feeling decidedly opposite in its nature, and the activity of one of these organs suppresses or holds in abeyance the other. When one of these organs is active, the other is proportionably quiet. This results partly because these faculties are opposite to each other in their *natures*, and so antagonize each other, and partly because they are similar to each other in their results, and so co-operate with each other. Now, it is not the organ of Love which is chiefly developed, according to our *present* use of the term; it has chiefly *grown* or *increased*, but it is the organ of *Attachment* that is become *developed*. It has not only grown or increased, but it is exhibited in *new* forms, and is different in its character from what it was in its occipital locality, and it belongs to a *higher* plane of existence. The Uniting Faculty has traveled from the back-head to the front head, and during the journey has so changed its dress and character that it is scarcely to be recognized as the same, and has changed from a subjective feeling to an objective feeling. In fact, it has cast off the "old," or natural man, and put on the "new," or spiritual man. The development of which I here speak is that which takes place in the *natural* progress of life; but that which springs from a supernatural influence only is that which gives the Christian character.

APPROBATIVENESS AND CONSCIENTIOUSNESS.

APPROBATIVENESS. The desire of the approbation of our fellow-men and a good name, ambition, affability, etc. *Pertension.* Vanity, extreme sensitiveness, and a great desire for praise, outside show, display, etc., etc.

CONSCIENTIOUSNESS. Innate sense of accountability and obligation; that inward monitor which approves the right and condemns the wrong. The regard for duty.

THE above organs are in the upper part of the brain of man. They are situated together, "next-door neighbors," among the rest of the faculties of the mind. Neighborly in situation as these organs are, we should strive in our daily intercourse with our fellow-beings in *all* the walks of life to keep them neighborly in function and respective actions. We may daily observe convincing proofs of Phrenology in the approbative development among ourselves, as it is one of the prominent traits of American character. Approbativeness in its very nature is very sensitive, and Conscientiousness may be said to be sensitive also; for, like the sensitive plant, this organ, when touched by the rude hand that can not appreciate its beauty of development, withers and its growth dies within us, and we call it "the warping of our conscience."

It is mainly intended in this article to show to the reader *how* by the cravings of Approbativeness our Conscientiousness is warped. Approbativeness is the main organ of fashion—the presiding officer in Fashion's senate hall. There are, perhaps, fashions destined to become popular at no very distant day, which if mentioned or described now would be universally laughed at. Many of the fashions of the present day are beautiful, pleasing not only to Ideality, but our own

Conscientiousness readily approves of them; but of *all*, this can not be said, and our conscience disapproves of them, until the cravings of approbation overcome the pleadings of this inward guide, and for fear of the smiles of our more fashionable neighbors, and more likely their frown, we are soon following in their wake, retarding the growth of conscience and cultivating approbation.

We should follow the verdict of *our own* conscience and judgment. It is a duty to cultivate our Conscientiousness; though, largely developed, it may cause us tears and sleepless nights. If we had hearkened to its pleadings, the pleadings of this true friend of all the faculties of our mind, our sins would not have been committed. This shows to us that it is our duty to be very careful how we argue with our conscience.

Fashion is a tyrant, and largely developed and perverted Approbativeness is a tyrannical organ. Observe the excessive fashions of all nations, and tell me, if you can, "that fashion produces no harm;" and in observing them, we perceive one of the peculiarities of largely developed Approbativeness, for it leads us to follow the examples of others whether our conscience or judgment approves of it or not. The savage Indians, the tribe of "Flat-heads" so called, have "a fashion" of flattening the heads of their children to such an extent that the shape given to the cranium becomes permanent. Such a fashion with us would be very ridiculous, and our Conscientiousness would not admit of it; but among the "Flat-heads," for one of them not to be "in the fashion" would call upon him (or his responsible parents) the gibes of his whole tribe. Among the Chinese, the "higher classes," "the fashion" compels the putting of the feet of their female children in a shoe of iron. Conscientiousness may protest, but the pleadings of Approbativeness are, however, too strong, and the pain and tears consequent upon following this practice are patiently borne, all for the sake of approbateness and fashion. Now, another instance; and as we have gone from savage to half civilized, we will go a step higher, from the higher classes of China to our own country, one of the most civilized upon all the surface of the earth; and we consider "a fashion" prevalent among the women of America—"a fashion" that is much too prevalent, the fashion of compressing the waist molded in the form of nature by the hand of nature's God, to a form pleasing only to those who worship upon an altar of fashion.

Our article is not to be turned into "a lecture upon the evils of lacing." We only wish to show what *fashion will do*. The savage having but little judgment or Conscientiousness adopts a fashion that does not to any great extent really harm him.

The half civilized ladies of China adopt a fashion more harmful than the savage; and the enlightened ladies of our own land, to please perverted Approbativeness, adopt a fashion against the dictates of judgment and Conscientiousness which is the most harmful, sinful, and positively injurious in every way. It may be a mother compels her child to adopt this fashion, but a true mother having a mother's love would not let her love of fashion deform her children and send the

children of her child to an early grave. The love of approbation excessively developed produces the extremes of fashion; this is undeniable, and it thereby warps not only Conscientiousness, but other faculties of the mind, perverting our taste for the beautiful in nature, and actually warping our judgment. Many other instances will readily suggest themselves to the reader, in which, by the pleadings of approbation, our Conscientiousness is warped.

Largely developed Approbativeness has sent many a noble youth just verging upon man's estate upon the road to destruction, changing good to bad, perverting faculties given by the Creator for good and noble purposes to the base pursuits of wicked men, because with some of his "fast" companions, through a feeling of approbation (for fear of the disapprobation of his so-called friends), he could not say "no" when tempted to follow in their footsteps. Many a "first glass" of liquor has thus been drank against the pleadings of conscience.

Reader, do not let your Conscientiousness be warped and blighted through the temptings of perverted Approbativeness. But above all, do not pervert Approbativeness, for it is this feeling that causes the market for "hair dyes," that prevents a lady from going to church unless her hat is "just so;" that prevents poor people from attending church who have much superior minds, together with larger Veneration, than some of those who are "in the fashion" and attend very regularly; that also compels us to purchase more costly attire than we can afford; and finally when we go a visiting and "stay to tea," it is this same feeling that necessitates the making of such displays upon the table of those we visit, not because we are hungry, not for our benefit, but simply to please their own love of approbation. J. I. D. B.

THE CHEERING WORD.

LITTLE Charley was the dull boy of his school. All the rest either laughed at him or pitied him. Even his master sometimes taunted him with his deficiencies. He became sullen and indifferent, and took no pains to get on. One day a gentleman who was visiting the school looked over some boys who were making their first attempt to write. There was a general burst of amusement at poor Charley's efforts. He colored, but was silent.

"Never mind, my lad," said the gentleman, cheerfully, "don't be discouraged; just go and do your very best, and you'll be a brave writer some day. I recollect when I first began to write, being quite as awkward as you are, but I persevered, and now look here." He took a pen and wrote his name on a piece of paper in fine legible characters. "See what I can do now," he added.

Many years afterwards that gentleman met Charley again. He had turned out one of the most celebrated men of his day, and he expressed his firm conviction that he owed his success in life, under God's blessing, to the encouraging speech made by the school visitant.

All living things need encouragement. The eagle encourages and aids its young to fly. The cat encourages her kitten to hunt and catch the mouse. The hen encourages the chick to fly to the roost. And so the horse, the ox, and other animals encourage their young in every proper way. But it often happens that poor sensitive children, who most need cheering words, get only rebuffs, scoldings, and hard words. "Kind words" make our sufferings less; encouraging words give us energy, hope, and confidence. *Hattery* puffs up, makes us vain, and generates egotism—against which all good men pray, "Good Lord, deliver us!"



PORTRAIT OF WALTER SAVAGE LANDOR.

WALTER SAVAGE LANDOR.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THIS is a remarkable organization. Look at this head and face. They will repay critical study. The likeness suddenly and strongly impresses the observer that the original was a man of more than ordinary strength of character.

It need not be studied by the eye of science to discover marked peculiarities. That prominent face, particularly that large chin, large cheek and neck, evince uncommon vital power; a kind of heroic will that feels its own strength, is willing to take responsibilities and work and fight, if need be, to force its passage to the fulfillment of its purposes. That conspicuous physiognomy and that large base of brain are Bentonian in their indications. There is positiveness, power, and pluck. He was not one of your mincing, namby-pamby men that ask leave to be, and incline to beg pardon for keeping a foothold on the earth. Such a man's motions are broad, free, and strong; he is hearty, earnest, and courageous; his thoughts and feelings are free and crisp; he believes in himself, and dares to utter himself as he feels.

The contour of the face, the carriage of the head, and the whole "make-up" remind us of the late distinguished senator of Missouri. The forehead is most decidedly of the Benton type, as full of facts as it can be. This is the head of a historian, a man of knowledge, and of details. Such a head absorbs and makes its own all the correlated facts which go to make up history, and gathers the very cream of human action and effort. Facts and principles constitute the pabulum on which they feed.

Mr. Benton was never disputed in the Senate in regard to matters of fact; what he did not know,

no one else was expected to know; and what he professed to know, none dared to contradict. The same love of knowledge and power to retain facts stands revealed in the head of Landor. Observe those large perceptive. How the brow is pushed forward almost to distortion! how full the center of the forehead, clear up to the hair, showing power to get, retain, and classify knowledge! How full the eye! what a splendid sign of large Language! then the temperament, having a strong vital basis with a good deal of excitability, giving impulse, warmth, and enthusiasm to his whole life. The large middle head shows determined force, courage, and severity even, which give ardor and pathos to his pen and a severity to his criticism. There was a good deal of intensity and haughty indignation which would make one think that his middle name was not particularly misapplied, and that his wrath was to be feared.

His Cautiousness does not appear to have been large, and that he followed his impulses, that he spoke and acted with boldness and without proper circumspection; but he had pride, honor, dignity, positiveness, and steadfastness. These traits were evinced in his entering upon the Spanish campaign against Napoleon; and again when he left the service repudiating King Ferdinand. He threw up his commission because the king had subverted the constitution framed by the Spaniards during their struggle for independence, declaring as he did it that "though he was willing to aid the Spanish people in the assertion of their principles against the antagonist of Europe (Napoleon), he would have nothing to do with a perjurer and a traitor." How like Benton that sounds! how little of policy, of cowardice, or compromise is revealed!

We find in the head of Landor strong social affections, large Benevolence, and rather large

Veneration. He was capable of great kindness, profound respect, and strong love. We find in him also a full or large development of Ideality, and especially strong Time, Tune, and Order; these, with Ideality and very great powers of memory, with pre-eminently large Language, gave him his poetical talent and great ability as a writer.

Landor should have had more Causality to give him profounder philosophy; more Imitation, to lead him to conform to usage; more Cautiousness, to give him prudence; then he could have wielded his great power and force of character and practical talent without having made enemies or offended friends.

Speaking of the portrait, of which ours is a copy, the London *Illustrated News* says: "This portrait of him will perhaps be recognized by some of those familiar with his writings as a characteristic likeness of the kind of man they may have imagined such an author to be, though without having met him in person. In one of the memoirs published the day after we received the news of his death, reference was particularly made to certain features of his countenance and habitual attitudes—the head cast backward in the up-looking face, and the eyebrows strangely lifted high into the broad, sloping forehead, as well as the quick, fierce, and restless eye—which might be fancied to express Landor's most prominent moral and intellectual qualities; his mighty self-will, his arrogant audacity, his capacity of destructive rage, his fine imagination and fastidious taste, his delicate perception, his want of speculative power, his proneness to paradoxical views, his tendency to run into extremes, and whatever else would be ascribed to him by the discerning critic of his works."

BIOGRAPHY.

Walter Savage Landor was born at Ipsley Court, Warwickshire, England, January 30, 1775, and died at Florence, Italy, September 17, 1864, at the age of 90 years.

He was educated at Trinity College, Oxford, but being rusticated for firing a gun in the quadrangle, he never returned to take his degree. He was destined by his father for the army, but having an ample income, he preferred a more independent life and the pursuit of literature.

Soon after leaving Oxford, in 1795, he published a volume of poems. In 1798 appeared a more important poem, "Gebir," which was favorably noticed by Southey in the *Critical Review*. A Latin version of this poem was published in 1803. In 1806, being disgusted with the life of an English landlord, he sold his extensive estates, with the determination to reside on the Continent. In 1808 he joined the Spanish patriots in their insurrection against Napoleon, with a body of troops raised at his own expense, and was made a colonel in the Spanish army. He resigned his commission on the restoration of Ferdinand, and marrying Julia Thuillin de Malaperte, soon after removed to Italy, where he resided till his death. His works are numerous, among the more important are "Idyllic Heroica," with an appendix in Latin prose; "Imaginary Conversations;" "Pericles and Aspasia;" "A Satire on Satirists;" "Andrea of Hungary and Giovanna of Naples;"

"Hellenius;" "Last Fruit Off an Old Tree;" "Letters of an American;" and "Anthony and Octavius."

Pungent letters and epigrams on foreign politics occasionally appeared in the English papers almost up to the time of his death.

Southey, in a note to his "Vision of Judgment," writes: "Of the author of "Gebir" and "Count Julien," I can only say in this place that to have obtained his approbation as a poet, and retained his friendship as a man, will be remembered among the honors of my life when the petty enmities of this generation will be forgotten, and its ephemeral reputations shall have passed away." He made many enemies, and was the subject of an abundance of merciless criticism. This criticism may be partly right, but year after year the scholar will go back to Landor for a multitude of elegant sentences—for wisdom, wit, and indignation which are unforgettable. Ten years ago, in anticipation of his own death, the poet composed three lines, which may perhaps serve for his epitaph:

Nature I loved, and next to Nature, Art;
I warmed both hands before the fire of Life.
It sinks, and I am ready to depart.

OSCAR F. MORRILL.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

From a photograph of this gentleman, and not from the accompanying wood-cut, which hardly does the original justice, except in size, we make the following inferences:

First. Fineness and fullness of temperament, which produce that clearness and susceptibility of mind which is necessary for impressiveness and scholarship, and for successful effort in intellectual channels, but more especially in art and mechanism.

Secondly. The head has width enough to give force, and sufficient height in the crown and top to indicate perseverance, integrity, reverence, sympathy, power of imitation and of imagination.

The likeness shows not only fineness of temperament, but great vital power, endurance, and that he descended from a long-lived ancestry. The forehead shows practical talent, excellent memory, first-rate powers of criticism, and good planning ability. Constructiveness is large, as seen in the rounded breadth of the head just at the temples. This is an enterprising but not a selfish head. He is kind, liberal, sympathetic, and disposed to do good; is warm-hearted, social, friendly, fond of home and family; and from this fact, perhaps, originated his tendency to invent objects and utensils of use for household and domestic economy. His language is rather large, and with his strong social nature and good memory he can hardly fail to be a good talker and an agreeable companion.

We think very favorably of the head as representing a moral, intellectual, ingenious, and social human being. He would be well adapted to manage or superintend a manufactory where men, money, and machinery were required. As a builder of ships, houses, forts, bridges, etc., he



PORTRAIT OF OSCAR F. MORRILL.

would excel, for he could both plan and execute. But he would always "make his head save his hands," i. e., he would apply his inventive powers to *lessen* manual labor. He is not lazy, but had rather think with his mind than to work with his muscles.

The following sketch of his life is confirmatory of our deductions, and will interest our readers:

BIOGRAPHY.

Oscar F. Morrill was born at Deering, N. H., on the 30th of October, 1820. His father was principally employed in carriage-making, but he had some taste for mechanics in general, and several machines were invented by him. He was the scion of a good and honorable stock; his father having shared in the perils and triumphs of the Revolutionary war; indeed, he was at one period an aid to General Washington. His son to a certain degree inherited his tastes, but he added to them that remarkable tact and inventive genius which is so strongly characteristic of the Yankee race.

Young Morrill showed, even in boyhood, a strong tendency toward mechanics and a talent for invention. He constructed a tiny saw-mill on one of the village streams, which people flocked

from all parts of the country to see, so admirable was its operation.

His thirst for knowledge was great, and, throwing the trashy reading of the day aside, he diligently studied works on engineering, mechanics, chemistry, etc., and he reaped substantial benefits from this wise course.

At the age of eleven he entered a cotton factory as bobbin-boy. In this and other capacities he remained until he was fifteen years old, when his assiduity, talents, and good character having long attracted the attention of his employers, he was advanced to the position of second hand in the weaving-room. This was a great start, but it should here be observed that Oscar had more than earned his new position by sundry small but important improvements in the machinery of the mill, improvements which are yet in operation.

Some years later we find him acting as superintendent of the finishing and dyeing department of the woolen mills at Croydon, N. H., but he felt that he was not yet in the right path, and his next enterprise was the establishment of a new manufactory of cutlery. This, though for a time successful, was finally abandoned.

The gold fever was now raging, and Mr. Mor-

mill, like many others, resolved to seek his fortune in California. For a time he dug and prospered, but it was too dull work for him, though he somewhat relieved its tediousness by inventing some new machinery for the miners. Tired of digging and panning, he, with a partner, determined to become tillers of the soil; cabbages and potatoes would come out of the ground fast enough if nuggets would not, and the vegetables might be turned into gold after all. So a rancho or farm of twelve acres of garden ground was taken, prepared, and sown with all descriptions of garden vegetables, at a cost of about \$1,000. Here the elements seem to have combined against him, and the agricultural scheme had to be abandoned at the sacrifice of the time, labor, and money of the partners.

Returning to the East, Mr. Morrill entered at once upon his career as an inventor. He had not been home three days before his active and well-trained mind conceived an important invention, and with characteristic diligence he at once set to work on it. It succeeded, and was patented. Other patents for various machines succeeded this, all of which are in successful operation. But Mr. Morrill's greatest invention, and the one that will be most valuable to the world, is doubtless the "Aero-Vapor Cooking Stove."

In a letter to us, the inventor thus refers to this and other later inventions. He says:

"I have taken out twenty distinct patents, embracing nearly one hundred claims. Some of them relate to manufacturing cotton, some to woollen goods, some to cutlery, but most of them to household or kitchen articles, such as sad-irons, broilers, lamps, furnaces, stoves, etc. But what I consider of the most importance of any of them, or of any other invention, is my process for cooking and heating by the vapors of petroleum and its products mixed with atmospheric air. By my peculiar process I am enabled to burn these substances without light, smoke, or smell, making the combustion perfect, and increasing the heat intensely over the ordinary process. I have spent the last eight years experimenting on hydro-carbon fluids, and have produced results truly astonishing. I have adapted some of these discoveries to cooking, and am getting out beautiful designs of stoves. The whole apparatus is adapted to the capacity of a child, and will cook cheaper, quicker, and better than by any other process. It does all kinds of cooking, baking, broiling, washing, heating sad-irons, etc., and in the summer does not heat the room perceptibly; it makes no litter whatever, and is always ready at a moment's notice. I have taken out some ten patents on these peculiar inventions, and have got them in use to that extent that I am certain of their success, and that they are bound to produce a great revolution in the department to which they belong.

"A few days since I obtained a patent for a burner that can be attached to any kerosene lamp that burns oil the same color as alcohol burns. This for a lamp for illumination of course would be worthless, but for taking the place of alcohol for heating, it would be invaluable, when alcohol is as costly as at present, and when we consider that there is more heat in one gallon of oil burned by this process than in four of alcohol."

WHO IS TO BLAME?

Is it true that the predominant faculties of man are to him as the rudder to the ship? if so, and his animal passions predominate, is he to blame if, when he shall have crossed the rough sea of life, he be landed in perdition?—*A Correspondent.*

It appears very easy to suppose a case, and then make an argument to suit it. The natural rudder or guide of a human mind is made of reason and moral sentiment, not of animal passion. The propelling power of the human ship is desire, emotion, propensity, passion; and these desires, emotions, and passions, in due proportion, in their original nature, are good. We have often said that it is as easy for one man to do his duty as for another. Certainly not so easy for some men as for others to attain to a high moral altitude, but just as easy for one man to do all that it is his duty to do, as for another. The sacred Scriptures assert, that he who "knoweth his master's will, and doeth it not, shall be beaten with many stripes;" in other words, that responsibility is in proportion to capacity. The parable of the talents illustrates this perfectly. He who received five talents was held to the use of five, and it took all his ability to redeem his responsibility. He who received two talents, by the use of his best powers gained other two; and the one who received but one talent, however, had the ability to use it rightly, and was condemned for his failure, not because he had not much talent, because the responsibility was graduated to the talent he had, but solely because having the power to do something, he did nothing, and was called a wicked and slothful servant. Our Father knows our weakness, our strength, our temptations, how much we are able to do, and endure, and bear, and he measures responsibility, though on an infinite scale of wisdom, as an earthly father graduates the responsibility of his children according to their age, their experience, and their talent. The robust boy of seventeen is expected to do a man's day's work; the little cradling, just able to know a few things, is praised and petted when he, in obedience to command, shuts the door, picks up a thimble or a glove, or does the least act of obedience. God has so organized us that we are able to obey his laws by means of the "grace which is given unto all men to profit withal," and he is so wise and so good that he will mete out to all justice with mercy; and the weakest and wickedest of his children has only to do his best with the organization and opportunities that he has, and God will supplement all that we lack, and do for us in the line of our obedience all that we can not do for ourselves.

BELIEF.—Is a man accountable for his belief? Yes, to a certain extent. For example, he has no right to remain ignorant or uninformed when the means of knowledge are within his reach; nor is he justified in cherishing skeptical opinions, or a negative unbelief, when, by opening his mind, he would permit the light to enter, his faith to grow, and his belief in the truth to be established. Idiots, the insane, and the undeveloped will be judged according to their states and conditions. Well-organized human beings will be held accountable even for their belief.

Neither sincerity nor integrity are to be substituted for nor offset against a want of knowledge. Ignorance of organic law is no protection against its infringement. Swallow poison instead of food, and your ignorance will not shield you.

So of the moral and spiritual law. If it be claimed that the "sin of ignorance will be winked at," we reply that that will be according to the nature or degree of the sin. We believe that all sin which is not repented of and forgiven will be punished.

IS PHRENOLOGY TRUE?

THE *Suffolk Herald*, of recent date, has the following: "MR. EDITOR:—Seeing in the *Herald*, a few weeks ago, a short communication beginning 'Is Phrenology True?' the writer of which, after making a few short remarks on the subject, which did not appear to weigh very heavily on the point, came at once to the conclusion that Phrenology was not true. Quoting from a scientific work of some great surgeon anatomist, or 'any other man,' he speaks of an instance of a certain young or old man, woman or child, who had one half of their brains knocked out, or at any rate seriously injured, but yet his mental faculties remained apparently sound and uninjured. Now we will admit all this to be a fact, yet I can not see, so long as the other hemisphere or portion of the aforesaid person's brain remained uninjured, any grounds whereupon to base such a conclusion as our friend from Settauket arrives at.

"Not being a practical phrenologist myself, I am not so far advanced in the science as to undertake a very extensive argument on the principles of this science, which is yet to be adopted by mankind as the chart and compass by which he may guide his frail bark safely over the tempestuous sea of life into that haven of eternal bliss which, after having avoided the hidden rocks and shoals which lie beneath life's surging billows, will so joyfully greet our vision. And now we hope that our friend from Settauket will prove the case a little more fully before he again attempts through the columns of your paper to satisfy a superstitious public or to convince a matter-of-fact community that 'Phrenology is not true.' X. X. X.

MIDDLE ISLAND, N. Y.

TRY AGAIN.

[Timid and irresolute children should commit the following pretty lines to memory, and when discouraged with their tasks, should repeat them; nor would they be wholly useless to "children of a larger growth."—Ed.]

'Tis a lesson you should heed,

Try again;

If at first you don't succeed,

Try again;

Then your courage should appear,

For if you will but persevere,

You will conquer, never fear—

Try again.

If you find your task is hard,

Try again;

Time will bring you your reward,

Try again;

All that other folks can do,

Why, with patience, may not you?

Only keep this rule in view,

Try again!

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

MANUAL OF SOCIAL SCIENCE: Being a Condensation of the "Principles of Social Science" of H. C. Carey. By Kate McKean. Philadelphia: Henry Carey Baird. 1864. [Price, \$1 50.]

At the head of the political economists of the world stands our own Henry C. Carey. This fact, already widely acknowledged, will soon be as unquestionable as the positions of Newton, Harvey, Cuvier, or Lavoisier. Like them, the author of "Principles of Social Science" is a discoverer. He was the first to find the fundamental truths which underlie the social system, ignorance of which makes the writings of the European economists and sociologists, from Adam Smith downward, so very unsatisfactory, and their systems the "philosophy of despair." The philosophy of Mr. Carey is of a different kind; and the fact that his works are not more generally known, only furnishes another example of the difficulty with which new truths in science gain recognition among men. We are right glad to greet the work before us, because it will serve to make Mr. Carey's system more widely known, by bringing it within the reach and the comprehension of all. The fair editress has done her work faithfully and well, and we hope her book, which truly represents Mr. Carey's views, will find its way into all our academies, high schools, and colleges. It will not fail to aid greatly in guiding the intellect of the nation in the true path of social and political progress. We shall speak further of this work and make extracts in a future number.

A TRIBUTE TO THOMAS STARR KING.—By Richard Frothingham. Boston: Ticknor & Fields. 1865. [Price, \$1 50.]

This book, though by no means a complete biography of Mr. King, includes brief sketches of his life and labors, as well as an analysis of his character and genius, and is written with all the earnestness and admiring appreciation of a warm personal friend. As a tribute to one of the purest and noblest, as well as one of the most gifted men of our day, Mr. Frothingham's work is worthy of its subject, which is saying much for it.

FOLLOWING THE FLAG.—By "Carleton." Boston: Ticknor & Fields. 1865. [Price, \$1 50.]

A graphic account of some of the most stirring scenes of the war in Virginia in 1861 and 1862, by one who saw and took part in the marches and battles he narrates. It is well written and handsomely illustrated.

SHAKESPEARE'S SONNETS. Boston: Ticknor and Fields. 1865. [Price, \$1 50.]

Many will be glad to find these sonnets of the great bard of Avon collected and put into handsome form, as we have them here.

WILLARD PRIME. By the author of "The Little Rebel." Boston: J. E. Tilton & Co. 1865. [Price, \$1 00.]

This little book is the third of what the publishers call the "Plymouth Rock Stories," of which "The Little Rebel" and "The Sailor Boy" have already been noticed. This seems to be equal to either of the others.

AUTUMN HOLIDAYS OF A COUNTRY PARSON.—Boston: Ticknor & Fields. 1865. [Price, \$1 50.]

The writings of the "Country Parson" are deservedly popular, and the reading public will gladly welcome this additional volume from his pen in the handsome and substantial dress which its enterprising and tasteful publishers have given it.

CLEVER STORIES OF MANY NATIONS RENDERED INTO RHYME. By John G. Saxe. Boston: Ticknor & Fields. 1865. [Price, \$3 50.]

Full of humor and instruction, well set off by exceedingly effective pictures. A very handsome book and very pleasant reading. The vein of wit which runs sparkling through it is unmistakably genuine, and would have done no discredit to Tom Hood.

THE AMERICAN BOYS' BOOK OF SPORTS AND GAMES: A Repository of In and Out Door Amusement for Boys and Youth. Illustrated with over 600 Engravings. New York: Dick & Fitzgerald. 1865. [Price, \$4 50.]

If the rising generation had votes, and an ordinary allowance of gratitude, no doubt they would return Dick & Fitzgerald to Congress at the next election. What have these publishers done to merit such distinction? Ask your oldest boy, madam, who is poring over a handsome volume, handsomely bound, well printed, and crowded with hundreds of engravings. It is the "American Boys' Book of Sports and Games," profusely illustrated—a manual of all games and pastimes of our sons. This is an original work, the author of which, of course, has drawn upon the best foreign books on the subject. First, all out-of-door games, with or without toys, are described, and the rules for playing them clearly stated and exemplified; next, athletic and graceful recreations, including gymnastics, swimming, sailing, boating, riding, driving, angling, fencing, etc.; then, amusements with pets—showing how to raise, train, and manage birds, rabbits, dogs, and so on; after that, play-room games for rainy days; then come evening amusements of all sorts, especially tricks with cards and parlor magic; and finally, under the head of Mechanical and Miscellaneous Amusements, carpentry, boat-building, painting, gardening, and even postage-stamp collecting are given. There is a copious index, and the engravings, finely engraved by N. Orr, from designs by eminent artists, assist the descriptions so well that the lad who can not learn all of the games and sports so clearly described must be a dolt indeed; a reasonably sharp lad, on the contrary, can become so expert that his friends may look on him as a juvenile Signor Bilis. The rules of croquet, and indeed of all games played by young folks anywhere, in or out of doors, are to be found here. In truth, this "American Boys' Book of Sports and Games" is the most complete work of the sort ever published in any country.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

ARCTIC RESEARCHES AND LIFE AMONG THE ESQUIMAUX: Being the Narrative of an Expedition in Search of Sir John Franklin, in the Years 1860, 1861, and 1862. By Charles Francis Hall. 8vo. pp. 595. Map and Illus. Price, \$4 50.

A YEAR IN CHINA, and a Narrative of Capture and Imprisonment, when Homeward Bound, on Board the Rebel Pirate Florida. By Mrs. H. Dwight Williams, author of "Voices from the Silent Land." With an Introductory Note by William Cullen Bryant. 12mo. Price, \$2.

KEBLE'S CHRISTIAN YEAR. A fine 16mo. edition, in large, clear type, from new plates. Beveled boards, red edges. Price, \$2.

PROSE WORKS OF HENRY WADSWORTH LONGFELLOW. Complete in Two Volumes. 16mo. Portrait. Price, \$4.

ALL ABOUT PETROLEUM, and the Great Oil Districts of Pennsylvania, West Virginia, Ohio, etc. By Alexander von Miller, LL.D., Professor. 16mo. pp. 87. Price, 25 cents.

UTTERANCES.—By A. J. H. Du. anne. A volume of poems written during the war. Price, \$2.

LE BON TON.—For the latest fashions and the most elegant fashion plates ever published in America (or in the world, for that matter), see *Le Bon Ton* for January, an uncommonly beautiful number. Price \$7 per annum; single copies, with full-sized patterns, 75 cents.

NEW MUSIC.—From Horace Waters, New York, we have received "Dost Thou Ever Think of Me, Love?" a song, by Geo. Russell; "Pleasant Memories," a collection of Polkas, etc., by Mrs. E. A. Parkhurst; "Ther's Rest for All in Heaven," by Mrs. Parkhurst; "Thou Art Dreaming," by Augustus A. Cilley; the "Voice of the Army," by J. G. Clark; and "Our Dear New England Boys," by Mrs. Parkhurst.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

BANKER.—J. R. Y. To be a successful banker, one requires a good intellect, large Caution, Conscientiousness, Self-Esteem, and Combativeness enough to give him courage. He should sleep, according to his constitution, from six to nine hours. Like other men of in-door habits, his diet should be plain, without stimulants, spices, or condiments; three meals a day, the evening meal being light and rather early. There is no reason why banking should not be as healthy as any equally responsible and sedentary occupation.

MARRYING EXCEPTIONALLY.—It may do for a man who has ripened at twenty-one, to marry a lady who has matured only at twenty-three, since she is relatively no older than she would have been at eighteen, if equally mature. If this is an exceptional case, an exception to the general rule may be applied to it.

GROWTH OF BRAIN TILL THE AGE OF FORTY.—B. F. F. I know a little man weighing one hundred and twenty-five pounds, but quite muscular. Six years ago his head measured twenty-two inches—now it measures twenty-two and three-fourths inches. His age is twenty-seven years. Can a person's head grow at that age?

Ans. We should not expect a man with a twenty-two-inch head, weighing but one hundred and twenty-five pounds, to have such an increase of brain development after twenty-one years of age. But if a man had a weight of one hundred and sixty pounds, it would be precisely what we should expect. Between twenty and thirty the brain should increase from half an inch to an inch. The brain in some men grows till the age of forty. We know a gentleman—an evenly-formed, handsome man—a colonel in a N. J. regiment, who was six feet high at thirty years of age, after which he is said to have grown three inches in height. This was an unexpected and perhaps it may be considered an unnecessary growth.

The growth of the brain depends upon two conditions: first, vigor of body, with considerable size; secondly, mental activity in any one part of the brain or in the whole.

SAFFORD.—Truman H. Safford, the mathematical prodigy, is an assistant professor of mathematics in Harvard University, Cambridge, Mass. His likeness was sent us a few days ago by a friend of his, without a name or any knowledge on our part as to who was the original, and we may at a future time give the result of the examination. Enough for the present to state that he "still lives," and is in the "enjoyment of all his faculties."

IRON IN THE BLOOD.—How does the iron get into the blood? and does it increase in quantity?

Ans. Iron is contained in the food we eat—so is lime. Potatoes, for instance, contain starch, albumen, gluten, fat, gum, chloride of potassium, three forms of iron, soda, potash, lime, various acids and other ingredients, besides water—which last constitutes over sixty-six one-hundredths of the whole. Iron gets into the blood, therefore, from the food, just as the elements of salt are taken into the blood. We do not speak of the salt as such which is eaten, but of the saline matter contained in various articles of food.

Your questions about the different subdivisions of organs would require too much space for this part of the JOURNAL, and you will find something relative to this in the present number.

THE CADWALLADERS.—We can not tell what was their coat of arms, if they had one.

FILIAL LOVE.—Is the existence and location of the organs of filial love determined?

Ans. Some claim the discovery of an organ of filial love; others, that it is the result of the combined action of Veneration and Philoprogenitiveness. We know of no animal, unless it be the stork, that exhibits anything like filial love toward aged parents, and it is doubtful whether full-grown animals recognize their own mothers as such; certain it is that young cows fight with and master their mothers, and exercise just as much tyranny over them as is exercised by one toward another where there is no blood relation. When the young are dependent upon their mothers they nestle under their protection, but so soon as that protection ceases to be necessary, we think the love between the offspring and the parent ceases. Not so in the human race—hence an inference that Veneration constitutes an element of filial love.

COMBATIVENESS.—What are the respective functions of the two divisions of Combativeness?

Ans. One works with the higher qualities of our nature, giving a tendency to protect, to defend, to debate, to stand for the right; the other, or lower, seems more an animal feeling, giving physical earnestness, love for muscular exercise, and a tendency to quarrel when provoked.

ORGANS DOUBLE.—Do not all the cerebral organs have a two-fold, or manifold, normal action?

Ans. This question can hardly be answered categorically. It is a general law that no one organ performs double functions. Some physical organs are complex, having different sets of nerves for different functions. The tongue, for instance, is called an organ, but it is a multiplex organ, or a bundle of organs. It has nerves of taste, of feeling, and of motion, either one of which set might be paralyzed without impairing the functions of the other sets of nerves. If a mental organ has two modes of action or distinct qualities, we should incline to recognize an organ for each manifestation. Combativeness, for instance, is resistance, opposition, assault, courage, force, that may be called forth in a moral way, or that may be called forth in a base and selfish way, and the character of the results produced may be as wide as the opposite elements of human emotion. Some manifestations of Combativeness are as noble as anything which is known of human nature. Some manifestations of it are as despicable; still, it is all Combativeness, but serving under different masters or guided by different motives and forces. The cutting edge of the axe gives pleasure to the woodman when directed wisely against the thick trees, but the unlucky blow which glances the axe into the foot of the awkward chopper makes the axe his enemy in proportion as it is sharp. In one instance he is proud and happy that his axe is sharp, in the other the sharpness becomes his foe. So the right or wrong use of any mental power is good or bad in its results, according as it is directed.

LOVE AND HOME.—In naming the domestic propensities, should not Inhabitiveness take precedence of Adhesiveness, as it seems more natural for a man to provide for the wants of his family by establishing a home, before forming friendships, partnerships, and associations?

Ans. To us it seems more natural that love and friendship should precede the establishment of a home. It would be really laughable, if it were possible, to see a man go and build a house, and establish it with furniture and all the appliances of a home, before the conjugal element had prompted him to feel the need of a life-companion. Birds choose their mates and build their nest afterward, and mankind are prompted to form alliances first, and to provide the home as a necessity growing out of the desired alliance. There is an old maxim applicable to young people, namely, "Get a cage before you catch the bird;" but it is to be presumed that he who gets a cage has in view the prospective bird, or a desire to have one.

BREATHING.—In regard to pneumativeness, or a faculty controlling the breathing process, we remark, that, in the base of the brain there doubtless are organs which have to do with every physical function. Alimentsiveness appears to be developed where we locate the organ. The organ which governs breathing may be just forward of it, and may have a tendency to push out the cheek-bone and thus indicate a relation between that function and the brain, but we regard it as a physiological rather than a phrenological indication.

A SUBSCRIBER.—South Bergen. We would cheerfully have answered your letter by post, but you did not give us your name. An accidental omission on your part. Could we get it to you, the "Mirror of the Mind" would "tell the story."

WASTED VITALITY.—Can vitality be replaced when wasted by dissipation, drunkenness, or perverted sensitiveness?

Ans. That depends entirely on the constitution; probably every form of dissipation, every excess, and perversion impairs the human structure; and, though with a naturally good constitution, and proper reformation of the habits, many persons could so recuperate as to live a long and happy life, we think none could completely recover so as to be as good as new. Ships strained and racked in storms can be re-calked and made tight for smooth seas, but the joints once started will be easily started again, and she never can be made a new ship, although she may do good service for awhile.

There is an article on the subject of "Affectation" in this number, which will obviate the necessity of answering your other question.

FEMINNESS.—It is generally considered that the texture of the woman is finer than that of the man. The man is stronger, the woman more susceptible. If this is true of the body, it is doubtless true of the brain.

A. L. B.—When two persons are congenially mated, is it natural for them to think most of each other or of their children? Or will those who have Parental Love larger than Conjugal love their children most, while those who have Conjugal love the larger give the preference to their companion?

Ans. Those parents who love each other most will most love their children. You furnish the proper solution to your last question.

LOW FOREHEADS.—The hair sometimes continues to grow lower on the forehead and thus to cover more of it as one grows older, but the forehead of a healthy person does not often become lower or smaller absolutely. Other parts of the head may increase relatively more than the forehead thereby causing it to look smaller.

ERUPTIONS.—Canadian. Will you be so kind as to inform a reader of your JOURNAL what is the best wash you know of for eruptions of the skin? A doctor here asserts that persons who wash themselves and keep their persons clean are more liable to be infected with any infectious disease than those who are less careful with respect to cleanliness. Now, how is this? I always thought cleanliness was next to godliness!

Ans. Soft water. The doctor referred to is an — well, no matter what! He labors under a mistake.

COLOR AND CLIMATE.—G. F. W. It is argued by a great many that the negro is better adapted to a warm climate than the white man. Is it so? And if so, why?

Ans. See answer to a similar question in number for Nov., 1864, p. 154.

BREAD—APPLES.—We think wheat preferable, as a bread-stuff, to corn meal; but the latter is better than superfine wheat flour. The unbolted wheat meal and cracked wheat, or, as it is called, wheat grists, we think better for dyspeptics, or candidates for dyspepsia, than either corn meal or fine flour bread.

Apples are perhaps the most wholesome of all fruits. In the regions where the apple thrives it is the most abundant of all fruit, lasts the year around, and is cheap, easily preserved by drying or canning, and readily cooked. If all persons would eat freely of cooked apples as a part of each meal, dyspepsia would be reduced ninety per cent. Raw apples are offensive to most dyspeptics, and many can not eat apples cooked. For confined dyspeptics grapes are regarded as an unexceptionable fruit.

BURYING THE DEAD.—What do you think of transporting dead bodies long after death, on cars, boats, etc.?

Ans. In general, we think it improper to have the remains of the dead brought in such proximity to the living as to endanger health. It is bad policy to bury near where people reside, or to keep dead bodies long in dwelling-houses, or to transport the remains of soldiers long after death to distant places. Why not give the hero repose on the field where he gave his life to the cause of his country, and the seaman sepulture among the bright coral of the sea? Cremation is best.

COLD HANDS.—What is the cause of cold hands? I know a lady whose hands are very cold to the touch, yet she says they feel warm to her. She is healthy, and has never been sick much.

Ans. This is evidently a loose statement—cold hands can not feel warm to anybody. One cause of cold hands and cold feet is an imperfect circulation of the blood in those parts. Running, leaping, climbing, and other bodily exercises will set the blood coursing through all parts of the body, and warm both the hands and the feet. Try it.

S. G.—Can you tell us in your next JOURNAL whether or not the "Student and Schoolmate" is published, and where?

Ans. It is published in Boston, at one dollar and a half a year. Subscriptions may be sent to us, if preferred.

F. P. T.—Go on with your phonography, and with such excellent long-hand as yours you will make a very desirable reporter and amanuensis. We prefer that you write us, on business, in long-hand, not in phonography. Keep us advised of your whereabouts.

THE CHRISTMAS POEM "BENNIE."—N. S. G. No, there was no mistake. We received our "copy" in MS. from the hand of the fair authoress, who kindly responded to our request. We congratulated ourselves on the beautiful illustrations, which were designed and engraved at our expense, for our special use. We did not intend to claim the poem as original with us, but only its new accompaniments, which we regarded as exquisitely appropriate.

A. B. P. T.—Who originated the musical scale now in use. Do—Re—Me—etc.? Who arranged the sounds?

Ans. These syllables are of Italian origin; but as for the arrangement of the sounds, it were as difficult to tell as who originated language—both spring from nature.

The models in "Physical Perfection," "Resting after the Chase," and "Preparing for the Bath," are representations from statues copied from European engravings, and were supposed to be from originals, but we can not trace their history.

It is often questioned whether the several animal propensities—Destructiveness, Combativeness, etc.—adapted merely to this life, will be recognized in the life to come. There is a spiritual and higher sense in which these faculties may be exhibited. We know that courage, fortitude, and enterprise, which come from what we call animal propensities, do much to dignify the moral character in all its aspirations and efforts. These higher phases of these faculties may be employed in the spiritual state.

MATRIMONIAL.—N. A. Is it improper for a man to marry his cousin's daughter, provided they are both well-formed and in sound health?

Ans. If the daughter resemble the other parent, and not the cousin, such a marriage may, perhaps, be admissible.

FRIGHTENED TO DEATH.—A correspondent relates a case as follows: A young man who was subject to the "draft" became so alarmed that he sickened, and, in a state of despondency, gave up the ghost. He died with no apparent disease.

Very likely. He was simply a poor, feeble-spirited person, without patriotism or pluck, and was of little or no account. There was no soldier in him. Placed on guard, he would have deserted; or, if under fire, he would have faltered.

SALT RHEUM.—A. B. E. How can it be cured?

Ans. For the cause and cure of this malady, see the "Hydropathic Encyclopedia."

PHYSIOGNOMY.—T. B. S. Our new work will be published in four parts, but it will form only a single volume. The parts will be in paper covers.

DR. WINDSHIP.—A. A. B. We are not able to answer your question, but intend to give a full account of Dr. Windship, his system of physical culture, and the results of his training in a future number.

WHAT SHALL PUG-NOSES DO?—A Friend. Your query was answered under the proper head in our number for June, 1864.

A QUESTION OF ADDRESS.—E. V. M. My name is Elias V. Miller; my wife's name is Elizabeth Miller. I am in the army—she out of it. I wish to address a letter to her. How shall I address her?

Ans. Usage differs; but if our name were Mr. Miller, and the name of our wife were Elizabeth, we should address her on a letter as Mrs. Elizabeth Miller.

W. R.—Toledo.—We have received three letters from you, neither of which give the State, and we can not make it out on the envelope. Try again.

CROWDED OUT.—Several answers are crowded out, and will appear in our next number.

General Items.

PHONOGRAPHY IN THE ARMY.—It is gratifying to observe with what alacrity our soldier boys take to this interesting study. When in winter quarters, with time on their hands, they engage in the study of Phonography, Engineering, Surveying, Phrenology, Physiology, etc., with a view to turning the knowledge thus acquired to practical account in civil life, when the war is over. This is as it should be, and is much better than "killing time" with cards, dice, or other games. Let them store their minds with something useful, and they will bring with them from the field to civil life an amount of intellectual capital worth more to them than all they can learn from Moyle, or than a pocketful of greenbacks.

FAIR HAVEN—FORMERLY LITTLE SODUS.—During the year 1864 there were shipped from this new opening port no less than five thousand barrels of apples, two hundred barrels of cider, one thousand cords of stave bolts, one thousand cords of cordwood, and five hundred thousand cut staves. Besides this, some tons of iron ore from the mines in Wolcott were shipped up Lake Ontario, through the Welland Canal, to Cleveland, Ohio. A good beginning for Little Sodus. A Lake Shore Railroad has been projected to intersect the Great Western Railroad at Niagara, leading to the west, touching Oswego, and so on to Troy, thence through the Hoosic Tunnel to Boston, Portland, St. John's, N. B., and Halifax, N. B. This will bring all the lake shore towns into notice, and put Detroit, Chicago, etc., in more direct communication with Europe. The harbor at Fair Haven is said to be sufficiently capacious to accommodate all the shipping on the lake, and will prove a great convenience to Oswego, and to the rich and growing country near the bay.

AN OLD PEOPLE'S WEDDING.—Married in Gerry, Chautauque Co., N. Y., Nov. 6, 1864, by Elder Jonathan Wilson, aged 83, Silvanus Fisher, a widower, aged 82, to Priscilla Cowder, a widow, aged 76, all of Gerry.

What were their habits? Did they drink, smoke, or chew? Did they dissipate in any way? Who will tell us how these aged people managed to keep up their youthful spirits so long? We should like to publish the recipe for "the benefit of whom it concerns."

AMERICAN ART.—Fac-simile copies of two of Brackett's paintings of American game and fish have just been published by J. K. Tilton & Co. These copies are not engravings, or photographs, or colored lithographs, but such exact and careful imitations of the original as to almost defy detection, being carefully made and prepared for framing exactly like an oil painting. The public will find it worth while to inspect these pictures, which are on exhibition at Messrs. Hurd & Houghton's bookstore, 401 Broadway. They are furnished to subscribers at twenty dollars a pair.

ONE OF THE BOYS.—D. H. R., Future Co., Ohio. Messrs. FOWLER and WELLS: I am a little boy but ten years old. I have seen your PHRENOLOGICAL JOURNAL. I like and want it. May-be I can get to be a phrenologist and a smart man too; if I can not, I think your paper will, anyhow, help to make me a good man. Please send me your paper for 1865. I inclose a "greenback" to pay for it.

[We like the characteristics of this boy. He likes the JOURNAL, thinks it will help to make him good if it should fail to make him great. We think he already evinces the first quality, and we have little doubt that he will ripen into the latter. It is a most promising circumstance in the life of a boy that he subscribes and pays for a publication. He will read it while others, for want of occupation, will grow up in ignorance, and perhaps in vice. The way for boys to become talented and also "good," is to "go and do likewise."

PHRENOLOGICAL JOURNAL.—Years ago we used to be a regular subscriber for it, and considered it then a welcome messenger. The improvements of the science since then have made it doubly welcome, and no less useful to the unprejudiced student of human nature. Many a person and many a family might have been happy had they but studied the science, and put its precepts into practice. Long may the JOURNAL live, and still be a welcome visitor to thousands of persons.—*Crawford Co. Farmer.*

CORRECTION.—In your Valedictory, in December number, you credit the lines—

"Man's inhumanity to man
Makes countless thousands mourn,"

to the immortal Cowper, when it should have been, allow me to say, credited to the immortal Burns. The lines occur in his "Man was made to mourn." I write you this in obedience to the request of a lady who is a warm admirer of Burns and the AMERICAN PHRENOLOGICAL JOURNAL.

Truly yours,

ALLEGHENY.

NEW YORK, Nov., 1864.
SAMUEL R. WELLS, Esq.—Sir: In the December number of your very excellent, instructive, and entertaining JOURNAL is an article on "Curiosities of Surnames," compiled from a work by Mr. James Finlayson, of England. In that article it is stated the name "Seymour" is a seamer—i. e., a tailor." Mr. F. has evidently come to the above conclusion from the similarity in the sound.

The Seymours are of Norman origin, and "came over with the Conqueror." The proper name is Saint Maur or St. Maur, and as writing was a rare accomplishment in those days, the name gradually merged into its present form. In England the name is generally pronounced by well-educated people as if spelt Saymour.

What St. Maur may have been derived from I don't know, but should very much like to learn.

Yours very respectfully, AN ENGLISH SEYMOUR.

[Our correspondent is right in regard to the origin of Seymour. The explanation given was copied inadvertently from Mr. Finlayson's book.]

GENERAL ENIGMA.—I am composed of twenty-three letters:

My 8, 3, 12, 6, 11, is a race of mankind.

My 2, 7, 20, 18, is what each soldier wishes to become.

My 1, 6, 15, 13, 1, 9, 30, is abhorred by all good men.

My 12, 6, 22, 8, 1, is a warrior of unrivaled skill and courage.

My 4, 15, 1, 20, 13, 11, 1, is an appellation that will ever add luster to the pages of history.

My 17, 19, 8, 7, is the month in which Kentucky was admitted into the Union, 1792.

My 10, 13, 8, 14, 18, 16, 2, is a great statesman of the nineteenth century.

My 5, 11, 31, 18, 6, should be given "to whom it is due."

My 1, 8, 23, 7, 12, 20, 22, 4, 5, is an invention of the present century.

My all is above price, yet what all can and should possess.

PRAIRIE FARMER-GIRL.

[We hope the young folks will try their skill on this, and send in their answers in time for our next number.]

Publishers' Department.

TO CONTRIBUTORS.—Several articles intended for this number are unavoidably postponed. Our contributors must have patience. "Sketches from the Blue-Grass Region;" "Omens and Portents;" "Noses and Temperaments;" and "Ruling by Love" are on file for our next number.

ANOTHER DOUBLE NUMBER.—Besides our cover, we give thirty-two instead of twenty-four pages the present month. Should the price of paper be reduced, we will try to keep up the same number of pages through the volume.

OUR DEAD-LETTER OFFICE.—Jerry W. Dugan, 50 cents, books—Montague, no State.

Martha D. Waller, 25 cents, A. P. J. and book—Dover Plains, no State.

W. H. Stafford, 20 cents, A. P. J.—Stockbridge, no State.

P. O., no State.

Harry Braeken, 75 cents, A. P. J.—No P. O., no State.

PALE INK.—We would be obliged to our correspondents if they would use good black ink, as it will facilitate the filling of their orders, which is sometimes delayed for want of time to study them out when written with pale ink.

THE JOURNAL IN THE ARMY.—A soldier writes from Savannah, Ga., as follows:

"I inclose nineteen and a half dollars, for which you will please send me thirteen copies.

"I would not do without it for *see* times what it cost. I was only a few minutes getting up a club of thirteen."

Another, who also sends a club, says:

"I find no reading matter more interesting, more elevating, and profitable than your JOURNAL; and how any soldier can do without some such, I can not imagine. If friends at home and aid societies would send promiscuously to the army such practical reading matter, it would have a much more decided benefit than all the pickles, cordials, and sweetmeats ever invented by New England housewifery. I would say to our friends at home, help us to while away the idle moments by furnishing some useful study that will benefit us both now and in after-years."

Vara lasare, som onska blifva bekanta med menniskan, sadan som den ar, rekommendera vi att skyndsamt tillgaga sig Welles' phrenologiska JOURNAL, hvilken vi efter noggrann pröfning erkänna sasom ett lärorikt och intressant verk.—*Skandinaviske Post.*

Business Notices.

THE VOTE FOR A COVER.—Among several hundred voters, whose ballots—"greenbacks"—have been cast, there has been a very large majority in favor of the cover. But a single vote has been cast against it. Many back up their votes with clubs of from ten to twenty new subscribers—others less. But the prospects are good for a large affirmative vote. We shall cover the March number.

THE NINTH NATIONAL BANK of New York, corner Broadway and Franklin Street, advertised in our JOURNAL, is believed to be one of the best in New York. Its managers are men of enterprise and integrity.

THE LANGUAGES.—Which are the best works from which to learn French, German, Spanish, Italian, Greek, Latin, etc.?—In answer to which we beg to refer the reader to an advertisement where he may find a list of standard works—with prices—which are considered the best. They may be obtained through the post from this office.

"STUDENT."—The best work on Elocution is Bronson's. Price, prepaid by mail, \$2. The best works on education (we think) are "Education Complete," \$4, and the "Educational Hand-Book," price, \$2 25. We will forward them by mail, postpaid, on receipt of price.

PHONOGRAPHIC REPORTER.—"The Manual of Phonography," \$1; "Phonographic Reader," 50 cents; and "Phonographic Copy Book," 15 cents. All three sent by mail on receipt of \$1 60. These form the set of books necessary for the acquirement of this time-and-labor-saving art. They will be mailed to any part of the United States or the British Possessions at the price above stated. For our general list of Phonographic works, see advertisement in this month's number.

SUFFERER.—We would recommend you to purchase one of Dr. SMITH'S Magnetic Machines, price, \$16. By using it according to directions, it may aid, if it do not cure you. It is also recommended by physicians in cases of rheumatism, nervousness, and kindred diseases.

G. B.—We have concluded to publish our new work on Physiognomy, or "Signs of Character," in four parts, at \$1 each. The first part will be sent out immediately, and the others will be completed with as much speed as possible. See announcement on another page.

SEWING MACHINES.—We can select and ship by express, or as freight, any which may be preferred. So of anything else to be found in New York—Dogs, Birds, Goats, Rabbits, Live Fowls, Garden Seeds, Plants, Vines, Trees, Clothing, Dry Goods, Groceries, Washing Machines, Ringers, Musical Instruments, Books, or "anything you want." Give us explicit orders, with the necessary funds and exact shipping directions, and we can save you the cost of a trip to New York, with little or no inconvenience to ourselves.

POSTAGE.—When writing to this office on your own business, and when an answer is required, you should inclose a prepaid envelope properly addressed to yourself, in which to return the answer.

CASES FOR THE JOURNAL.—We have cases made in which to bind the JOURNAL for 1865. These may be used during the year in which to keep the numbers till the volume may be completed, and then used to bind it. These cases may be had, prepaid by post, at 75 cents each.

BACK NUMBERS.—We can still furnish a few sets of numbers complete, unbound, for 1864, at \$2. The volume contains some 800 illustrations, and would prove a welcome present to any lady or gentleman, and would be especially acceptable to a soldier in the field.

STATIONERY.—We fill orders for writing paper, envelopes, pens—gold and steel—and send by post or express, as may be desired.

WANTED.—Will any of our readers or subscribers supply us with bound volumes of the JOURNAL for the years '54, '55, '61, and '63?

Deferred Articles.

PHRENOLOGY;

WHAT IT HAS DONE FOR ME.

MR. EDITOR: With a heart overflowing with gratitude to you and your coadjutors for the praiseworthy efforts you and they have made and are now making to aid in the enlightenment of mankind, I feel induced to pen a few of my thoughts, hoping that, though imperfectly expressed, they may convey the ideas intended.

I am young in years, and consequently am, as yet, but a novice in the study of the great science of Phrenology. Although it is but a short time since I have been applying myself to study its beauty and utility, yet I can truthfully say that it has been to me an eye-opener, a soul-teacher. From it I learn the lesson of love, charity, patience, perseverance, and self-sacrifice. It has already infused into my spirit a deeper thirst for knowledge! It brings us into a nearer relationship to the Great Creator, showing us the glorious design of that Divine Hand in fashioning that greatest work of all—man!

In order to thoroughly appreciate its worth, we must cast aside the blinding mists of skepticism and prejudice, and with our eyes fixed on the sun of truth, use the reason that God has given us, and with humility and patient perseverance strive to know its practical utility. If we will but do this, I for one have no fears that Phrenology will be denounced as a humbug. Let every honest seeker after light read that valuable book "Phrenology Proved, Illustrated, and Applied." Then there is the "Self-Instructor," a book which, if carefully read, will be found of great practical use as applied to every-day action. I keep it by me as my teacher. If I am in doubt on certain ideas, I go to it for instruction. I have also a short of my character, which to me in value is "above rubies," for it shows me—oh! how truly, wherein I lack, and that is what I must know before I can improve; and as for saying that we have no faults, it is as false as it is foolish. So I say it is our duty, as God's children, to search out our faults, to seek to know ourselves, and then, with a prayerful spirit, commence the needed task of regeneration. My chart tells me I am too excitable, and that this lessens my power; so, in order to restrain this over-excitability, I must have some plan of action whereby to combat this impulse, which would, if allowed to run loose, be my bane through life. So, with reason and my Self-Instructor, I go to work. They both tell me to fulfil all the *health* conditions; to take air, exercise, etc., and avoid stimulants; to avoid unpleasant mental excitements, and by mere force of will cultivate a calm, quiet, luxurious, to-day enjoying frame of mind; if in trouble, to banish it, and make myself as happy as possible.

These, then, with others, are my every-day duties. I strive now, and ever shall, to correct and erase those blemishes in my character which, by the light of Phrenology, have been made apparent to me. I thank God that I am able to see my faults and correct them. The task may be no easy one, yet I shall persevere, for I know that I must at length prevail. What nobler work is there than that of regenerating ourselves; of purifying the soul, and rendering ourselves fit to be the companions of angels? I am perfectly assured that if all would do this, very little time would be left to be *neither* others' faults; very little time for slandering our fellows, or engaging in those debating follies which degrade mankind and render them, oftentimes, "lower than the brute."

But, Mr. Editor, I pray you will excuse me for dropping you so unceremoniously, and addressing myself to others. My only apology is, that my pen has a habit of running off with my thoughts as fast as they come, and without waiting to choose between them, gathers them all in their disorder and drops them pell-mell on the blank sheet.

We (our folks) are constant readers of your invaluable PHRENOLOGICAL JOURNAL, and we would not know how to get along without it. Mr. J. L. Capen sends it to us regularly, and when each number comes we all want it at once. The matter confined in it is not to be passed over without thought; it is of such a character as to call forth our best and most sober thoughts, and tends to quicken the reasoning faculties. I think (and all your readers will, no doubt, agree) that the PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED is (I am not speaking to

flatter) the cheapest, most instructive, most practical, and at the same time most pleasing periodical published in this country or any other. The JOURNAL is quite fascinating to me, for truth writes in its pages, pointing out to us the road of progression. Nothing unsubstantial or trifling is ever found in it. It is our household treasure. I hope, in time, the whole world will appreciate its merits. Again assuring you of my heartfelt sympathies, I am, yours for progress,

N. F. S.

GOVERNING CHILDREN.

[A CORRESPONDENT thus relates the story of a phrenological examination and its results. The incident illustrates the importance of having children's heads examined phrenologically, the correctness of our principles, and the success of the proper course of discipline.]

On one occasion I was present when an acquaintance of mine came in with his son Frank, about six years old. He took a seat by me and said he had attended your lecture the evening previous, and was so well pleased with your arguments on the management and treatment of children, that he had determined on having Frank's head examined to see if you could tell him what course to pursue with him. "For," he added, "I have whipped this boy by the hour—I have whipped him till I have broken him down, but I can't govern him. I fear he will be an outlaw."

When Frank's turn came to be examined, you took the little fellow on your knee, and passing your hand over his head, you turned to his father and said, in the most emphatic manner, "Sir, never attempt to control this boy by whipping. You may break him down, but you can never govern him by such treatment." You pointed out the peculiarities of his organization, his prevailing tendencies, etc., with entire correctness, and gave particular directions how to proceed with him, which, as nearly as I can recollect, were: To give him full liberty to run and play in the open air, and not to send him to school before he was ten years old. You said, that by giving him the advantage of outdoor exercise and freedom up to that age, you would strengthen his physical system and make him happy; that his intellectual faculties would by that time become sufficiently developed to enable him to acquire learning rapidly; so that by the time he had been at school three years he would be farther advanced than most other boys of his age who had been going to school from the time they were five years old.

You told the father that his son possessed good points of character, and that by pursuing the right way with him he would make a good boy.

About three weeks after this I called at Mr. —'s house, and on inquiring "how he got along with Frank now," he said, "Oh, no trouble at all. We have taken the phrenologist's advice, and have had no trouble since. We let him have full liberty, and he goes out after breakfast, and comes home for his dinner with a good appetite; after dinner he runs till he gets tired, comes home, eats his supper, goes to bed and sleeps till morning, and is good-natured and happy. I would not," he added, "part with the knowledge I have obtained through that examination for 1,000 dollars." I felt ashamed of it when I think how cruelly I have treated that boy.

Mr. — continued the course you pointed out, and when Frank arrived at the age of ten he went to school and learned rapidly and was a well-behaved scholar. Several years passed away, during which I did not see Frank, but a short time before leaving the city I called at his father's, and found Frank, a well-developed boy, verging on to manhood, and his father said to me, "Frank is a good boy."

J. W. C.

SET HARD FACE AGAINST HARD HAP.—A good axiom, but one that all can not profit by. It is not in their nature to do so. They lack the stamina, the firmness. Though the face be hard, the heart may be soft. Those whose sympathies are warm and generous will soon find this out; for there is a kind of free-masonry in such hearts which gives the sign and recognizes it in return. It is a secret gift of the soul, causing deep to answer unto deep. It can draw aside the icy veil, and taking no heed of the stolid, indifferent countenance, the compressed and silent lips, can look down into the heart, and search out the hidden spot still kept green and fresh. Flowers will be found there with the dew of youth still upon them; and sometimes the notes of a singing-bird may gush up, and by their sweetness take you by surprise.

Such a heart needs nothing but its own promptings

while looking into the eyes of yonder hard-faced man, who long, long ago, stood with his innocent, gleeful prattle at his mother's knee, to know that the time has been when they were full to overflowing with a sweet, joyous light. Even now, if you watch carefully, you will see that the stern, cold expression at times melts away, giving place to a wistful, dreamy look, now and then illumined by a flickering ray of the old, glad sunshine.

Truly the terms on which we hold our lease of life are often grievous and hard to be borne. The rose of life is so soon crushed; its mysterious melodies, so sweet, so joyous, so exultant, are so soon silenced, or turned to the moanings of pain. Well, set a hard face against it all, but still keep a warm, hopeful heart, and never forget that there is a balm in Gilead and a Physician there. O. O.

WEALTH AND POPULATION OF NEW YORK

CITY.—The inaugural message of Mayor Gunther contains some information of very general interest. New York is the largest city on the continent of America, and the third city in point of population in the civilized world. In 1840 the population was 212,352; value of real and personal estate, \$252,238,515; taxes levied \$1,854,885. In 1850, the population was 315,394; value of real and personal estate \$256,061,816; taxes \$3,230,085. In 1860, population 514,254; value of real and personal estate \$577,530,956; taxes \$9,738,507. In 1868 the population was 1,000,000; value of real and personal estate \$594,196,918; taxes \$11,565,672. The expenditure of New York in proportion to population and wealth exceed those of any other city, and has been for years the source of much complaint. The total actual debt of the city is \$19,929,441. There was an increase of debt in 1868 of \$1,406,900. But the value of the real estate held by the city and pledged for the payment of the debt, is estimated \$4,000,000. A very large surplus fund is derived from the Croton water rents, and \$2,579,534 has passed from this to the sinking fund for the redemption of the city debt.

THE CAMPHOR STORM-GLASS.—Dealers in philosophical and optical instruments sell simple storm-glasses which are used for the purpose of indicating approaching storms. One of these consists of a glass tube, about ten inches in length and three fourths of an inch in diameter, filled with a liquid containing camphor, and having its mouth covered with a piece of bladder perforated with a needle. A tall phial will answer the purpose nearly as well as the ten-inch tube. The composition placed within the tube consists of two drachms of camphor, half a drachm of pure saltpetre, and half a drachm of the muriate of ammonia, pulverized and mixed with about two ounces of proof spirits. The tube is usually suspended by a thread near a window, and the functions of its contents are as follows: If the atmosphere is dry and the weather promises to be settled, the solid parts of the camphor in the liquid contained in the tube will remain at the bottom, and the liquid above will be quite clear; but on the approach of a change to rain, the solid matter will gradually rise, and small crystalline stars will float about in the liquid. On the approach of high winds, the solid parts of the camphor will rise in the form of leaves, and appear near the surface in a state resembling fermentation. These indications are sometimes manifested twenty-four hours before a storm breaks out! After some experience in observing the motions of the camphor matter in the tube, the magnitude of a coming storm may be estimated; also its direction, inasmuch as the particles lie closer together on that side of the tube that is opposite to that from which the coming storm will approach. The cause of some of these indications is as yet unknown; but the leading principle, the solubility of camphor in alcohol, and its insolubility in water, combined with the fact that the drier the atmosphere the more aqueous vapor does it take up, and *vice versa*.

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FIG. 1.—HEAD OF A GORILLA.

SHOOTING A GORILLA. A SCENE IN AFRICA.

SUDDENLY Miengai, my attendant, uttered a little cluck with his tongue, which is the natives' way of showing that something is stirring, and that a sharp lookout is necessary. And presently I noticed, ahead of us seemingly, a noise as of some one breaking down branches or twigs of trees.

This was the gorilla, I knew at once by the eager and satisfied looks of the men. They looked once more carefully at their guns, to see if by any chance the powder had fallen out of the pans. I also examined mine, to make sure that all were right; and then we marched on cautiously.

The singular noise of the breaking of tree branches continued. We walked with the greatest care, making no noise at all. The countenances of the men showed they thought themselves engaged in a very serious undertaking; but we pushed on, until finally we thought we saw, through the thick woods, the moving of the branches and small trees which the great beast was tearing down, probably to get from them the berries and fruits he lives on.

Suddenly, as we were yet creeping along, in a silence which made a heavy breath seem loud and distinct, the woods were at once filled with the tremendous barking roar of the gorilla.

Then the underbrush swayed rapidly just ahead, and presently before us stood an immense male gorilla. He had gone through the jungle on all-fours; but when he saw our party he erected himself and looked us boldly in the face. He stood about a dozen yards from us, and was a sight I think I shall never forget. Nearly six feet high (he proved four inches shorter), with immense body, huge chest, and great muscular arms, with fiercely glaring large deep gray eyes, and a hellish expression of face, which seemed to me like some nightmare vision. Thus stood before us this king of the African forests.

A CHALLENGE.

He was not afraid of us. He stood there, and beat his breast with his huge fists till it resounded like an immense bass drum, which is their mode of offering defiance, meantime giving vent to roar after roar.

The roar of the gorilla is the most singular and awful noise heard in these African woods. It begins with a sharp bark, like an angry dog, then glides into a deep bass roll, which literally and

closely resembles the roll of distant thunder along the sky, for which I have sometimes been tempted to take it where I did not see the animal. So deep is it, that it seems to proceed less from the mouth and throat than from the deep chest and vast paunch. His eyes began to flash fiercer fire as we stood motionless on the defensive; and the crest of short hair which stood on his forehead began to twitch rapidly up and down, while his powerful fangs were shown as he again sent forth a thunderous roar. And now truly he reminded me of nothing but some hellish dream-creature—a being of that hideous order, half man, half beast, which we find pictured by old artists in some representations of the infernal regions. He advanced a few steps—then stopped to utter that hideous roar again—advanced again, and finally stopped when at a distance of about six yards from us. And here, as he began another of his roars and beating his breast in rage, we fired and killed him.

LE ROI EST MORT.

With a groan, which had something terribly human in it, and yet was full of brutishness, it



FIG. 2.—THE GORILLA.

fell forward on its face. The body shook convulsively for a few minutes, the limbs moved about in a struggling way, and then all was quiet—death had done its work, and I had leisure to examine the huge body. It proved to be five feet eight inches high, and the muscular development of the arms and breast showed what immense strength it had possessed.

My men, though rejoicing at our luck, immediately began to quarrel about the apportionment of the meat—for they really eat this creature. I saw that we should come to blows presently if I did not interfere, and therefore said I should myself give each man his share, which satisfied all. As we were too tired to return to our camp of last night, we determined to camp here on the spot, and accordingly soon had some shelters erected and dinner going on. Luckily, one of the fellows shot a deer just as we began to camp, and on its meat I feasted while my men ate gorilla.

I noticed that they very carefully saved the brain, and was told that charms were made of this—charms of two kinds. Prepared in one way, the charm gave the wearer a strong hand for the hunt; and in another, it gave him success with women. This evening we had again gorilla stories—but all to the same point already mentioned, that there are gorillas inhabited by human spirits.—*Du Chailu's Travels in Central Africa.*

BELIEVING, BUT NOT UNDERSTANDING—"I will not believe anything but what I understand," said a self-confident young man in a hotel one day.

"Nor will I," said another.

"Neither will I," chimed in a third.

"Gentlemen," said one well known to me, who was on a journey, and who sat close by, "do I understand you correctly, that you will not believe anything that you don't understand?"

"I will not," said one, and so said each one of the trio.

"Well," said the stranger, "in my ride this morning, I saw some geese in a field eating grass; do you believe that?"

"Certainly," said the three unbelievers.

"I also saw pigs eating grass; do you believe that?"

"Of course," said the three.

"And I also saw sheep and cows eat grass; do you believe that?"

"Of course," it was again replied.

"Well, but grass which they had formerly eaten had, by digestion, turned to feathers on the backs of the geese, to bristles on the backs of the swine, to wool on the sheep, and on the cows it had turned to hair; do you believe that, gentlemen?"

"Certainly," they replied.

"Yes, you believe it," he rejoined, "BUT DO YOU UNDERSTAND IT?"

They were confounded, and silent, and evidently ashamed, as they well might be.

An able physiologist has written that one fifth of the human body is composed of phosphorus. *Punch* remarks that this most likely accounts for the number of matches made.

THE ILLUSTRATED Phrenological Journal

FOR 1865,

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Marriage forms a part of the life of every well-organized human being. The elements of love are inborn. The objects of Marriage stated. All young people require instruction and direction in the selection of suitable life-companions. Phrenology throws light on the subject, and we discuss it on scientific principles, in the department of "OUR SOCIAL RELATIONS."

The Choice of Pursuits—How to select the Pursuit for which a person is best adapted, clearly explained; the Learned Professions of Law, Medicine, and Divinity; Invention; Mechanics; Agriculture; Manufacturing; Commerce—in short, all the interests of civilized society receive our careful attention.

Miscellaneous—Churches, Schools, Prisons, Asylums, Hospitals, Reformatories, etc., described with Modes of Worship, Education, Training, and Treatment, command our attention in each number of THE PHRENOLOGICAL JOURNAL and LIVES ILLUSTRATED FOR 1865.

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AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



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SAMUEL R. WELLS, Editor.]

NEW YORK, MARCH, 1865.

[Vol. 41.—No. 3. WHOLE No. 815.]

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The Journal.

Man, know thyself. All wisdom centers there; To none man seems ignoble, but to man.—Young.

OUR NEW GOVERNOR.

We engrave, from a *carte de visite*, the accompanying portrait of our present Governor Reuben E. Fenton.

His general make-up indicates an active, practical, energetic, off-hand, prompt, resolute, honest, dignified, manly man. He is out of a long-lived family, is well built, of good material, and has an excellent constitution. The temperament is tough and enduring; his timbers are of oak rather than of pine; well put together, and if copper-fastened, he certainly is not "copper-headed"—in its vulgar political sense.

In the movement of his mental and physical machinery there is no unnecessary friction or shackle; every part fits every other part; and when the steam is let on, all the wheels and cogs move in their places with ease and with power.

Dropping metaphor, we proceed to take his measure according to scientific and psychological principles.

In stature, GOVERNOR FENTON is above the



PORTRAIT OF REUBEN E. FENTON. GOVERNOR OF NEW YORK.

average of men; his head, though rather large, is in fair proportion to the body, and the whole is of the best quality.

Observe the head; it is high from the ear to the top in the center, front, and crown; it is long from Individuality to the occiput, and sufficiently broad at the base to give force and propelling power. Self-Esteem, Firmness, Approbativeness, Veneration, Hope, and Benevolence are large,

and he has that comfortable feeling of assurance which gives perfect self-possession, and that complaisance which makes others feel at home in his presence. His large Firmness gives that steadfastness which holds him to a purpose.

He is always respectful toward others, and strictly obedient to his own high moral sense; his religion is between himself and his God, to whom he pays his devotions; he is not credulous,

but open to conviction, quick to perceive, and always hopeful, looking on the bright rather than on the dark side of life; he aims high, and though disappointed, would never be disheartened, but would try again. Being strictly honest in all his transactions, those who know him best would trust him most. He is charitable according to his means, sympathizing deeply with those who suffer, and exerting himself to relieve them. His Christianity is more practical than theoretical, and consists in doing good, rather than waiting for good to be done.

Observe the face—in which, however, our engraving fails to do him justice. It is well formed; and the most striking features are the very large perceptive faculties, which project in such a marked degree over the eyes, giving the forehead the appearance of receding abruptly. There is, however, a liberal share of brain above and forward of the ear. The nose is prominent, the upper lip full and firm, and the chin is well formed; the eyes are more prominent and expressive than are here represented.

When called into action, there is manifested, in every part, great strength, quickness, and flexibility of movement, and he can concentrate in a moment all his mental forces upon a given point, and become, as it were, self-magnetized. His is the organization of a natural-born leader, a captain, a pilot, and a pioneer in education, in improvement, in reforms, and in all those practical affairs which have for their end and aim the improvement of man and the advancement of civilization.

We predict, in advance of experiment, that this gentleman will not only prove to be "the right man in the right place," but that he will continue to rise in the confidence and esteem of the people throughout the State and the nation.

EDUCATION IN ENGLAND. OPENING OF A FREE SCHOOL IN DORSETSHIRE.

We have received, through Andrew Boardman, Esq., of this city, a copy of the *Scotsman* newspaper, containing a report of this interesting event, which is as follows:

A few days ago the opening of a public school, built and endowed by T. H. Bastard, Esq., of Charlton Marshall, at Milldown, Dorsetshire, was celebrated. It is a condition of the endowment that a knowledge of the elements of physiology and of economic science shall be taught in the school.

The chair was taken by Mr. Bastard, and among the guests were Sir James Clark, physician in ordinary to Her Majesty; his son, John Clark, Esq.; Dr. W. B. Hodgson, James McClelland, Esq., of Glasgow, etc. The ceremony of uncovering a new fountain, erected at the entrance of the building, and which is of classic design, built of white brick with stone dressing, was first proceeded with.

Mr. Bastard said he had erected the fountain for the use of the public, and had also designed it as a memorial to the late Mr. George Combe and Dr. Andrew Combe, whose friendship he had the pleasure of enjoying, and whose benevolent efforts he had deemed worthy to be recorded. The tablet having been uncovered, disclosed the following inscription: "Erected for the public use by Thomas Horlock Bastard, and dedicated by him to the memory of his esteemed friends, George Combe and Andrew Combe, M.D., and of their zealous efforts to diffuse knowledge of the

human constitution, and of the laws of nature as conducive to the preservation of health and the advancement of morality. October, 1864."

The company then adjourned to dinner, at which, in reply to the toast of his health, Mr. Bastard said: The Milldown School has now been finally opened, and I beg to say a few words respecting the reasons of my taking such a step, and on certain parts of the education to be given, which will probably be considered novelties. First, I believe that education was capable of improvement, an idea not originating in myself, but in all that is constantly said and transpiring on the subject; and whether what I have done shall turn out to be an improvement or not, at least such was one of my objects. I had no Utopian ideas of introducing a perfect system of education. One step toward improvement was all that I contemplated, and with this view only I made the condition that, in addition to other usual branches of instruction, a knowledge of the structure of the human body and of physiology should be taught in the school; and to this I was led by a strong impression that such knowledge has a most beneficial effect in inducing care of that most inestimable blessing, health, and also carries with it other moral advantages. The notion is not quite new; it has for some time been advocated, and was especially so by the late Mr. George Combe. Physiological teaching has previously been introduced into a few other schools, I believe with success; and I have reasons for stating that lessons on the subject in this school are received with interest by the children, and are not found to be beyond their comprehension. Another subject of instruction proposed is that of economic science, which is starting, more from its name than anything else. As yet I believe it has only been taught to any extent in the Birkbeck schools, which have been established in London by Mr. William Ellis. If I were to venture on a popular description of it, I should call it the teaching of knowledge of the means and conditions for bringing about useful ends in life. This may have reference to the value of labor and of commodities, and to the business of their sale and purchase, to the management with which a store is provided and kept for future use, and, in short, to all the transactions of life in which care for the present and forethought for the future is concerned; and, farther, to the honesty as well as profit with which these transactions are carried on. Well, what is this but conduct which may be good or bad, and, according to its kind, will have good or bad results. The abstruse-looking term, then, of economic science may be converted into the science of conduct, than which I can imagine nothing more suitable for lessons to children. Mr. Bastard then spoke of the difference between teaching children facts in science, as partially introduced of late years, and the old-fashioned mode of word teaching. The former, though sounding grand, is only teaching a knowledge of things, which is found in practice to be as interesting to the child as to an adult, and to form the best part of education. For myself, I have long held that muscular work and muscular play are as necessary parts of education as the mental work of the school-room. By the third clause of the endowment, children of all sects are to be admissible to the school, and religious instruction so regulated as not to cause the exclusion of any child. In conformity with this, the managers thought it prudent to confine such instruction to reading the Bible, and not to teach any catechism. It was so announced in the prospectus issued, and has been acted on with the result, I am happy to say, of appearing to give satisfaction. In fact, in a school comprising children of all denominations it would never be safe to touch on anything that might be even twisted into doctrinal or sectarian teaching; and here it is unnecessary, because the children are with their parents, or friends to whom they are intrusted, both mornings and evenings, and also the whole of Saturdays and Sundays, during which ample opportunity is

afforded for the parents, either by themselves or their respective ministers, to give such religious instruction as they may choose. (Applause.) Mr. Bastard then gave the health of the visitors present, coupling with the toast the name of Sir James Clark. (Loud cheers.)

Sir James Clark congratulated Mr. Bastard very sincerely on the establishment of the school. The building was admirably suited for a school, and there were every means there of teaching physiology and economic science, which branches of knowledge were the basis on which the school was founded, and he much approved of the other condition by which parents of all denominations were enabled to send their children to the school, and which arrangement he considered to be a great step toward the promotion of peace. As to physiology, it was the means of promoting health, and consequently longevity, and was one of the most important things in the world. He had no doubt but that physiology, which was only the knowledge of the functions and structure of the human body, could be well taught in schools, for wherever it had been introduced it had excited more interest than any other study. (Hear, hear.) Nobody knew the importance of this study so much as medical men; and they also knew the facility with which it might be taught.

The Chairman then gave the health of James McClelland, Esq., and Dr. Hodgson.

Mr. McClelland, in responding, entered into an interesting and detailed account of a school with which he was connected in Glasgow, established in 1850, for the purpose of teaching, besides the elementary branches of education, physiology and chemistry, which excited at its commencement much opposition, but which was afterward recognized by Government, and its instruction sought by the very teachers from whom the opposition had proceeded. Many of the pupils had passed Government examinations and became entitled to prizes; and lately he had received information that sixteen of the teachers of the Glasgow Normal School had gone to the master of their school for the purpose of receiving instruction in physiology. (Applause.) He wished the school every success. Dr. Hodgson also addressed the company in an able speech.

[This is another "straw in the wind," by which to judge which way it blows. The public mind of Great Britain, as well as that of the U. S. A., is being directed to the necessity of a better system of education than that which now prevails. It is beginning to be understood that highly cultivated brains amount to nothing with poor, feeble, dilapidated bodies. Hence the introduction of physiology in our schools.—Ed.]

FACTS ABOUT THE HUMAN BODY.—The number of bones in the framework of the human body is 260, of which 108 are in the feet and hands, there being in each 27. The quantity of blood in adults is, on an average, 30 pounds, and it passes through the heart once in four minutes. Only one tenth of the human body is solid matter. A dead body weighing 120 pounds was dried in the oven till all moisture was expelled, and its weight was reduced to 12 pounds. Egyptian mummies are bodies thoroughly dried; they usually weigh about 7 pounds. The lungs of an adult ordinarily inhale 20 cubic inches of air at once, and if we breathe 20 times in a minute, the quantity of air consumed in an hour will be 48,000 cubic inches, or 1,152,000 inches in a day, which is equal to 88 hogsheads.

If the body is, as an old author calls it, the bridegroom of the soul, many a good-looking body is worse married than Socrates was.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim*.

WORKING TOGETHER FOR GOOD.

A SERMON BY
HENRY WARD BEECHER.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—ROMANS viii. 28.

[ENCOURAGEMENT.—There are few, or none, who do not need words of encouragement. The life and ministrations of the Saviour were a continuous sermon of hope and of cheer, to encourage men to do right, to secure happiness, both temporal and eternal. Mr. BEECHER, animated by this spirit, "fires up" his hearers to cultivate faith, to suffer for the right, and to be of good cheer, ever trusting in the Lord. We commend this discourse as well-adapted to encourage the reader.—Ed. A. P. J.]

GOD IN COMMON LIFE.

There is a grandeur in this, *we know*. It lifts itself up in the midst of doubts, and fears, and skeptical reasonings, and tremblings of heart of every kind, as an island rises up out of the sea, and stands peacefully and unmoved amid storms, and waves, and their thunders. For this certainty of knowing stands in the very point around about which have been most doubtings and unbeliefs. The unerring moral purpose of God in the course of time; the inevitable blessing of those that love God and follow him, and, by implication, the inevitable overthrow of those that hate God and oppose him—this has been the very pivotal point of doubt. Men have well-nigh cast away their confidence and their hope of religion, and their faith of God in divine government, because it has seemed to them that in the endless mixtures of punishments in time, there was no certainty that goodness took hold upon benefit, and there were a thousand evidences that evils took hold on reward. And if there is one great uniform skepticism that has flowed from the beginning of time down to our day, wearing channels deep as the very bottom of moral consciousness, it is the doubt whether, judging from the way affairs turn out in this world, there is any evidence that there is a God that governs according to justice, and truth, and merit. And when, therefore, a man stands up and says, "I know it; I know that all things work together for good to them that love God," if he be a man worthy of any confidence, a man of stature, a man of substance of mind, there is a moral sublimity in it, and every man's attention is arrested, and every man's heart is drawn. For this is the very thing that we all want to know—whether in this world we have a God that will take care of us. We have it in the Catechism, we have it in the Confession, we have it in the letter of the Bible; but that which every one wants to know is whether it is outside of men's articles of teaching; whether in reality there is a course of things in which men may feel that, if they love God, and trust him, no matter what happens, everything happens right, and will come out right.

Blessed be God for old St. Paul! That tongue of his swings yet. It strikes all the hours of the day and of the night of ages. The words that

rang out of him are words that comfort us, and cheer us, and will, down to the end of time.

MISSION OF EVIL THINGS.

Let us look a little, then, at the meaning of these words. "All things work together for good;" for it really does not seem as though all things did. Either Paul was mistaken, or we are, a hundred times a day. You are meeting every day things that you not only call evil, but feel to be bitter evils. You are continually going to God in prayer to ask that what you regard as evils may be removed from you. You every day mourn over something as a special evil, which, if it is not taken out of your way, will undermine and destroy you, or burden you, or limit you, or, what is worse, limit those whom you love better than your own life. It is your common experience to meet trials and evils that to you are most wasting and mischievous. And Paul says, "I know all these things work for good." And a thing that works for good is good, and has benefits.

EDUCATING POWER OF TROUBLE.

In a whole career, what are called evils, troubles, mishaps, have as important an agency in the formation of individuals, and families, and nations, as the things that are called good. I shall not go minutely into reasonings to reconcile these things, but by illustration I can show that this declaration is true. If you take hunger and reasonable satisfaction, and ask which is good and which is evil, everybody will say that hunger is the evil, and that reasonable satisfaction is the good. If you take moderate and proper clothing, and rags and a want of clothing, and ask which is the good and which is the evil, everybody will tell you that a want of clothing is the evil, and that proper clothing is the good. If you take fostering care and kindness, and neglect and abuse, and ask which are good and which are evil, everybody will say that neglect and abuse are the evil, and that fostering care and kindness are the good.

EASE AND LUXURY NOT BLESSINGS.

But take two boys at the age of twenty-five. Where did that one come from? He came from the loins of a father that was upright and God-fearing. He had a mother that was a mother indeed. He had loving brothers and sisters. His entrance into life was almost one of choral joy. At every step his wants were anticipated. His evils were foreseen and averted. He knew nothing about need. He had abundant wealth to depend upon. He attained the age of twenty-five without sickness, to know what it was; without task and burdens, to know what they were; without uncertainties, to know what they were. He has had what we call good things for twenty-five years. And what is he at twenty-five? Well, he is a sweet, goodish young man—and good for nothing! There is no marrow in his bones. There is no steel in his muscles. He has had no experience. He never fenced with the devil, and whipped him. He never fought till the sun went down, and at last wrested victory under desperate odds. He has had no training. He has had nothing but good all his life. And it has killed him, and made him a worthless young man.

TRIAL TRAINS TO STRENGTH.

And who is the other young man that has come down to twenty-five? His father died in the poor-house, and he ran away from it when he was eight years old. A good start in life! His clothes were rags. He had as many windows in them as there were in the factory where the cloth was made. He went to one who employed him for the purpose of bruising and kicking and cuffing him. He ran away from this man, to fall into other as bad, or worse hands. It is difficult to trace his course as he swept down the eddying stream, now whirled into this channel, and now into that, sometimes on one side, and sometimes on the other. He grew up feeling that man was his enemy, and that if he had anything, God must give it to him, and he must earn it. At fifteen or sixteen years of age he began to get a hold on life. He worked hard for a very little. That he husbanded. He studied when other men idled. And he wrought out for himself, against fate and a host of evils—what? Manhood, the best gift that ever God gave in this world. With a heart to dare, with a spirit to endure, with fortitude to suffer, and with fearlessness without presumption, at twenty-five he looked at life, and said, "I can conquer it."

THE CONTRAST.

Here are the two men. One has come on the path of good things. He is a nice young man! He is the mother's darling and the father's pride! His hands are lily-white and beautiful! And he is good for nothing! The other is all scarred by the rough usage that he has undergone, and the severe experience that he has passed through. He is twenty-five, and there is not a line of beauty on him. God's plow has drawn its furrows across his brow. He is as hard as an anvil, and he has been pounded as much. He has had evil upon evil, and trouble upon trouble. And what is he now? A MAN; and he will be the world's rudder, if God so please. For it is the men who are wrought out under such circumstances that steer the things that are.

EVILS A BLESSING.

Now, I ask you whether it is not true, in the whole career of a man, that what are called evil things are a great deal better than what are called good things. As between good, as a moral quality, implying virtue, truth, nobleness, charity; and evil, as a moral quality, implying meanness, lusts, appetites—of course as between these there can be no doubt that evil is always bad, and good is always good. But when we speak of all things working out good, we mean good in the sense of prosperity. And I declare that in the whole course of a man's life and education, he is served better by things that are not good than by things that are. It takes both to make a fully developed man; it takes prosperities and adversities; it takes blessings and mischiefs; it takes soft pats and hard blows; it takes things bright and things dark; it takes day and night; it takes summer and winter. All of these work together; and when the man is wrought out as the product of them all, all things may be said to have worked together for his benefit in the long run.

[This sort of training and experience tries and calls out all the faculties, and enables one to know what there is of him.—Ed.]

A GOOD DEED HAS MANY ROOTS.

In the economy of life, affairs are never the result of single minds. All things do work together; and you never can tell whether a man is well off or badly off by the product of any one single class of influences. You must wait till you see what everything does *at last*, before you can determine this. The final act of charity to a poor man is the cloak that keeps the storm from him, and shelters him from the cold. But what is the history of that cloak, which at last performs its benefit to the man? Why, a thousand things worked through years, and months, and weeks, and days, before the cloak was turned out. The shepherd had his sheep. But it required long working for the shepherd to get his sheep collected. And when he had done that, the fleece would not have grown if it had not been for the winter. And winters are considered hard things. Wool is nature's provision; and it is a provision that is wrought out of trouble. The same gold that pinches the pauper gives the beaver its fur, the bird its feathers and its down, and the flocks their fleece. The very things that make a man need a cloak, far back in the economy of nature are working, in birds and in beasts, to produce the materials for that cloak.

And then came the labor of the shepherd. He and his boys sheared the fleece. They marketed the wool. And the raw material was brought to the hand of the workman. Working together still.

Then came in the processes of cleansing, assorting, carding, and spinning, by the manufacturer. These all worked together, but for a remote result.

But who made the machines by which the wool was carded and spun? The miner had to dig for the ore, the furnace had to smelt it, the foundry had to cast it, and the mechanic had to finish the various parts of the machines and put them together. A long working together of influences and events took place before the wool was begun to be fashioned.

And when the wool was turned out ready for the fabric, it needed coloring. Where were the requisite materials for that? They were scattered throughout the globe. Some were in Honduras, some in the East Indies, and some in other countries. And it took the old chemist, or alchemist, a thousand years to develop the science, which is now carried forward by Liebig, Chevreul, Davy, and other chemists. All these things coming together, at last color was provided, and the wool was thrown into the dye-vat.

Then the weaving began; and then, for the first time, was seen what was the beginning of all these remote workings, that at last had come to work together. From a score of directions, and from hundreds of different hands, all these elements began to point to the same result. And every stroke of the loom added, little by little, to the cloth. And finally it was obtained from the manufacturer, and put upon the back of the poor man in the form of a cloak. And for years all things had worked together to make that cloak. And many things worked to make it that you did not suspect to have any relation to that result.

So, while we are in this life experiencing here

a single line, and there a single line, of those things which have a bearing upon our welfare, we are apt to judge of good or bad, of prosperity or adversity, by fragmentary results, not considering what the Apostle says—that all things work together, and that if we want to know what things are good, and what are bad, we must wait and see the outcome, the final issue.

MAGNITUDE OF GOD'S PLAN.

Now, in God's domain, consider the immensity of scope; the enormous multitude of details; the remote places and periods; the subtle nature of elements. Consider how vast a moral question is presented in the training of one single character, or in the issuing of one single life. Consider that it includes so wide a space, both in time and scope, that it is impossible to trace the connection between the different parts. There is not one man in a million in whose case it can be done. Only here and there a clear, disclosed case comes before us, in which we are able to see that although it looks as though men had misfortune and trouble, yet, after all, all things are working for their good; that things which seem hard and harsh are blessings full of bounty.

But the Apostle, from insight of holy sagacity, and from experience, studied from a moral standpoint, and, above all, from a revelation of the Spirit of God within him, had learned that in the events of human life, "a man once joins himself heartily and thoroughly to God and to men, all things shall, in the end, however they may touch him, and however they may seem to-day or to-morrow, work together for good. In the end where? In the future world? Yes, that, of course, is the highest consummation; but in this world, too. In the present life, and in the life to come, godliness is profitable.

This all rests upon the central truth that God governs the world actively toward a moral result; that he employs every agency in it; and that those who love him and who follow his commands shall be taken care of by him. Should we not expect this beforehand? Should we presume beforehand that such a world as this would be spun as a boy spins a top, forgetting it, and leaving it to run down when the impelling force is withdrawn? At least, should we not suppose that it was a world to be governed by a Creator? And since it is revealed that the Creator is also Father, should we not suppose that the Father would take care of his own children? How is it in the family, and according to our own experience? Do not we see that the meaning of parental love and wisdom is, not that the father takes the child to give it what it wants, its wants being deduced from its imperfect experience and its wayward conduct, but that the father, with foresight of what the child really needs, and what is really for its full and prolonged happiness, is bending all the energy of the household to give to the child the things that are best for it? That is parental experience.

BAD MEN ADHERE TO THEIR FRIENDS.

But, rising out of the purest sphere of human endeavor into one of the impurest, how is it in political life? There is coarseness, and selfishness, and treachery, and overreaching, and undermining enough in political life; and yet there is

one law that runs all through it, and that is, that men favor those that are on their side. They are not, perhaps, willing to sacrifice themselves for their benefit; but it is the law even in selfish politics that men defend and take care of their own party, of those that believe as they believe, as far as possible. I think there are thousands in this world who never come any nearer to knowing what it is to love, than to feel a kind of political warmth toward those that vote as they vote, and steal as they steal, and lie as they lie. And if there is this moral thread that runs even through selfish lives like a thread of gold through a rotten fabric; if it is the instinct of even selfish men to look out for the welfare of their side, shall the eternal Father, the everlasting Lover, who has given to men this nature which they thus feebly follow out, and who gave his own Son a ransom for the world—shall he not freely give us all the things which we need? If this world is in the hands of such a God, and if he administers, I will not say with a nobler virtue, and a more pure and illustrious rule, than men possess, but as an earthly father administers, or as a political man governs, will not that God incline to favor those that are on his side, and that belong to his family? If God, seeing the end from the beginning, knows all the interior wants of the soul, knows what is the influence of all providential secular events, and if men are his children, and are to rest on him and trust in him, is it strange to suppose that he will make all things inure to the benefit of those that love him? Is it strange to suppose that he will be sure to make our real good, and not our apparent, the end and aim of administration?

THE BODY; ITS VALUE.

We have a physical life which goes but a certain way; which is important, to be sure, while it lasts, but which will soon lie down in the grave. I do not believe God despises the body. There was a time of asceticism when men believed that the body was a great curse, and that their business was to despise it, and in every way possible tread upon it; but the body is very good for the purposes for which it was made. It is only when we worship it, and exalt it out of its sphere, that it becomes bad. God made it on purpose, and he keeps making it over and over again. And all the necessities of the body are a part of God's economy. He feeds the sparrow and man alike. He makes, in the economy of nature, provision for all real bodily wants.

Now, many men judge of God's moral government by the events of life as related to their bodies. Many men, if they have enough to eat and drink and wear, and a place to sleep; if they have that which satisfies their physical demands, they say, "God is good to me." Good to them? Ten thousand angels have chanted over their head immortal melodies; but they were sealed in their higher faculties, and they did not hear them. God has sent out to a man from the spheres above bands of glorified spirits with gifts which go to make manhood, but manhood was not valued by him except so far as the body was concerned, and the spirits came back with all the gifts—hopes, and faiths, and everlasting visions of gladness and love. So God says to some lower spirit,

"Carry him something to eat;" and then the man says, "Now God is good to me." And yet, the life of the body is the least part of human life; for it is soon at an end. And if God should measure his providential government to you and me by the things that relate to our bodily comfort, he would administer to the poorest part of us. Blessed be God, all things work together for our good, but not always for the good of our bodies.

SOCIAL LIFE.

There is something higher than the life of the body. There is a social life, which is a step farther advanced. There is a power of the soul to take in the interests of others; to twine about them, and lean on them; and to bless them in leaning. And the life of social relation has this significance: that though it may not yet be a blessed literature, it is the alphabet of a literature; though it may not have many words spelled out, it has the potency to spell everlasting lore of gladness.

God governs more by the social nature than by the body. This, instead of leading men to think of their physical wants, leads them to think of the wants of their affections. You are proud, and your pride stands in the way of your social improvement. Now, how shall that pride be disposed of? There flowed the Croton River. For ages it poured its waters into the already full Hudson. And the old city of New York sweltered in summer, and was nasty the year round, for want of water. The idea was conceived of bringing down the Croton. But how could it be brought? There were low places across which it had to be carried, and there were high places that had to be pierced to allow it to pass. The engineer took the levels, and ran the line, and built the tunnels and bridges; and how many fillings up, and gradings down, were necessary before the work was completed of carrying this refreshing stream and distributing it through the streets of the city—for like a vast arterial system, it pulsates, and carries life along its arteries. There are sweet affections in the human soul that would be refreshing and life-giving if they were only brought out where they could be seen and felt; but here are ridges of pride that must be tunneled or graded down, and there are valleys of vanity that must be filled up or bridged over. So God sets the engineer of trouble and misfortune to work, and a process is undertaken of bringing haughty men down, and raising lowly men, unworthily cast down, higher. And men think that misfortunes and troubles are strange instruments of God's providence. It may seem so to you; but God says, "It is plain enough to me what I am doing." Here is a man that, for certain reasons, is not answering the ends of his being; and God says, "Now, let me do the work for you;" and he deals with him, and in a way that causes him pain. But what of that? Every single step taken to set a diamond would be one of pain if the diamond had nerves. The process of digging out would be painful; the process of grinding would be painful. And the process of purifying the gold by fire would be painful, if the gold had nerves. The processes are all processes of attrition, from the time that the diamond is taken out of the ground till it is placed in the bosom of

beauty, to flame evermore—symbolic of pure thoughts and things.

And so, on the social plane, every step to make men better is a step of pain and suffering; but it is to make the soul flash like the diamond, for the glory of God. All things work together for good, if you only knew what they are working for.

THE SPIRIT-LIFE BEYOND THIS.

But there is something higher than the social nature of man. Although it is vastly higher and more worthy of consideration than the body, it is, comparatively speaking, very low. You do not know anything about the just beyond. We substitute imaginings, or conceits, or ponderous knowings drawn from earthly things, for the effluent and unvalued glory of the other world, which eye hath not seen, nor ear heard, nor the heart of man conceived. But this one thing we know—that when, being sons of God, we shall see him, we shall be satisfied with him, for we shall be like him. We are to be transformed by the power of the divine Spirit that has created us into such an image of God, that when we stand in heaven, all our thoughts will be parallel with God's thoughts. Our thoughts will not compare with his in magnitude; but as the little child runs pit-a-pat by the side of the father, holding the father's hand, so our child-thoughts, taking hold of God's thought-hands, will go parallel with his thoughts. This we know: that the truest part of a man is that which does not appear in this world at all. Your life is hid—not in the same glorious sense in which the Apostle said, "Your life is hid with Christ in God," but your true life is hid in you. You are all locked up. You do not know what is in you. You do not know what that conscience means which in your experience has for the most part been an inquisitor prying into your conduct, and tormenting you. What is the regality of a conscience that is at ease and at peace, and that has the liberty of administering equity and truth and purity in the soul, no man knows, or can know, in this life. Faith of the invisible—who knows what that is? What would an owl say of daylight if placed as a witness on the stand to testify concerning it? The very structure of his eye is such that he can not know anything about it. And yet, an owl knows as much about daylight as we do about the great invisible realm, or of that faith which ministers to us of the things of that realm. Our knowledge of faith, in practical life, is about like our knowledge of the gold in the mountains of California, when we find specks of gold in the quartz that we take from the surface of the ground. Our noblest faculties—our veneration, by which we are impelled to reverence God, and worship him; our love [benevolence] that makes kindred every living creature, from God on his throne to the poorest human being on the globe; the element of holy thought; nobility of purpose; round and perfect manhood, made translucent, transparent, by the glory of moral traits—we have seen none of these things here. We wait to see them in the land to which we are going. But God saw them from the beginning; and he is governing in this world, not for what is best for your body just now, nor even for what is best for your social disposition, but for what is best for your life of immortality and glory beyond

the grave. Blessed be God, he does not administer to the seed, but to the blossom and the fruit. He does not see, as we do, only the beginning. He takes a perspective. He holds every man up, and looks at him—from stern to stern, clear through; and not as in the harbor, but as riding across the ocean to the far distant haven. He watches us in the whole process of our development; and he declares, "My providence, that notes the falling of the sparrow, and registers the hairs of your head, counting them, causes all things to work together for your good." We see it in some measure, even in this world, but the revelation of it, in its fullness and glory, is to be only in the world to come.

And now, Christian brethren, with this simple illustration of what is meant by this declaration of the working together of all things for our good, of God's administration of affairs for our benefit here and hereafter, let me ask how many of you have come to a conviction of this truth? I will not ask how many of you can say, with the lordly voice of Paul, that mightiest of the sons of the Church, "I know." He spoke so that the Jews heard him, and his words are rolling down still, and they will sound to the end of time. That honest and noble man, out of the midst of suffering, emerged to declare, "I know that all things work together for good." When tears dropped down from his eyes like rain, when every single sense of his body ached with deprivation and persecution, when he was looked upon as the off-scouring of the world and the filth of the earth, when he was beset by every conceivable mischief, he stood up and said, "I know that all things work together for good."

GOOD RISING OUT OF BASENESS.

Go to some of those old cities of Europe. Go into those streets of huckstering Jews, where selfishness rules; or into those streets which, from shop to shop, and from house to house, reek with drunkenness and lecherous debauchery, and what do you meet in the center of these haunts of corruption? Right out of the midst of festering passions there springs the form of some stately cathedral, which lifts its tower high in the air, and out of whose belfry sound out, every hour of the day and the night, clear, sweet-ringing bells, that speak of God and heaven. And out of the low and degraded experiences of men rises this apostolic cathedral, this noble old soul of Paul, from whose belfry, in every hour of time, shall be heard rolling out the words, "I know that all things shall work together for good." Let the world wrangle as it may, there is a faith, a knowledge, a certainty, that all things are working together for good. There were heart-longings of God for you before you were born. When you were in the darkness of inexperience, God showered down light upon you. He has always watched over you. He never left nor forsook you. He has had purposes of mercy and love for you. All the economy of your life has been administered by a sympathizing God for your good for ever and for ever.

I am convinced, with the Apostle, that nothing shall separate us from the love of God. With him I can say, "I am persuaded that neither death, nor life"—death, when we long to live, nor life,

when we long to die—"nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." All the forces that stand between us and God's throne we know not—God knows; but none of them shall separate us from the love of God. There is my hope; there is my confidence.

Have you this faith?—the faith, not of your faithfulness to Christ, but of Christ's faithfulness to you; not of your love, but of his love; not of your power, but of God's power; not of your purpose, but of God's eternal purpose by which he will save you with an everlasting salvation. O soul, so saved, so enrefuged, return every day unto that rest! If business calls you forth where dangers beset you, as the necessity for food calls the bird forth where hawks imperil it, fly back again to that rest. "Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee."

Blessed be the name of the Lord that loved us, and gave himself for us; and may he redeem us, and make us kings and priests before God!

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cubana.*

PHYSIOLOGY FOR MINISTERS.

[Our friend and contributor, Rev. J. L. Corning, writes on this subject very sensibly as follows. Other brain-workers, as well as clergymen, may make a practical application of his remarks.]

"A good brother preacher, who is fighting chronic neuralgia at Clifton Springs with wet-sheet packs and wheaten grits, writes me as follows: 'I wish you would suggest to me some good, practical, concise work on Physiology, by which I can make myself better acquainted with my fleshly self.'

"On reflection, I have concluded to make a public response to this request, that some hundreds of preachers, in like case, may, if possible, get a benefit. I never hear that a man has begun to tinker up his damaged physiology that I do not groan in spirit for him. In such circumstances, one gets into a fearful dilemma. To think about one's aches and ails almost inevitably leads to new morbid conditions both of body and mind; and not to think about them may be even more disastrous. I have heard people say that a man never should think that he has got a stomach; but I know men who have lived on that maxim till they had little stomach left to think of. Perhaps this is good orthodoxy for a wood-sawyer, but it is dangerous doctrine for a student, who is constantly liable to damage digestion in two ways, first by over-eating or an injudicious dietary as to quality, and then by an excessive expenditure of nervous force through the brain. A preacher of active mentality will not be likely to pass the meridian of life without waking up to the necessity of a wise regimen for the care of his body, and how many of us have learned by bitter ex-

perience that cure is a more costly affair than prevention would have been a full hundred-fold. When I hear that a preacher has had a grand physical smash-up, and is laid up on a hydro-pathic dry-dock, or is taking the more carnal treatment of European travel, I have certain personal memories which make me sigh for his deliverance from the house of bondage. Poor fellow! he is in a spider's web, and when will he get out? When he is at the outermost verge, the doctors tell him that three months, say, of medicating will retimber him, and so he ventures into the toils; and when the three months of thrall-dom have been meekly endured, lo! one morning Æsculapins orders him to run out his tongue, puts his finger on a little throbbing spot just over one of the carpal bones, gives an ominous look, and says that six months more in Egypt may complete his cure; and then he gives up and goes down into the spider's den, and then how his blood gets sucked out—for greenbacks are blood to ministers! Perhaps the poor valetudinarian will get mad by-and-by, pronounce all doctors a humbug and all the pathies sheer quackeries, jump upon a horse and take a thousand miles of trotting hygiene—medicine "well shaken when taken." If so, no matter much which cures him, the indignation or the horse-flesh, so that he gets well, stops moping, and goes bravely to work. But my aquatic brother, steaming in Dr. Foster's packs at Clifton Springs, wants a text-book of physiology. Now let me premise that there is no science in which mere theory is so worthless without the supplement of independent thought as that which pertains to the structure and care of the body. Carpenter and Draper can tell you how many bones and muscles you have got. Liebig, Dr. Prout, and Pereira can tell you the chemistry of food. Graham and Alcott can give you vegetarianism till you shall seem to be resolving into an esculent root. But none of these, nor a score of others whose names stare down upon my desk from the physiological shelf of my library, can be common-sense to a man. None of them can be a law to him. After all the scientific erudition with which they may stuff his brain and vex his nerves, he will find a mine of sense in that saying of Lord Bacon's, 'There is a wisdom in the regimen of health beyond the rules of physic; a man's own observation what he finds good of, and what he finds hurt of, is the best physic to preserve health.'

"Nevertheless, books are of great utility, and the rapid multiplication of popular treatises on physiology and hygiene is one of the most cheering signs of the times. The very best book that I ever read for a beginner is 'Miss Beecher's Letters to the People on Health and Happiness.' This lady has rendered a service to the world in the department of health hardly less than that of her gifted brother in the department of reform. Then there are the health publications of Fowler and Wells, all valuable as far as my knowledge goes, though one need not swallow Dr. Trall's vegetarianism whole, unless he so elects. Dr. Trall, by the way, can teach any minister a world of valuable knowledge in his 'Encyclopedia,' which I keep always at my elbow. Of course, I

do not forget the works of Dr. Hall, every one of which a minister ought to read. Add to these those precious little books of Dr. George Moore, published by the Harpers, particularly his 'Health, Disease, and Remedy,' and you have a library of wisdom which, if a man but half lives up to, will make him skillful in physical care and culture. And so farewell for this time, my dear aquatic brother, and my parting wish for you is that your watery tuition may not turn you into that duck which Tom Hood tells about, who quit wet sheets and douches in disgust, crying, Quack! quack! quack!"

INTERESTING STATISTICS.

THE earth is inhabited by 1,288,000,000 of inhabitants, namely, 396,000,000 of the Caucasian race; 552,000,000 of the Mongolian race; 196,000,000 of the Ethiopian; 1,000,000 of the American Indian, and 200,000,000 of the Malay races. All these respectively speak 3,064 languages, and profess more than 1,000 different religions.

The amount of deaths is 333,333,333 per annum, or 91,954 per day, 3,730 per hour, 60 per minute, or 1 per second; so that at every pulsation of our hearts a human being dies. This loss is compensated by an equal or greater number of births.

The average duration of life throughout the globe is 33 years. One fourth of its population dies before the seventh year, and one half before the seventeenth. Out of 10,000 persons only one reaches his hundredth year, only one in 500 his eightieth, and only one in 100 his sixty-fifth.

Married people live longer than unmarried ones, and a tall man is likely to live longer than a short one. Until the fiftieth year women have a better chance of life than men; but beyond that period the chances are equal. Sixty-five persons out of 100 marry. The months of June and December are those in which marriages are most frequent. Children born in spring are generally stronger than those born in other seasons. Births and deaths chiefly occur at night. The number of men able to bear arms is but one eighth of the population.

The nature of the profession exercises a great influence on longevity; thus, out of one hundred of each of the following professions, the number of those who attain their seventieth year is—among clergymen, 42; agriculturists, 40; traders and manufacturers, 33; soldiers, 32; clerks, 32; lawyers, 29; artists, 28; professors, 27; and physicians, 24, so that those who study the art of prolonging the lives of others are most liable to die early, probably on account of the effluvia to which they are exposed.

There are in the world 855,000,000 of Christians, 600,000,000 professing some of the Asiatic religions, 160,000,000 of Mohammedans, 200,000,000 of Pagans, and 5,000,000 of Jews. Of the Christians, 170,000,000 profess the Catholic, 76,000,000 the Greek, and 80,000,000 the Protestant creeds. In Great Britain there are subdivisions among Christians, who have not less than 150 different creeds. Which is right?

PRAISE is the handmaid of virtue, but the maid is much oftener wooed than the mistress.

BABY ANGELEN.

BY JESSIE CARNOLL.

BABY ANGELEN reposes;
Lips of red, sweeter than roses,
Ope and smile;
Winsome prattler! it may be
Of the angels dreameth she
All the while.

Tiny form, so finely molded,
Rounded arm on bosom folded.
Eyes of blue,
That the silken lashes cover:
Could you know her, you would love her,
(Not as we do.)

Shining ones have been around her—
With a glory they have bound her
Golden hair;
Oh! she is our heart's best treasure—
Little minister of pleasure
Pays the care.

Precious, precious bud of being—
May the eye of the All-seeing
Guard her ever!
Wicked spirits ne'er deceive her,
Holy angels weep to leave her—
Ah, no! never!

LELAND LODGE, RHODE ISLAND.

TAKING PLASTER CASTS.

A CORRESPONDENT asks, "Can you give the process of making a cast from a mold so as to have the interior hollow?" *Ans.*—We will reply first by an illustration. Take a quantity of melted tallow, and pour it into a glass bottle, cork up the bottle and roll it around so that the tallow shall flow over every part of the surface. It will soon get cool and adhere to the inner surface of the bottle, and the shell of tallow will be only so thick as the quantity of the material will make it. If more tallow were poured in, and the process of rolling it about were resumed, it would increase the thickness of the shell to any required extent. Suppose a mold made for casting a human head, of course it would be made in parts and joined. That mold could be waxed or greased so that the plaster cast would not adhere to it firmly. The parts would be put together and tied so that they should not become displaced, and the plaster would be stirred up about as thick as batter for buckwheat cakes. Of course it is calcined plaster, which will harden pretty quickly after being wet up with cold water. This batter or thin plaster is poured into the mold, and the mold turned around and around, so that the liquid plaster will flow over every part of the inner surface of the mold. The operator continues to roll the mold till the plaster ceases to flow. If one batch or quantity thus poured in should not be sufficient to make a cast so thick as is requisite, let another quantity be stirred up in like manner and poured in, and the mold rolled as before. This will make a second thickness, and even a third or fourth thickness can be added. Then lay the mold aside for twenty minutes or half an hour, for the plaster to become set, when the strings may be taken off and the parts of the mold gently loosened and carefully removed from the cast, when it will stand out in all its whiteness and glory, and be an exact counterpart of the interior surface of

the mold, and will be hollow. If it has been skillfully manipulated, every part of the cast will be almost exactly alike in thickness. If too little plaster is used, so that the cast is very thin, a longer time would be required for the plaster to harden, so as not to break in taking the mold off.

It is more trouble to make the mold than it is to make the cast from the mold. You do not ask for this, but we think it best now to give the method. We will begin in simple form. If the cast of an egg should be required, take a small dish, or say a clam-shell, and fill it with wetted plaster. Take the egg and oil it, and imbed it just half its bigness in the plaster, and let the plaster harden and the egg lie in the plaster. It is presumed that the surface of the plaster around the egg will form a straight, clean edge. If it should not, it should be carefully smoothed with a knife. This, by a skillful hand, can be done while the plaster is moist or quite soft. When hardened, take the point of a knife and bore some little flaring holes in the plaster around the egg as it lies imbedded in the plaster. These holes may be a quarter of an inch deep, in the form of an inverted pyramid. Then take oil on a brush and oil the edge of this first half of the mold, especially these little holes; and oil the top part of the egg. Then mix up more plaster, and with a spoon pour it on the top of the egg, and let it flow down on to the edge of the first half of the mold in which the egg is still imbedded; and when the egg is completely covered, and of sufficient thickness for the mold, let it get hard, and then take the top part of the mold off, and remove the egg from the under half. Then whittle a place at one end to pour the plaster in; half the hole being in each half of the mold. The mold will be held in place by little pins or teeth that have been formed on the last half and fit into the small pyramidal holes previously bored. Then, the mold being oiled nicely and put together, and fastened by a string, the plaster may be poured in, and the mold filled up solid. Precisely one half the egg having been imbedded in each half of the mold, it will easily come off the cast and reveal the form of the original pattern. A slight seam will be seen on the cast, which with a knife can be carefully removed, and you have the cast of the egg.

If a human hand were to be cast, it might be imbedded just half way, and care taken that the plaster all around rises just to the middle line of the fingers, so that it would draw from the mold without pressure, then pour plaster on the upper half in the same manner as on the upper half of the egg. And when the mold is taken from the hand and put together, the cast of the hand can be made just like the cast of the egg.

We advise raw hands not to work at taking casts of the head till they have tried eggs and hands and other objects, such as irregular-formed potatoes, pears, etc. And there must be as many pieces to the mold as may be required to take the mold off from a solid casting without breaking the mold or the casting.

In taking the cast of a face, the subject is usually laid on his back, quills are put in the nose to maintain breathing, and something is laid around the head back as far as the ears, and a front-piece made that can be taken off and the edges whittled smooth, the pin holes or dowel places made, put back on the face with the edge oiled, and the back-head taken in like manner. But the hair must be filled with soap or paste, and laid in solid masses, so as not to stick to the mold or become imbedded in it, otherwise there will be a double grief—one for the artist and the other for his luckless subject. When the mold is ready, a cast is taken, generally solid, and the mold broken off in small pieces—the cast finished smoothly, and a new mold made in small parts, so that it can be taken off, and when this is dried and oiled, nice casts of the face and head are made.

BUSINESS RULES FOR YOUNG MEN.

The world estimates men by their success in life, and, by general consent, permanent success is evidence of superiority.

Never, under any circumstances, assume a responsibility you can avoid consistently with your duty to yourself and others. In other words, "mind your own business."

Base all your actions upon a principle of justice, preserve your integrity of character, and in doing this never reckon on the cost.

Remember that self-interest is more likely to warp your judgment than all other circumstances combined; therefore look well to your duty when your interest is concerned.

Never attempt to make money at the expense of your reputation.

Be neither lavish nor miserly; of the two avoid the latter. A mean man is universally despised, but public favor is a stepping-stone to preferment; therefore generous feelings should be cultivated.

Promise but little; think much, and do more.

Let your expenses be such as to leave a balance in your pocket. Ready money is always a friend in need.

Keep clear of lawsuits, for even if you gain your case, you are generally a loser.

Avoid both borrowing and lending.

Liquor drinking, smoking cigars, and chewing tobacco are bad habits; they impair the mind and pocket, and lead to a waste of time. They tend to let one down, but never to lift one up, in the regard of the virtuous and the good.

Never relate your misfortunes to others, and never grieve over what you can not prevent.

WOMEN EMIGRATING.—The journals of Brest, France, announce the departure from that port of the frigate *Sybille*, with a convoy of emigrants for the French colony of New Caledonia, in the Pacific. The *Sybille* has already made three voyages with emigrants, many of whom have since married young women brought up by public charity in France, and who had voluntarily gone out. Those women received dowries from the Empress, and are so well satisfied with their lot, that several have written to Paris to induce their former companions to follow. Regular communications have been established between *Porte-de-France*, the chief town of the colony, and Sydney, in Australia.

[So it ought to be with the surplus women of our Eastern States. Our Western States and Territories are drawing off the men in great numbers, which leaves some thousands of marriageable women unprovided for. Having obtained a foothold in the new country, the men would be glad to have the companionship of woman, and there could be no impropriety in facilitating the emigration of women to the West. What kind-hearted philanthropist will move in this matter? Who will subscribe toward fitting up a ship and paying the passage say of the first 500 New England ladies to California, Oregon, Nevada, and other Western States? Men of the West! will you prepare new homes? Will you receive your other and "better halves?" Think it up, talk it up, and then go to work. We will help.]

If a great fool is breaking your windows by pelting them with guineas, you are a greater one if you sally forth to cudgel him.

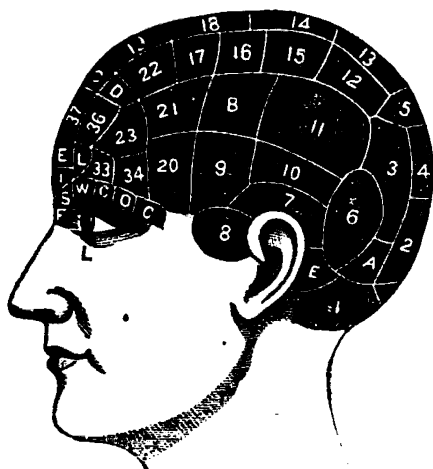


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

PHYSIOGNOMY.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

ANALOGY—*Lat. Analogia*.—An agreement or likeness between things in some circumstances or effects, when the things are otherwise entirely different.—*Webster.*

TRACING analogies calls into exercise Comparison and the perceptive faculties, but especially the former, as we necessarily compare the things between which an analogy is sought.

According to Dr. Redfield, Analogy is a distinct faculty, having for its physiognomical sign the curving of the wing of the nostril upon the septum. When large, it causes, he says, a shortening of the posterior part of the opening. The faculty of Analogy gives the ability to see the relations which exist between things, as between the mind and the body, for instance, and is much exercised in the study of physiognomy.

Charles Fourier claims to have discovered what he calls "the law of universal analogy," a



FIG. 2.—CHARLES FOURIER.

knowledge of which enabled him, as he believed, to predicate from the structure and growth of a plant or an animal the progress and destiny of humanity,

and the true industrial and social organization of society. This law is explained and illustrated at length in his works ("Ouvres de Chas. Fourier," 6 vols., Paris, 1845).

ANALYSIS.—A resolution of anything, whether an object of sense or of intellect, into its constituent or original elements; an examination of the component parts of a subject, each separately, as the words which compose a sentence, or the tones of a tune.—*Webster.*

Analysis calls into action the faculty of Individuality in connection with the reasoning powers. It is much exercised in the study of the natural sciences.

Dr. Redfield treats Analysis as a distinct faculty, having its physiognomical sign in the nasal spine, and, when large, pushing the cartilaginous part of the base of the nose downward, so as to cause a prominence on the upper part of the lip, as shown in fig. 3.

ANFRAC TUOSITY.—A state of being anfractuosa, or full of windings and turnings; a sinuous depression, like those separating the convolutions of the brain.—*Webster.*

It is by means of these anfractuositities that the greatest possible amount of surface is secured in the least possible space; and in proportion to their number and depth, other things being equal, is found to be the mental power indicated by any given



FIG. 4.—YANKEE SULLIVAN.



FIG. 5.—ANIMALITY.

brain, whether taken as representing an individual or a race. (See "Brain.")

ANIMALITY.—Animal existence or nature; the state of mere animals.—*Webster.*

Mentally, the lower animals are developed mainly in the propensities or the organs situated in the base of the brain, and physiognomically their most striking characteristic is the prominence of the jaws. To sustain animal life and propagate their species seem to be the main objects of their existence, and to these objects their organization is made to correspond. When, therefore, we observe in man a conformation approximating to that of the lower animals, we naturally and rightly infer animal tendencies and a low order of intelligence. In the heavy base of the brain indicated in fig. 4, and in the prominent jaws and retreating forehead of fig. 5, we see alike the signs of the predominance of the animal over the intellectual and moral nature.

ANTHROPOLOGY—*Gr. ανθρωπος*, man, *λογος*, discourse. The science of man, considered in his entire nature, as composed of body and soul, and subject to various modifications from sex, temperament, race, civilization, etc.—*Webster.*

Phrenology and Physiognomy, though not, strictly speaking, sufficiently comprehensive in their scope to cover the whole ground of human science, are so co-related with its other branches

that a knowledge of the whole seems almost indispensable to the student. The subject in its entirety is now beginning to attract the attention it deserves, and several anthropological



FIG. 6.



FIG. 7.

societies have been organized in Europe. We ought to have one here, and shall spare no effort to bring into existence such an organization.

APPROBATIVE NESS (12).—*Fr. Approbation*.—This faculty looks for the approbation of others, whether deserved or not—whether in a good or a bad cause. It makes us attentive to the opinions entertained of us, and induces the question, "What will the world" or the people "say?" It is fond of approbation in general, without attending to the manner of acquiring it, and may therefore be directed to objects of the highest importance, as well as those that are of no moment, or even hurtful.—*Spurzheim.*

This faculty produces the desire of approbation, admiration, praise, and fame. Hence it renders us anxious to please those whose approval is valued, and makes us attentive to the opinions which others entertain of us.—*Combe.*

Love of the approbation of men; sense of character; desire for the favorable estimation and the good opinion of others; ambition for distinction and popularity; love of fame, etc.—*O. S. Fowler.*

LOCATION.—Approbativeness is located on the upper and back part of the top side-head, at the point marked 12 in the diagram (fig. 1). When large, it produces a remarkable fullness and breadth in the upper and back part of the head. From its situation, it can not be successfully represented by figures, as many of the other organs may. On the skull, it commences about half an inch from the lambdoidal suture.

PHYSIOGNOMICAL SIGN.—Approbativeness manifests itself in the face by the lifting of the upper lip, sometimes exposing the teeth, as shown in fig. 6. It is generally largely developed in the



FIG. 7.—JULIA DOMNA.

French, the Irish, and especially in the Negro. The latter is no less remarkable for his love of praise than for showing his teeth. Growing out

of Approbativeness is the *Love of Distinction*, which slightly curls the upper lip, as shown in fig. 7, and in the portrait of the Roman Empress Julia Domna (fig. 8). It leads one to be ambitious to shine in conversation, literature, or some other legitimate line of effort, and to occupy a high position generally. Abused or perverted, it sometimes becomes a mere love of notoriety. The natural language of this faculty is the carrying of the head backward and a little to the side. It gives a graceful rolling motion to the head and body when walking, and imparts a pleasing tone to the voice.

FUNCTION.—Mr. Combe calls this faculty “the drill master of society;” and in this capacity it leads to acts of moral tendency, as our ill feelings and selfishness are restrained to please others; but it does not decide what actions are praiseworthy and what are not, but merely judges these actions in reference to some conventional standard set up by custom or by the dictates of the other faculties, and praises or blames accordingly as they do or do not conform to this standard. “I love vanity” (Approbativeness), Dr. Gall says, “because it gives rise to a thousand artificial wants, augments the comforts of life, embellishes our habitations, and employs and gives support to the industrious. It is to it, in a great degree, that we are indebted for the flourishing state of the arts and sciences. Collections of sculpture, of paintings, of natural history, of books, our gardens, our monuments, our palaces, would be paltry or altogether wanting without the inspiration of vanity or love of distinction.”

PERVERSION.—No faculty is more prone to run into excess than Approbativeness. The diversified forms in which its activity appears are well exposed in Young’s “Love of Fame.”

“The love of praise, how’er conceal’d by art,
Reigns, more or less, and glows in every heart:
The proud, to gain it, toils on toils endure;
The modest shun it, but to make it sure,
O’er globes and scepters, now on thrones it swells,
Now trims the midnight lamp in college cells;
’Tis Tory, Whig; it plots, prays, preaches, pleads,
Harangues in senates, squeaks in masquerades;
It aids the dancer’s heel, the writer’s head,
And heaps the plain with mountains of the dead;
Nor ends with life, but nods in sable plumes,
Adorns our hearses, and flatters on our tombs.”

Mr. Combe says:

“When the development of Love of Approbativeness is excessive, while the regulating organs are deficient, it is the cause of great unhappiness. It renders the little girl at school miserable, if her dress and the style of living of her parents are not equal to those of the parents of her associates. It overwhelms the artist, author, or public speaker with misery, if a rival is praised in the journals in higher terms than himself. A lady is tormented by perceiving in the possession of her acquaintance finer dresses or equipages than her own. It excites the individual to talk of himself, his affairs and connections, so as to communicate to the auditor vast ideas of his greatness or goodness; i. e. short, vanity is one form of its abuse. ‘Sir,’ says Dr. Johnson, ‘Goldsmith is so much afraid of being unnoticed, that he often talks merely lest you should forget that he is in the company.’ When not combined with Conscientiousness and Benevolence, it leads to feigned professions of respect and friendship; and many manifest it by promises and invitations, never intended to be fulfilled or accepted. It, as well as Self-Esteem, prompts to the use of the first person; but its tone is that of courteous solicitation, while the *I* of Self-Esteem is presumptuous and full of pretension.”

ILLUSTRATIVE EXAMPLES.—The French are remarkable for a large development of this organ,



FIG. 9.—ARISTOTLE.

while the English are more noted for Self-Esteem. The influence of Approbativeness shows itself in the manners, institutions, and daily literature of France in an extraordinary degree. Compliments and praises are the current coin of conversation, and glory the condiment of the feast of life. Americans also generally have the faculty largely developed.

Approbativeness is generally more active in woman than in man, shown in her greater love for display, fashions, etc., and it has been observed that a greater number of women than of men become insane through excess of this feeling.

“The organ is possessed by the lower animals. The dog is extremely fond of approbation, and the horse displays the sentiment, not only in his sensibility to marks of affection, but in his spirit of emulation in the race. Dr. Gall mentions that in the south of France the peasants attach a *bouquet* to the mules when they have acquitted themselves well, and that the animals understand it as a mark of approbation, and feel afflicted when it is taken away. He mentions, also, that he had a female monkey, who, on receiving a handkerchief, put it on as a robe, and took extraordinary delight in seeing it trail behind her as a train. In all these creatures the organ is largely developed.”

ARISTOTLE—perhaps one of the greatest scholars and philosophers of ancient times, was born 384 B.C., at Stagira, a Greek colony of Macedonia, whence his appellation of “the Stagiritic.” Both his father, Nichomachus, the private physician of King Amyntas, and his mother, Phæstis, seem to have belonged to the Macedonian nobility.—*New Am. Cyclopedia*.

Aristotle is described in ancient works as being slender in person, and having small eyes and a weak voice. Plutarch says that when young, he had great hesitation in his speech. He was accustomed to dress richly, and to wear rings on his fingers. He wore no beard, and his hair was cut short. He had a large nose and strongly-marked features generally. We give his portrait (fig. 9) as it has been handed down to us from ancient times. It is believed to be authentic. He had naturally a weak constitution, but his temperate habits enabled him to make the most of it. He died at the age of sixty-three years.

Aristotle wrote on Physiognomy, and though his system, so far as it has any foundation in truth, has been embodied in later works, it may

be interesting to quote here a few of the “signs of character” as originally described by him. We translate from a synopsis which we find in Thore’s “Dictionnaire de Phrenologie et Physiognomie.”

Signs of Courage.—An upright carriage of the person; large bones, and robust limbs and body; broad shoulders and chest; a muscular, but not too fleshy neck; coarse, strong hair; a sloping and not large forehead, and cheeks neither very pale nor too red.

Signs of Timidity.—A stooping body; feeble extremities; small legs; long delicate hands; weak, rolling eyes, and soft, fine hair.

Signs of Ingenuity (Inventive talent).—Soft, humid flesh; complexion white, but slightly tinged with red; a smooth skin, and hair neither coarse nor dark.

Signs of Shallowness.—A fleshy neck; a stout body, massive thighs; thick, fleshy, round ankles; large, fleshy jaws, and a fat, round face, much broadened at the lower part.

Signs of Impudence.—Bright, open eyes; thick, red eyelids; high shoulders; lively movements; a chest narrow at the top; a round face, and a florid complexion.

Signs of Peevishness.—A dark, dry skin; a wrinkled face, and bristling, dark hair.

He taught that there is a close correspondence between the soul and the body, and that they act and react upon each other—that grief darkens the countenance and joy gives it brightness. He also showed that certain forms of body are always connected with certain traits of character, and that resemblances may be traced between men and animals. These resemblances he points out at considerable length, but they are often merely fanciful.

His works may be read with profit, even at this day, and by the wisest of the moderns.

HOW TO TELL A LADY.

“SIGNS OF CHARACTER.”—A bachelor has been studying female character. He don’t like to be laughed at. Here are his conclusions:

“Two women shall get into an omnibus, and, though we never saw one of them before, we shall select you the true lady. She does not titter when a gentleman, handing up his fare, knocks off his hat, or pitches it away over his nose; nor does she receive her ‘change,’ after this (to him) inconvenient act of gallantry, in grim silence. She wears not flowered brocade to be trodden under foot, nor ball-room jewelry, nor rose-tinted gloves; but the lace frill around her face is scrupulously fresh, and the strings under her chin have evidently been handled only by dainty fingers. She makes no parade of a watch, if she wears one, nor does she draw off her dark, neatly fitting gloves to display ostentatious rings. Still we notice, nestling in the straw beneath, such a trim little boot, not paper soled, but of an anti-consumption thickness; the bonnet upon her head is of plain straw, simply trimmed—for your true lady never wears a ‘dress hat’ in an omnibus. She is quite as civil to the poorest as to the richest person who sits beside her—and equally regardless of their rights. If she attracts attention, it is by the unconscious grace of her person and manner, not by ostentation of her dress. We are quite sorry when she pulls the strap and disappears; if we were a bachelor we should go home to our solitary den with a resolution to become a better and a married man.”

[There are other means by which to “tell a lady,” accessible to bachelors, which may be found in Phrenology—and sensible men avail themselves of it. We may add, it is equally available to ladies who would know in advance the sort of “yoke” they will have to carry.]

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

THE RAPTURE OF A KISS.

BY ALEXANDER SMITH.

I CLASP thy waist, I feel thy bosom's beat;
Oh, kiss me into faintness, sweet and dim!
Thou leanest to me as a swelling peach,
Full-juiced and mellow, leanest to the taker's reach;
Thy hair is loosened by the kiss you gave,
It floods my shoulders o'er;
Another yet! Oh, as a weary wave
Subsides upon the shore,
My hungry being, with its hopes, its fears—
My heart, like moon-charmed waters, all unrest,
Yet strong as is despair, as weak as tears,
Doth faint upon thy breast!
I feel thy clasping arms—my cheek is wet—
One kiss! sweet, sweet, another yet!

["*Nonies*!" observes the phlegmatic curmudgeon.
"BEAUTIFUL!" says Dorothy Dimple. "*Behave* yourself!" says Miss Prudishness. "Delightful!" say all the young people. "There are many men of many minds."]

LOVE UNDER DIFFICULTIES.

In the middle ages, love and marriage were beset with many difficulties, from which the progress of society has since set them free. For instance, one class of English ladies of those days was subjected to a grievance which, at its lightest, would seem intolerable. These unlucky ladies were the widows and daughters of defunct noblemen who had been tenants, *in capite* as it was called, holding directly of the king. Of these ladies, his Grace was the natural and legal guardian, and whichever way their affections might turn, they were never able to marry without his sanction, or paying smartly for its dispensation. The consequence was that these aggrieved persons, as soon as the lord of the house had been borne from it never to return, set their wits to work to purchase from their new lord exemption from the duty of acknowledging him as the arbiter of their wooing.

Under the Norman kings, the widows seem to have been uncommonly anxious to wed whom they pleased, and cheerfully ready to pay according to tariff for the privilege. To do them justice, many of the widows of those days were not altogether selfish; but when they paid down forty shillings (equal now to five times as many dollars) for the right to marry again according to their own liking, they purchased also the wardship of their daughters at so much a head, and therewith a widow-mother's authority in the love matters of their young ladies. Occasionally this wardship of orphan daughters was bought by their brothers; in which case the poor girls were often worse off than under the guardianship of the king; for the hapless damsels not only were forbidden to follow the teaching of their own hearts, but were compelled to obey whatever caprice, connected with marriage, had fixed itself in the heads of their obstinate brethren.

If young ladies are occasionally addicted to repine when the course of love runs not altogether smooth, let them think of their great-great-grand-

mothers in the days of their bloom and their trial, and be patient.

One of the prettiest features of the olden time is to be found in the cases of marriageable sisters suddenly left altogether orphans. The pretty group, conscious of plumed and bonneted woers riding to comfort them, and fearful that these might not look so attractive in the king's eyes as in those of the orphans who loved them, would buy their common freedom in the domains of Cupid and Hymen at one round sum; and what joyous weddings followed the year after, I leave you to imagine!

The young ladies who could achieve only half this amount of emancipation must have been ill-used by the lovers themselves, who failed to come to the rescue. Perhaps the woers were, as yet, rather hoped for than expected. In either case, the emancipation, whereby, after due payment, the Crown agreed not to compel the lady to marry, and the lady, on the other hand, agreed not to wed without the sanction of the Crown, was only a sham emancipation, and no true measure of the liberty of love.

In this Matrimonial Exchequer Court, the close bargains that were now and then driven by the king—the poor ladies were tractable enough—were marvelous. In the reign of King John, Sarah, widow of Thomas de Burgh, paid down the then very sufficient sum of two hundred marks, for permission to marry whomsoever she pleased. When she looked over her license she found the full liberty with a brace of exceptions, one at least of which, perhaps both, might have embarrassed her, and defeated Sarah's chief object. Especial exception was taken against her espousing a Scotsman or a Man of Kent! Now, if the widow happened to be worshiped by two adorers to whom such description particularly applied, I think Dame Sarah was cheated out of her money; and also out of a mare, for she was required to add one to the marks before she obtained the above-named privilege, with its significant limitations.

Special exceptions were also occasionally made by the ladies, generally by the widows. Thus, in the last-mentioned reign, there was a certain Helen (or Helenoise) de Tindal, beautiful and proud as—well, the best illustration I can recall to mind of majestic pride and graceful widowed beauty is the late Mrs. Faucit, when she played *Lady Alworth*; and we will assume, that the lovely Dame de Tindal was as fair and as becomingly haughty as she. The king, I think, held her in ward, and probably assigned as Helena's second husband one Robert de Cardwil, for the records of the Exchequer Court contain her earnest solicitations to be freed from marrying and endowing a man who boasted of being her husband, and who was nothing more, as she declares, than her seneschal. "At all events," says the perplexed widow, "let me not be forced to this unless the Church decrees it." I do not know how this knotty affair ended. Probably a few more hundred marks set the widow free.

Sometimes widows only asked to be spared for a time. In 1140, Lucy, the widowed Countess of Chester, paid down five hundred silver marks, that she might be allowed to remain unmarried

for, at least, five years. I have already noticed how licenses to marry were accorded under certain restrictions regarding natives of specified localities.

Some of the fines paid for licenses were not confined to money and palfreys. Philip Fitz-Robert gave to King John besides two hundred pounds, one hundred bacon and one hundred cheeses for the wardship of the person and lands of young Ivo de Munby, undertaking that the youth should not be married without the sanction of the king and the Archbishop of Canterbury.

When Sir Robert Fitz-Hamon asked his daughter Mabel to marry Robert, the natural son of Henry I., the only objection the young lady made was to the effect, that she did not very well see how she could become the wife of a man who had but one name. The king met this objection by calling his son Robert Fitzroy—the popular voice called him Robert Consul—and Mabel, who thus helped to give a fashion to surnames, was but too happy to make him, not only her husband, but Earl of Gloucester, she being Countess by right of heirship; and a right worthy husband fell, in this case, to the lot of a right worthy lady. She obtained him at less cost than Geoffrey de Mandeville obtained Isabella, a future Countess of Gloucester, as wife, from Henry III., to whom he is said to have paid a sum equivalent to \$1,000,000 of our present money!

In those old days, the husband took any title enjoyed by his wife only when the latter became a mother. Philip would have called himself King of England had Mary achieved that wished-for consummation. The law has been less indulgent to the ladies than to their mates. In 1601 the Lords declared that the Dowager Baroness Dacre had forfeited her peerage by marrying with a commoner. "A dowager peeress," they said, "on a marriage with a commoner, can no longer be a dowager peeress. She can not be dowager of one and wife to another at the same time." Some dowagers, however, have acted as if this law had not been established.

SIGNS OF LOVE.

A WRITER in *Fraser's Magazine* enumerates some of the signs of the "tender passion" as follows:

"Love! can we discuss a topic endless, boundless, unfathomable, in a single paragraph? The number of volumes that have been written on it since the creation is incalculable; and yet as a principle or instinct within us it remains involved in mystery. What is love? Shakspeare gives us the elements of which it is composed—

Good shepherd! tell this youth what 'tis to love.
It is to be made all of sighs and tears;
It is to be made all of faith and service;
It is to be all made of fantasy,
All made of passion and all made of wishes;
All adoration, duty, and obedience;
All humbleness, all patience, all impatience,
All purity, all trial, all observance!—*As You Like It.*

Where is its seat? You place your hand on your heart, madam. Now, anatomists tell us that the heart in its material composition is incapable of all sensation whatever. Uncle Toby's theory on this subject was unique, after he had

ridden briskly from a visit to the widow. How much more poetic is the pillow prepared for it by the Greek tragedian:

Thou, Love, who sleepest through the live-long night
On the soft couch of virgin-beauty's cheek!

According to Cicero, Aristarchus the musician, dwelling on his fiddle-strings, made love the result of a certain nervous tension. How far is this from the truth? Shakspeare is more comprehensive and less definite. Listen to the moon-struck Duke:

How will she love when the rich golden shaft
Has killed the flock of all affections else
That live in her! when liver, brain, and heart,
These sovereign thrones, are all supplied and filled.

A lady might perhaps be startled at such an expression of devotedness as this—"Allow me for the remainder of my life to dedicate my liver to your service!" If Mr. Samuel Weller had used this formula, he would have added—"As the bilious gen'l'man said to the brandy bottle."

If there be a mystery about the internal causation of love, there is less dispute about its outward evidence:

A slight blush, a soft tremor, a calm kind
Of gentle feminine d-light, and shown
More in the eyelids than in the eyes—

are 'the best tokens of love,' according to a noble poet, for whose memory, to say the truth, we have no great respect. Sophocles, though a married man with an unruly household, could yet describe the manifestations of the soft emotion:

Love beaming from the eyelids' fringe prevails.

Horace tells us that he was convicted of the tender weakness by his 'languor and silence, and deep-drawn sighs.' Hear Mr. Burke—"When," he says, 'we have before us such objects as excite love and complacency, the body is affected, so far as I could observe, much in the following manner: The head reclines something on one side; the eyelids are more closed than usual, and the eyes roll gently with an inclination to the object; the mouth is a little opened, and the breath drawn slowly, with now and then a low sigh; the whole body is composed, and the hands fall idly to the sides. All this is accompanied with an inward sense of melting and languor. In reference to this description some might perhaps be inclined to say, with the madman:

Thou mayest admire how I could e'er address
Such features to love's work.

On looking up the last paragraph, we are appalled at the number of our quotations; and yet we have not half exhausted the stock of them that crowds upon our memory. From Anacreon to Ovid, from Ovid to Moore, from Moore to the last puling rhymester in the *Lady's Magazine*, we might make extracts that would fill a volume."

INSANITY.—All the lunatic asylums in Canada are represented as overcrowded. A new private one has lately been established on the St. Foy Road, near Quebec, by Mr. Wakeman, formerly and for many years of the Beauport Asylum.—*Boston Medical Journal*.

[What is the cause? Why should our cool-headed neighbors in Canada go crazy? Would not a little Phrenology do them good? Teach the people Phrenology, and they can all better regulate their passions and emotions.

THE MARRIAGE OF PRIESTS.

A JOURNAL which exerts considerable influence on public opinion, the *Temps*, of Paris, has recently inserted in its columns a series of articles on the legal right of priests in France to marry. This piquant controversy has excited the serious attention of the educated classes, and has called forth keen remonstrances in the Ultramontane camp. No one denies to the Roman Church the right to impose on its clergy the obligation of celibacy. Every religious communion is at liberty to adopt its own rules, provided there be no infringement of social morality; and if the Pope comes to an understanding with councils and bishops to forbid priests to marry, the law of the land has nothing to do with it.

But the real question is this: When a priest renounces his sacerdotal engagements, and resumes his place in society as an ordinary citizen, ought he not to recover his right to contract marriage? Men who really understand the conditions of religious liberty can not entertain the shadow of a doubt upon the subject. Evidently the priest who ceases to be a priest ought to recover his civil rights in their full extent; and as every Frenchman can legally contract a marriage when he is of suitable age, an ex-priest can do so.

Well, the Romish Church refuses to admit these just and obvious principles. She pretends that the sacerdotal character is *indelible*, and that the magistrates ought absolutely to prevent a priest from marrying, though such priest should no longer exercise any function; or though he may have embraced the Protestant religion.

The reasons alleged by the Jesuit papers for the positions they thus take is singular. The *Monde* maintains that it is the duty of the government to enforce the fulfillment of all contracts; that the violation of an oath can never be sanctioned by the laws; that, moreover, auricular confession would be impracticable, if a few days afterward priests were able to marry; and that this prospect would encourage badly-disposed ecclesiastics in leading vicious lives.

The *Temps* has not much trouble in refuting such poor sophisms as these. First, the promise made by the priest at the time of his ordination is not at all a *legal* contract, inasmuch as the magistrate does not interfere in any way. Secondly, the fear that auricular confession would be rendered less easy than at present is illusory, inasmuch as priests are able to marry in England, Switzerland, Prussia, and Holland, and we do not see that the Roman Catholics of those countries abstain from confession. Thirdly, if the prospect of the possibility of a marriage should threaten certain unpleasant results, it is for the leaders of the Romish Church to provide against them. It is not for the public legislator to act the part of the moral police on behalf of the clergy.

This discussion, you see, is a somewhat serious one. It is not probable that the government will, at the present moment, give the sanction to the views of the *Temps*. Popery still possesses much influence in the higher region of the state. But the question is making way in the national mind, and that is something. The compulsory celibacy of priests must disappear one day, as so

many other antiquated institutions of the middle ages have done.

[Here is a case in which the natural laws and the ecclesiastical laws of the Church of Rome conflict. Every well-organized man would be disposed to marry should he follow his *natural* inclinations. But the church places a barrier in the way, and dooms thousands of priests to perpetual celibacy, and as many women to lives of "single blessedness." We are glad the subject is being discussed, and think good will grow out of it.]

A NOVEL MARRIAGE.

"THE Lancaster (Pa.) *Express* says that a large crowd of persons assembled in the Reformed Mennonite church in that city, on Sunday morning, to witness a marriage between two members of the new Mennonite persuasion. The ceremony was performed by Rev. John Kohr, assisted by Rev. Christian Witmer. To those of the audience who were never present at a wedding of members of this denomination, the affair was novel and interesting. The sermon was appropriate to the occasion. The preacher read from the 3d to the 10th verses of the 19th chapter of Matthew, and from the 22d verse to the end of the 5th chapter of Ephesians, basing his remarks on these passages of Scripture. The whole discourse was devoted to the duties of the candidates for matrimony to each other, and their spiritual relations to 'Christ, the head of the Church.'

"At the conclusion of the regular exercises the marriage rite was performed in front of the pulpit. The bridegroom was asked whether he believed this sister of his faith was allotted by Christ to be his wife, and whether he was free from all other women persons. Affirmative answers being given, similar questions were put to the bride, and answered. The usual questions were then put and answered, when the twain were pronounced man and wife. The manner of bringing about marriages between the members of this denomination differs from that of other Christians. What is called 'courting' is done by their preachers, the candidates for matrimonial honors not being allowed to visit the object of their affections. When a brother wishes to take to himself one of the sisters as a wife, the fact is communicated to the preacher, who makes known to the sister the feelings of this brother, and if no objections be made on her part, the bans are published in church, and the wedding takes place in due time."

[In these cases the affections must become very much spiritualized—all personal feelings and preferences held subject to the judgment of the clergyman. Whether or not he can judge of their fitness to each other, and whether they will "affinify," depends on his knowledge of human character. If versed in the temperaments and in Phrenology, he may make a more appropriate selection than the parties themselves could do. We should like to know more of the workings of this new system.—En. A. P. J.]

It is better to labor under aberration of mind than aberration of morals.

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless fonder sight;
Lovely, but solemn it arose,
Unfolding what no more might close.—Mrs. Hemans.

FORSEEING.

"For coming events cast their shadows before."

I WAS sewing in my room one day about noon, seated so that I had a full view of the hall. No one could come up the stairs without my seeing them before they could see me. I was sewing very fast, because I was in a hurry, and indulging in pleasant thoughts—thinking of one who was miles away—when, turning my head and looking out into the hall, I saw, a little in the shadow (though the hall was lighted by a window through which the sun was shining), the figure of a lady of medium height, with beautiful curls falling on her shoulders.

The features were regular, and the complexion not much faded. The person, below the shoulders, was not distinctly defined. I could not say how old she might be, but should judge her somewhat over thirty; she held by her left hand a little boy, about six years old, whom I saw quite distinctly. In her right hand she held a small twig. I could not tell of what kind (not being versed in botany). With the twig she pointed to the little boy. The figures then gradually disappeared—so gradually that I scarcely knew when they were gone. I gazed breathlessly. I could scarcely open my mouth, and felt chilled through, though it was a very warm day in summer.

I did not know what to think of the strange occurrence. It seemed so *real*, that I rose and looked through the hall and down the stairs; but no one was there. I did not cry or faint. I had seen similar apparitions before, but this was so life-like, so apparently *real*, that I could not make it seem like a vision.

I said nothing about it to the family or any one else. In fact, I thought little of the occurrence after it was over, but wondered who the lady could be, as I had never met or had described to me any one resembling her.

The next day I was sitting in the same place, at the same hour, and the same thing occurred again! leaving me with feelings similar to those I had the day before. "What can it mean?" I said to myself, and began to be deeply interested in the repeated vision, thinking more about it than before. Still, I did not tell any one.

The next day, being again seated at the same place, I began to wonder what would happen this time. Again the same figures appeared, the same sign was repeated, and once more they melted away. I did not see them come this time, but when I looked they were already there, the lady looking and pointing with the same twig toward the same little boy.

I now watched day after day, but I never saw the vision again.

The week before this occurrence I had written to a gentleman with whom I was corresponding, asking him to send me a photograph of his little boy. A week or two afterward I received it, and

with it one of his deceased wife—the little boy's mother—which I had neither asked for nor expected. When these pictures came, imagine my astonishment at beholding in the mother the very face, and form, and curls of the lady of my vision, and in the little boy's, the one she was leading, as true as life itself. I gazed at them in speechless astonishment.

I now related to my mother and to an intimate friend all that had taken place, and when I afterward assumed the duties and responsibilities of a mother to the little motherless boy, thus apparently led to me and consigned to my care by her who could no longer be with him on earth, I related the circumstance to my husband—the little boy's father—at whose request it is here put upon paper.

These are simple facts, but have they not an important bearing upon the philosophy of the human soul? Here was a vision seen by me in broad daylight, when all my faculties were awake and active; and it had no apparent relation to any previous thought, and represented persons of whom I had no previous knowledge. The event proves that it foreshowed something then in the future—pointed out to me, as it were, what I was to do, before I had decided upon it for myself. What are we to think of such occurrences? How does the future thus *project itself into the present*, so that we may foreknow circumstances which lie undeveloped in the womb of the future? Please, Mr. Editor, to explain. E. M. C. J.

[It would afford us the greatest satisfaction could we grant the request of our fair correspondent. We place the fact on record, and leave it for those with spiritual eyes to discover and explain spiritual or psychological phenomena. When the facts can all be got in, and when a correct basis on which to stand can be found, we will try to give the philosophy, according to Phrenology, of that which now so much puzzles the world. We think we have the key which will unlock the casket, which will reveal these hidden mysteries.—Ed. A. P. J.]

SEEING AT SEA.

A CASE OF CLAIRVOYANCE.

[We have received, in a very ladylike handwriting, the following statement. This is but one of many very similar facts which we have already published; and most of our grown-up readers have had experiences kindred to this, though not the same. When two or more minds are in perfect sympathy, acting in unison though separated, their action may be likened to the supposed influences of guardian angels, which are said to watch over and to guard and guide us. We can not, at present, further explain this matter, but submit the account of "seeing at sea."]

MR. EDITOR: I have read several articles in your JOURNAL on the subject of "clear seeing," and I will relate a few facts in my own experience, which are at your service.

In the year 185—I was spending the winter in a beautiful Southern city, with my friends, at the same time trying to improve my impaired health. I passed a season of great enjoyment among the orange groves, inhaling the balmy airs of the "Forest City."

Spring approached. A letter came from my husband, saying, "Do not expect me for three weeks—I can not leave my business until that time."

With improving health and approaching spring my impatience to get home became unendurable. I threw the letter down with a sigh, saying, "Well, five months will come to an end some time." I resigned myself to wait as patiently as I could, until my husband could come for me.

One week from that day I had been sitting in my room all the evening, reading and writing. My little daughter was sleeping in the bed. I felt as well and happy as usual. About twelve o'clock I felt my mind suddenly thrown into a wild tempest of emotion. Oh, the agony of that terrible hour! I shall never forget it. I sprang from the rocking-chair in which I sat, watching the dying embers on the hearth. I then threw myself upon my knees by the bedside and called upon God in language of the most earnest entreaty to "spare my husband's life."

I distinctly saw the ocean, dark and starless—a heavy fog rising from it, and two large black objects going straight into each other. They had no lights, or the fog was so dense they could not be seen. They struck! At the same moment I felt the collision through my whole being, and sank on the floor in a sort of vague stupor. How long I remained in that state I do not know, but when I aroused from it, I felt calm, and fully assured that my husband was safe. I went to bed, and slept from exhaustion.

In due time the steamer arrived, and with it my husband. Almost his first remark was, "Well, I suppose you are hardly glad to see me after my telling you so positively I could not come for three weeks." Then followed his reasons for changing his plans.

After some general conversation, I asked, "Did you have a pleasant voyage from New York?"

"We came near going to the bottom, without much notice. In all my seafaring experience I never saw such a fog. The steamer was going at a thundering rate. We were hurled out of our berths between twelve and one o'clock at night. Had a collision—they had the worst of it."

Then followed a description corresponding exactly with what I have written above. I thanked God that my husband was safe at my side once more, and vowed, mentally, "I must be very sick indeed before I will allow the doctor to send me from him again."

INSTRUCTION FOR CLERGYMEN.—A minister of the gospel writes as follows: "I can, it seems to me, better do without almost any of my periodicals than your JOURNAL. As a minister, I find its instruction invaluable to me. A. W. H."

As daylight can be seen through very small holes, so little things will illustrate a person's character. Indeed, character consists in little acts, and honorably performed; daily life being the quarry from which we build it up, and rough-hewn the habits that form it.

THE blindest of all eyes most blind,
Are those forever turned behind.

UNKNOWN TONGUES.

In "The Seeress of Prevorst," Dr. Kerner relates "that the seeress, in her sleep-waking state, frequently spoke an unknown language, which seemed to bear some resemblance to the Eastern tongues. . . . She was perfectly consistent in her use of it, and those who were much about her gradually grew to understand it. . . . She knew nothing of it when she was awake. The names of things in this language, she said, expressed their *properties and qualities*. Philologists discovered in it a resemblance to the Coptic, Arabic, and Hebrew; for example, the word *Elschaddai*, which she often used for *God*, signifies, in Hebrew, the self-sufficient, or all-powerful." The seeress declared that this language is natural to all men.

It is interesting to compare this statement with the following passage from the life of the celebrated Jacob Behmen. If there be a "natural language" it should be of the character here described—its names *expressing the properties and qualities of the things named*.

"Among the former friends of Jacob Behmen, mentioned by me, there was one in particular whose intimacy I have frequently enjoyed; who was able to acquaint me how that one Tobias Kœber, a doctor of physic here, and whom I also still remember, has often put Jacob Behmen to the test with his language of nature. For as they would be taking a walk out together as intimate friends, and showing the flowers, herbs, and other productions of the earth one to another, J. B. would, from their outward signature and formation, immediately intimate their inward virtues, effects, and qualities, together with the letters, syllables, and words of the name inspoken and ascribed to them. It was, however, his custom, first of all, to desire to know their names in the Hebrew tongue, as being one that had the greatest affinity to that of nature; and if its name was unknown in that language, he inquired what it was in the Greek. Now then, if the physician had told him a *wrong* name, the other, upon comparing its property with that of the plant, and its signature, viz., its form, color, etc., soon discerned the deception; averring that it could not possibly be the right name—for which he was able to allege a sufficient proof. And from hence I dare venture to say it has come, that the report was spread about concerning him, that he was able to speak foreign languages; which was, however, not the case, nor did he ever boast of any such ability. Indeed, he was able to understand such languages in others, if he heard them speaking in them, according to the testimony of Mr. David De Schweinich, Lord Intendant General of the Principality of Lignitz—which he, a little before his end, gave some to understand; for this worthy gentleman being, together with several other gentlemen of eminence and literature, at an entertainment in Lignitz, had it in his power to relate several remarkable things about J. B., whom he had one time sent for, and entertained at his own village or estate—which things were afterward told me again by a person of veracity, who was there at the same time. Among other stories related by Mr. De Schweinich, in reference to the languages, he dropped these words, that he, viz., J. B., knew everything we talked about, although we spoke in Latin or French; assured us, also, that we might talk in what languages we pleased, he should understand us nevertheless—which he could do by the meditation or help of the language of nature, which he understood, etc."

THE shrewdest reasoners are often the most unreasonable.

Poetry.

Poetry is itself a thing of God;
He made his prophets poets, and the more
We feel of power do we become
Like God in love and power.—Baldry.

VICTORY!

"I am pushing up the Valley to-night."—GEN. SHERIDAN.

BY MRS. OLARA L. MEACHAM.

"I am pushing up the Valley!"

It is the General's cry;

"I am pushing up the Valley,

While darkness shrouds the sky.

I am pushing up the Valley,

With bugle, drum, and sword,

I am pushing up the Valley,

To drive the 'rebel horde.'

We are "pushing up the Valley,"

To rear the "Stripes and Stars;"

We are pushing up the Valley,

To tear those rebel "bars."

We are pushing up the Valley,

And o'er the Southern plains;

We are pressing down the rivers,

Unloosing slavery's chains.

We are "pushing up the Valley,"

And up the mountain's side;

We have fought them 'midst the clouds,

And on the storm-swept tide.

We are "pushing up the Valley,"

And on from State to State;

We are pressing down rebellion—

The foe must meet his fate.

"We are passing down the valley,"

Cries many a dying brave;

"We are passing the 'dark valley,'

VICTORY!—or the grave."

I am passing through the valley,

Near Jordan's swelling tide;

I hear VICTORIOUS SHOUTINGS—

"Our cause is glorified!"

LEIPSIQ, OHIO.

A BIT OF DIFFERENCE.—No woman who understands herself, ever *appears* to be thinking of her dress after the final private decision of her toilet-glass; (accidents from the hoof of the male creature excepted and accepted; for one bears from a boot what one resents from a slipper, as all the world knows!) But to return from whence I started; a man has no such delicate compunctions about arranging his toilette in public. I have seen them in the street deliberately walk up to a window of a looking-glass establishment and coolly retie a cravat, or re-button a waistcoat, or re-twist the dilemma-horn of a moustache, or re-arrange a pet side-lock, or take that general-solemn-over-looking of the whole person which is so laughably innocent and outspokenly funny in this human bundle of oddities and unreasonableness. And how comically will a man meet a strange cigar, and without saying by your leave, borrow celestial fire and pass on, never to see the lender again perhaps—this side a tombstone! How many books and eyes I have burst off laughing at this spectacle! And how cavalierly and sensibly they dismiss a male companion when they get tired of him, or want to read or sleep, and no offense given or taken either. Good Heavens! how quick a woman would scratch another woman's eyes out for "sighting her so!" And how many lies yawning females will tell one another to avoid this beautiful honesty, and no dust thrown in either pair of eyes after all! the stereotyped Judas-kiss, too—always thrown in after it, at parting!—*Funny Fern*.

A SINGULAR HISTORY.

THE New York Herald, of recent date, says:

"In the year 1836 the city of Buffalo, N. Y., contained among its population a citizen of indefatigable industry and untiring enterprise. Whole blocks of capacious warehouses were erected by him, new streets were laid out, graded, paved, and lighted upon his recommendation and with his assistance; and no public undertaking was considered sure of success without the sanction and aid of this public-spirited citizen. The crash of 1837 came, and it caused him to totter. To sustain his credit for a few days, in an evil hour he committed a deed which consigned him to the State Prison at Auburn, N. Y. Pardoned out, and no ineradicable stigma save that inseparable from misfortune attaching to his name, he came to New York city and started the hotel business at the corner of Broadway and Cortlandt Street. Failing in this, he went to "Long Island's seagirt shore" and took the Bath House, a summer establishment. Soon disgusted with his ill luck there, he left this region of civilization altogether and sought the solitudes of West Virginia as a place of quiet and rest for the remainder of his days. He settled in what has proved to be the heart of the West Virginia oil region—and now this unfortunate yet lucky, this untiring and irrepressible man concludes his strange, eventful history by leaving to his heirs a fortune valued at three millions of dollars. He bore the well known name of Rathbun."

In this connection we re-produce from the PHRENOLOGICAL JOURNAL of March, 1867, the following interesting statement:

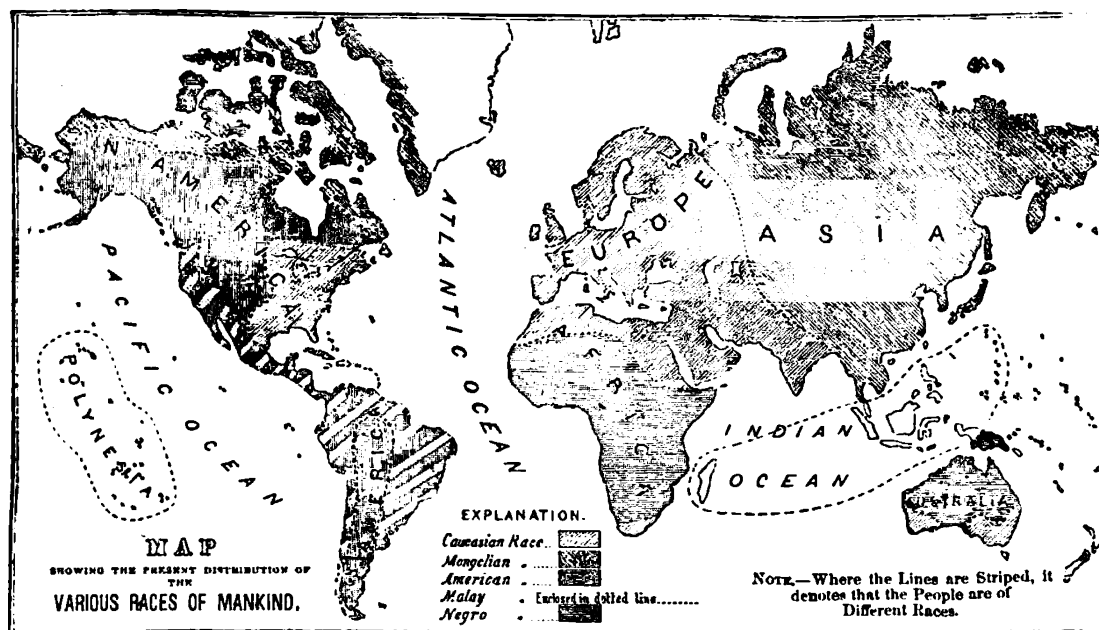
"BENJAMIN RATHBUN AND PHRENOLOGY.—We obtained the following from the lips of Mr. Simm, now a resident of Chicago, but formerly a practical phrenologist:

"After I had been examining a number of heads in Buffalo in 1833 or 1834, I was requested to examine several gentlemen blindfold. I did so, and among others rather a remarkable head. I described him as being a man of great talent, yet as having a lack of Conscientiousness, but from the combination I judged that he would not be a mean, petty thief, or cheat in a small way, but would be a great rogue, if any, and would operate on a large scale. I was requested to state, supposing that he was a criminal, what would most probably be his offense? Counterfeiting, was the reply.

"After the examination was through, the bandage was taken off my eyes, and I was introduced to Benjamin Rathbun, a man whom the bankers delighted to honor at that time in the West, and they placed implicit confidence in him. Those persons who were favorable to Phrenology appeared to be very much disappointed, and thought I had made a very great mistake, while the opponents of the science made as much of it as possible. I think it was two years after that he was detected in his enormous frauds. Two or three of the newspapers reminded their readers of the above circumstance when he was convicted, and Phrenology was vindicated in the face of its enemies and to the joy of its friends."

Mr. Rathbun was of English descent; a well-built man, above the average in size and weight. His head was large; broad at the base; large in the perceptive; but short on top, and narrow at Cautiousness, and small or moderate in the moral sentiments. A more intimate knowledge of himself—his proclivities to evil—and how to correct and overcome them, would have been of great service to him, and assisted him to lead a better life.

THERE is often but a slight separation between a woman's love and her hate. Her keen teeth are very near to her sweet lips.



On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—Spurzheim.

RACES OF MEN.

[THE question of the unity or diversity of our origin we will not now discuss, but simply state, according to the best authorities, the general divisions or classes into which the race of man has been divided. We take the following, by permission, from "The Outlines of Physical Geography," by George W. Fitch, interspersed with remarks of our own.]

"We are informed in the sacred Scriptures that it pleased the Almighty Creator to make of one blood all the nations of the earth, and that all mankind are the offspring of common parents. Though differing greatly in form, stature, features, and complexion, the members of the human race



FIG. 1.—THE CAUCASIAN RACE.

are found to possess no specific differences—the hideous Esquimaux, the refined and intellectual Caucasian, the thick-lipped Negro, and the fair, blue-eyed Scandinavian being mere varieties of the same species.

"Classifications of mankind have been based upon the differences that exist in respect of the

skin, hair, and eyes, and of the form of the skull. Taking the color of the hair as the leading character, there are three principal varieties: *First*. The *Melanic*,* or black class, which includes all individuals or races which have black hair. *Second*. The *Xanthous*,† or fair class, comprising those who have brown, auburn, flaxen, or red hair. *Third*. The *Albino*,‡ or white variety, comprising those whose hair is pure white, and who have also red eyes.

"Taking the shape of the skull as the basis of a classification, mankind are divided into five grand classes, or races—the Caucasian, Mongolian, Ethiopic, American, and Malay.

"In the *Caucasian* race, the head is commonly of the most symmetrical shape, and almost round; the forehead of moderate extent; the cheek-bones rather narrow, without any projection; the face straight and oval, with the features tolerably distinct; the nose narrow, and slightly arched; the mouth small, with the lips a little turned out, especially the lower one; and the chin full and rounded.

"The most perfect examples of this variety are found in the regions of western Asia, bordering on Europe, which skirt the southern foot of the Caucasus Mountains, from whence the class derives its name, and which is near what is supposed to be the parent spot of the human race. Here are the Circassians and Georgians, among whom are found the most exquisite models of female beauty.

"The Caucasian race comprises the ancient and modern inhabitants of Europe, except the Laplanders and Finns, the Turks, and the Magyars of Hungary. It comprises also the inhabitants of western Asia, as far as the river Ganges, the Africans who live on the shores of the Mediterranean, the Egyptians and Abyssinians, with those Europeans who colonized America, and other parts of the world."

[It would be impossible to select any one per-

* MELANIC, from the Greek *melan*, black.
† XANTHOS, from the Greek *xanthos*, yellow.
‡ ALBINO, from the Latin *albus*, white.

son, of either division, to correctly represent all the rest. And our illustrations can be regarded only as an approximation to the truth. The contour and complexion may be more accurately described in words than represented in engravings. There are among all these divisions, both high and low, coarse and fine, cultivated and uncultivated. All are susceptible of improvement.]

"In the *Mongolian* race the hair is coarse, straight, and black, the eyes rise in an oblique line from the nose to the temple, the arches of the eyebrows are scarcely to be perceived, and the face is broad and flat, with the parts imperfectly distinguished. The complexion is generally of a tawny or olive color, which is described as intermediate between that of wheat and of dried orange-

peel, varying from a tawny white to a swarthy or dusky yellow.

"This division embraces the tribes that occupy the central, east, north, and southeast parts of Asia; the people of China and Japan, of Tibet, Bootan, and Indo-China, the Finns, Laplanders, and Hungarians of Europe, and the Esquimaux on the shores of the Arctic Ocean. A portion of this family is distinguished for a considerable degree of culture, especially the Chinese and Japanese, but owing to their exclusive social system, which has separated them from the rest of mankind, they have made but little progress for ages."

[There are, perhaps, in Africa, even a greater number of different tribes and families than among the Indians of North and South America; and they are as different in grade of intelligence and in disposition; one tribe, or family, being remarkable for integrity, docility, and devotion as another is for thievishness, cruelty, and the want of moral sentiment.]



FIG. 2.—THE MONGOLIAN RACE.

"The *Ethiopic* race have black eyes, black woolly hair, flat noses, thick lips, and a projecting upper jaw. The forehead is retreating, and the head less globular than that of the European. The best examples of this race are the negroes south of the Sahara, in Upper and Lower Guinea, Soudan, and Nubia. The natives of Senegambia

and the Kaffres of the southeastern part of Africa resemble others of this race in their jet-black color, and some of their features, but they are taller, more slender, and better proportioned than the rest.

"The nations of this race are widely dispersed; they occupy all Africa south of the Great Desert and Abyssinia, Australia, the greater part of



FIG. 3.—THE ETHIOPIAN RACE.

Borneo, and several other islands in the Indian Archipelago. To this race belong also the negroes in America, who were originally brought from Africa, and who have multiplied in the New World to a vast extent.

"The American race are distinguished by a copper-colored complexion, long, coarse, coal-black hair (which is never crisped like that of the African, or curled, as that of the white sometimes is), prominent cheek-bones, broad face, and a scantiness of beard. Their senses of sight hearing, and smell are remarkably acute. In war and the chase they are indefatigable, but they are averse to regular and mechanical labor. They are cold and phlegmatic in temperament—the bilious or motive predominating—and manifest an extraordinary insensibility to bodily pain.

"The native American tribes and nations, excepting the Esquimaux, belong to this class. The Indian tribes of North America are fast disappearing before the spread of the white man, being now confined principally to the unsettled regions west of the Mississippi. Among the most warlike of these tribes are the Sioux and Camanches. The Indians of South America are in a most abject condition, indolent, and destitute of that nerve and spirit which is known to distinguish their brethren of the North."

[This corresponds with their heads, which are smaller, and every way inferior. The heads of some of the North American Indians are magnificent. Look at those of Keokuk, Tecumseh, and Red Jacket!

THE RACES of all nations, tribes, and families, however diverse in color, stature, formation, or in disposition, have precisely the same number of bones, muscles, nerves, and organs of body and brain. The skeletons of each are alike, save in their relative proportions of length, breadth, and shape. One is short and stout, another tall and slim; but all have two feet, two hands, two eyes, two ears, etc., with other internal and external organs and features the same.

So all are affected and influenced by climate, location, food, culture, and other conditions. The

character and disposition of nations change like those of individuals. No family or tribe is fixed or stationary. The modifying influences of education, religion, commerce, and general intercourse produce a marked effect upon all. The world is constantly changing, and MAN is constantly progressing. With us, as with the planets, there is no standing still. Nor is the change in one part only, but in the entire organization, the entire universe.]

"In the Malay class, the top of the head is slightly narrowed, the face is wider than that of the negro; the features are generally more prominent; the hair is black; the color of the skin is tawny, but sometimes approaching to that of mahogany. The division embraces the principal tribes of the Indian Archipelago, and all the islanders of the Pacific, excepting those which belong to the Ethiopic variety.

"The Rev. Thomas Milner says: 'The diffusion of mankind over the globe has transpired in the course of ages under the influence of various causes. The pressure of population in one district outstripping the means of subsistence, the love of enterprise, the spirit of acquisition, social disturbances, and foreign violence, have contributed to scatter the human family far from the common center where the race originated. Endowed with intelligence to devise means of surmounting natural barriers—mountains, deserts, rivers, lakes, and the ocean—there is no difficulty in accounting for the geographical range of man. The contiguity of the mainland of northeastern Asia to that of northwestern America, with the nearly-connected chains of the Japan, Kurile, and Aleutian isles intermediate, point to the New World as having received its original population from the Old in that direction. In modern times, adverse winds have driven Japanese junks across from one continent to the other; and, probably, more frequently than we are apt to imagine, crews have been compelled to expatriation by the tempest, surviving its perils, and colonizing distant isles and archipelagoes.'"



FIG. 4.—THE AMERICAN RACE.

[The large, high, broad heads, be they of whatsoever tribe or color, are always in the lead; while the small, narrow heads, like many of the Hindoos, Hottentots, South American Indians, etc., readily give way to their superiors, the large-headed Britons, and other "pale faces." By their skulls alone may all these different tribes be known. As we live, feel, think, love,

and learn, so our bodies, brains, and skulls become. The mind—so to speak—*precedes*, and gives *shape* or *form* to the whole. As we think,



FIG. 5.—THE MALAY RACE.

so our brains develop, and so our bodies grow. We become low and gross, or high and beautiful, according to the spirit we invoke.]

WOMEN OF THE SANDWICH ISLANDS.

A LADY writing from Honolulu to the *Bulletin*, thus discourses upon the native women and their free and easy manners:

"The women are erect, wide in the shoulders, and carry their heads like queens. Many of them are truly handsome, wearing their hair falling over their shoulders in curls, and surmounted with little straw hats, garlanded with wreaths of lovely native flowers. They clothe themselves modestly and prettily, wearing the dress to cover neck and arms, and falling loosely from the shoulders to the top of the feet, which are often bare. Not being civilized like us, they have not been enlightened into compressing their ribs with iron and whalebone corsets, nor to disturb and torture their feet with over-tight shoes, nor to put bonnets upon their heads running up into turrets of silk and artificial flowers, and leaving the ears at the mercy of the bitter winds, nor to make up forty-five yards of steel wire into cages, and fasten themselves within them, nor to carry an extra half yard of dress stuff bravely after them over the pavement through thick and thin. Yes, these women have the advantage of us, for are we not forced by the exigencies of custom, when we come with our long garments upon any impurities of the pathway, to shut our eyes and clench our teeth and rush blindly over them? whereas these Kanaka women, at the sight even of a spot of water, lift their light garments gingerly and pass over clean and unallied from its contact! Can this be barbarism?"

HINTS TO WRITERS.—Be simple, be unaffected, be honest in your speaking and writing. Never use a long word where a short one will do. Call a spade a spade—not a well-known oblong instrument of manual industry. Elegance of language may not be in the power of all of us; but simplicity and straightforwardness are. Write much as you would speak; speak as you think.

A NEW ORLEANS paper says: "A true Union woman is like the sugar we sometimes get—a combination of sweetness and grit."



PORTRAIT OF HON. EDWARD EVERETT, THE ORATOR.

EDWARD EVERETT.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE organization of Mr. Everett was peculiar, combining as it did a sensitiveness amounting to painfulness of susceptibility on the one hand, and on the other a kind of mental endurance, elasticity, and power which gave him great working tendencies. Though delicately organized, his countenance, his hair, and the outline of his frame were indicative of power. His vital system was tolerably good, and his motive temperament comparatively strong; hence he had energy, industry, perseverance, and considerable force. But this force and energy were conjoined to a nervous temperament, which made him in the last degree sensitive and susceptible. Where men have propelling and earnest elements in their nature, and at the same time too little vitality to guide and support the nervous susceptibility which makes common life seem rough and offensive, one part of their nature is constantly working upon or chafing the other. One may readily imagine a high-spirited horse that has some chronic difficulty, some lameness of limb, or disease of the lungs; such a horse will go, will labor, will spring at the word, though every step may give excruciating pain, or every effort make him pant for the breath of life.

Mr. Everett was precocious as a child. Books and intellectual exercises were his pleasure and pastime. We doubt not his early physical training was sadly neglected. The relation between body and mind, between muscle and brain, between the stomach and nervous system, in his early days, were topics in regard to which little was taught. Could he have been kept a part of the time on a farm, or have been trained in a gymnasium, or had other physical labor in abundance, and had he not been allowed to graduate before he was twenty-one years of age, he might have been forty per cent. more vigorous, enduring, and healthy, and, with his clear intellect, fine talents, and scholarly attainments, he might have left the world enduring monuments of his genius and talents, which slender health and a broken constitution prevented him from doing.

The reader will observe that all the features are strong, manly, and well defined. It would be difficult to find a face beaming with more intelligence, or marked by the signs of better intentions or higher virtue. The lower and central portions of his forehead were very full, showing practical intellect, power of gathering and retaining facts, eminent ability for acquiring literary and scientific knowledge; while the organ of Language, indicated by the fullness of the eye, and especially by that deep, sack-like appearance under the eye, shows a talent for acquiring and using language seldom equaled and never surpassed.

For twenty-five years we have shown Mr. Everett's portrait and referred to his face as an indication of the highest development of Language. It is known that he could write sermons and, by reading them two or three times, commit them to memory; that his great orations were in like manner committed, and those who have had the pleasure of hearing him, as well as those who

read his polished compositions, will bear witness to the ornate elegance and purity of his style. He was a man of very fine taste, and never offended his auditors by any wild rhapsody. His language, while it was glowing and strong, was still chastened, temperate, and truthful.

The central part of the front-head, on which that central lock of hair rests, shows great elevation in the region of Benevolence. The sentiment of kindness and sympathy was almost a weakness in him. He was disposed always to say the kindest thing, to palliate evil and error in others, and soothe and win wrong-doers from the evil of their ways, rather than to utter the terrors of the law. And though he had Conscientiousness large, his Benevolence held the mastery.

His Approbativeness was excessive—far too large for his comfort—and too strong to comport with true dignity; and, though he was not deficient in this, his Approbativeness, coupled with his peculiarly sensitive temperament, rendered him painfully alive to criticism, and too anxious to conciliate the favorable regard even of those whose judgment and respect could not confer honor upon him.

His prudence—the result of large Cautiousness—was almost too prominent a trait, either for his personal comfort, or for that success in life which more boldness and enterprise give.

Perhaps the points in respect to which Mr. Everett has been most criticised, might be explained by saying that he was too solicitous to please everybody; too much afraid of giving offense; that he was lacking in that courage and willingness to grapple with wrong, opposition, or error that are necessary to success and reputation in a world where vice and crime are to be met and removed.

Mr. Everett's social nature was strong; his love was refined and earnest: so, also, his love of home and country amounted almost to a passion. He made it part of his religion to love his native land and cherish her institutions and her honor. His veneration and patriotic ardor found ample scope, and he did himself and his subject equal honor in his efforts to secure and treasure for the future the home and the deeds of the "Father of his Country."

Mr. Everett was methodical to the last degree; almost hypercritical in reference to his position, style, manners, and general intercourse with the world.

He was an accomplished scholar, a model writer, and a patriotic, Christian gentleman. We know no man that is left to fill his place. Had he been endowed with as much strength of constitution and physical power as the late Mr. Douglas, with his careful habits, fine talents, and elegant culture, he would have been not only a genius, but a leader, and the world could have shown few equals and no superiors.

Mr. Everett's Causality was not prominent, consequently he was less a philosopher than a scholar, more a historian than a theorist. The world needs few philosophers, but many men who can gather and treasure and apply truth to the varied wants of the world.

A large brain—considerably above the average—more developed in intellect and sentiment

than in the propelling or executive faculties, he was eminently adapted to teach, to preach, and to write, but not to legislate, not to fight.

He made but an indifferent statesman, and would have been good for nothing as a soldier—except in times of peace. In his turning from scholarship and the pulpit to politics, we lost a preacher, and gained only a lecturer and speech-maker.

Mr. N. P. Willis, in the *Home Journal*, thus describes his personal appearance:

"Of the physiognomy of that classic head (as seen in the pulpit). I presume sculpture and painting will carefully give us the perpetuation. Never was a skull better set upon its shoulders—the compact and well-chiseled cranium, with its classically close, reddish-brown curls; his well-chiseled features, and thin, expanded nostrils; his wonderfully calm mouth, with its beautiful teeth, and his strange solemnity of slowly moving eye! The well-expanded chest, the slightly freckled complexion, and the deliberate movements of those delicate and slenderly beautiful white hands, how peculiarly even these more common personalities were of an idiosyncrasy altogether his own."

BIOGRAPHY.

Edward Everett was born in Dorchester, Mass., on the 11th of April, 1794. He entered Harvard College in 1807, and was graduated with the highest honors at the early age of seventeen. During his academic course he displayed the same enthusiastic love of literature, and extraordinary powers of elocution, which were among the strongly marked features of his character in after-life. After leaving college, he was appointed to the office of tutor. In connection with the duties of this post, he pursued the study of theology, and in 1813 succeeded the eloquent and greatly admired Buckminster, as pastor of the Brattle Street Church in Boston.

In the same year he was elected Eliot Professor of Greek literature in Harvard College, and in order to qualify himself more fully for the duties of the office, he entered upon an extended course of European travel and study. He returned to Cambridge in the year 1819. During that year he took charge of the *North American Review*, which he conducted till 1824, in the summer of which year he delivered his celebrated Phi Beta Kappa oration, to an immense audience at Cambridge, including General Lafayette, who was then in the midst of his triumphant progress through the United States.

In 1824, Mr. Everett commenced his political career as member of Congress, served ten years in the national House of Representatives, and during the whole period he held the important post of member of the Committee on Foreign Affairs, was also placed on the most important select committees.

In the autumn of 1834 he was chosen Governor of Massachusetts by a large majority. He was afterward thrice re-elected, holding the executive office for four years. Upon the election of General Harrison to the Presidency in 1840, Mr. Everett was appointed Minister of the United States to the Court of St. James, which office he filled with singular ability till 1845, when he returned to the United States and accepted the appointment of President of Harvard College.

Upon the death of Mr. Webster, in 1852, Mr. Everett was invited by President Fillmore to accept the vacant place of Secretary of State, which office he held during the last four months of Mr. Fillmore's administration, and in March, 1853, he took his seat in the United State Senate. His health proved inadequate to the onerous duties of the post, and the following year he resigned his seat. Since that time his principal public services were devoted to the collection of a fund for the purchase of Mount Vernon, for which purpose he realized the munificent sum of more than \$100,000.

On the outbreak of the war, when it became every man's duty to take his stand, Mr. Everett chose his position at once with frankness, fearlessness, and even grandeur. Flinging aside the persuasions of the circle of admiring friends, of which he had always been the pet and ornament, looking his own forty years of speech-making and action full in the face, and even forgetting all fears of what was to come, he took up heartily the cause of the war; he approved it, he urged it, he justified it, he made the most eloquent appeals in its behalf, and never for a moment swerved from the lofty end to which he had devoted the residue of his life. Nor can it be doubted that his example and words have been signally beneficial; more so than those of more impetuous men, less accustomed to consider their movements, and to shiver on the brink of great events. He carried with him thousands who are not caught up by enthusiasm, but who look to such cautious leaders for the word which shall declare the path of duty. In the charities of the war, those deep deposits of humane feeling, which seem to underlie and soften it everywhere, as the new oil underlies our soil, his heart was wholly enlisted; and his last speech, the swan song of his melodious life, was made in furtherance of the benevolent contributions to Savannah!

He died at his residence in Boston, January 15, 1865, at the age of nearly seventy-one years.

It is understood that Mr. Everett had devoted the leisure of many years to the preparation of an elaborate work on the principles of international law. His extensive learning, his diplomatic and parliamentary experience, his habits of accurate research and nice discrimination, would have given peculiar value to such a treatise from his pen, and it is greatly to be regretted that he was unable to complete the undertaking.

In his personal habits, Mr. Everett was a model of industry, promptness, and power of easy and rapid execution. He never forgot an appointment nor neglected a duty. In the performance of his literary tasks he was as punctual as the rising sun. Though essentially scholastic in his habits, no man had a clearer head or a readier hand in the routine of practical affairs. With his love of elegant retirement, he exercised a devotion to detail which would seem marvelous to persons who are not aware how largely this element enters into the condition of success, and even of greatness, in every department of life. His hand-writing, which he formed when a school-boy, and retained to old age, was as lucid and beautiful as copper-plate. His manners were polished and courtly, though wanting the subtle grace of natural sympathy. He was not a man

of quick or strong emotions, unless he apprehended some rude invasion of his fastidious personality. He was alert in resenting a fancied injury or insult, or even an unfavorable criticism, and the comments of hostile tongues would sometimes affect him even to tears. He loved the approval of indifferent persons too much for his own happiness, perhaps for his own dignity, although his sensitiveness to public opinion strengthened his habits of self-command, and made him, in all the relations of life, a paragon of external propriety. He will be regarded as one of the most highly gifted and admirably cultivated men of the present age, but he has left no monument which will furnish an adequate memorial of his genius to future generations.

Communications.

THE BLUE GRASS REGION—No. I.

BY ANNIE CHAMBERS KETCHUM.

FRANKFORT CEMETERY—GRAVE OF DANIEL BOONE.

We were a happy party, three of us, at least, as the locomotive hurried us down the declivities that barricade the little city of Frankfort, in the smiling month of May. Years, long years had elapsed since we had seen the beautiful Kentucky River, now rippling, now rushing down its steep path to *la belle riviere*. How lovely it seemed to us to-day, way-worn, tired children as we were, so near now to our rest—ruthless, iron-heeled war behind us—gentle peace and loving arms before, and waiting to receive us. Had we forgotten the beauty of these landscapes, or had the wild scenes of devastation and carnage which had been our daily spectacle for two years so fastened on our faculties that when we came suddenly, as by enchantment, into this smiling region, it seemed as if the gates of Paradise were opened before us? The steep, cone-like hills were green with cedars and wild roses, and sparkling and resonant with the waters of a thousand cascades; while stretching away everywhere, down the slopes, under the hedge-rows, bordering the flower-beds, and even venturing out upon the ruts in the turnpike, the blue grass spread its soft green velvety tufts.

The beautiful, world-renowned blue grass! I forget you have not seen it, and that you wish me to tell you what it is. You have seen the meadow grass of England (*poa pratensis*) decking the sunny meadows at Chateworth, and swaying to every breeze under the majestic Blenheim oaks? This is the blue grass of Kentucky. Indigenous here, and delighting in rich calcareous soils, but more especially in the peculiar clayey substratum of these counties of Scott, Fayette, Bourbon, Franklin, Jessamine, Woodford, and a part of Boyle (I am thus explicit because these counties constitute the Blue Grass Region *per se*), it drinks in the rich alkalies from the limestone soil, and deepens into the magnificent green which has in dark, shady places a tone of blue, whence its name is very probably derived. It flourishes best in open pastures, destitute of trees, and is so luxuriant and nutritious that herds of cattle are kept fat upon it through the entire winter, without other food. The long droughts of this region frequently burn it dry as fodder as early as the last of July;

but within five days after a rain, the slender blades renew their succulence and greenness; and it is equally hardy in winter, flourishing through the severe spasms of cold to which this climate is subject, and remaining fresh when whole orchards and even forest trees are killed. It is the best blessing of the poor man, the fairest ornament of the grounds of the opulent. It is kept shaven in all ornamental landscaping, but when left to grow, by the middle of July its delicate blades attain an average length of eighteen inches, and falling as they do in massy tufts, there is nothing more inviting than their rich soft cushions underneath the trees. In shady places, the blue grass grows to a much greater length. I send you in this letter a specimen gathered in August near the grave of Henry Clay, which, as you see, measures forty-nine inches.

"I don't think it is half as pretty as our Bermuda grass at home," said Charlie sturdily, to induce me to desist from gazing out of the car windows. "I mean," he continued, apologetically, seeing my eyes were full of tears, "I mean that the grass at home is so much softer-looking than this, auntie. Don't you think so, mamma?"

But "mamma" did not answer. Her thoughts were far away, hovering about a home in beautiful, blasted Tennessee, with its deep, cool summer shadows, its resplendent starry nights, its tropic wealth of fruits and flowers—a home now the prey of the spoiler, its light quenched forever in the black smoke of battle, its Lares and Penates scattered to the winds.

"I can't see why the Kentuckians claim the blue grass," chimed in Cosette. "I'm sure it grows finely around Nashville, and it is only in our cotton-growing district of West Tennessee that it does not flourish. Yet even there it grows beautifully in the lowlands. You know, Charlie, how pleased we all were when mamma succeeded in growing it in the lawn at Erskine. It belongs as much to Tennessee as Kentucky."

"Well, anyhow they call it Kentucky grass; and it is not natural that I should love anything here as well as what belongs to my own State," Charlie replied bluntly, though I could see that his quick eyes were noting with delight the varied changes of river and hill-slope as we passed slowly into the town. It was Saturday afternoon. There were no conveyances available to take us to our destination, the little village of Georgetown; so after refreshing ourselves with baths and dinner at the Capitol Hotel, we left "mamma" with her prayer-book, and sallied forth to ramble through the beautiful "City of the Silent" that rests on the crest of the cliffs above the town.

"This is the arsenal," I said to the children, as we ascended the hill-road leading to the cemetery—"the arsenal," I repeated inwardly, with a pang at the keen sense of the meaning of the word, which entered my heart like a sword—the arsenal, under whose shadow I had lingered in childhood, idly watching the lights and shadows shifting along the hills, the sparkling river seen only by snatches at their base, and the quiet city nestling like a brooding bird in the green and woody glen. Here, upon this very spot, ten years ago, when Charlie was in leading-strings, and you, Cosette, a seven-years' child, I stood

with two of the brightest spirits in this State, gentlemen of noble birth and culture, each holding an office of high trust. The arsenal doors were rusty from disuse, the building was then like a deserted house; so we loitered past the hill, and I listened delighted as those courtly gentlemen discoursed of all that makes life beautiful, of the pride of birth, and home, and country, till each heart dilated at the memory of the priceless legacies left us by the great and the good who have gone to their rest. I stand again upon these beetling cliffs. The arsenal is bristling with deadly missiles, and guarded by armed men; and the friends of that summer ramble, where are they to-day? One, wearing the Federal eagle on his shoulder, is shouting with clarion notes the battle-cry of the Union; the other, with the Southern star on his collar, is a thousand miles away, haughty, resolute, unbending, fighting with equal earnestness and heroism. Oh, brothers! have you forgotten the curse pronounced upon the house divided against itself?

I gathered a spray of blue grass as we passed up the cliff. "And here are violets, auntie," cried Cosette, with delight. "Oh! if they were only sweet-scented, like the violets at home!"

We passed into a grassy meadow, and followed its winding foot-path to the gates of the burial-ground. We had left summer behind us, and were taken back, as it were, to our February flowers. All over the beautiful grounds the *pyrus japonica* kindled its scarlet flames, the "pale sweet cowslip" starred the borders, white and purple and golden crocuses opened their graceful cups, and the lilac freighted the air with its wreath of fragrance. We followed the broad drive leading in from the gates, and lingered a moment before the beautiful monuments the State has erected in honor of her dead soldiers, the heroes of the wars of 1812-15, and the gallant soldiers of the battles of Mexico. It is a single marble shaft, resting on a broad rectangular base, its capital resembling the Corinthian order at a distance, but upon closer inspection exhibiting cannon-balls and other warlike emblems. Sculptured in relief, in laurel-wreathed lozenges, are the names of the dead whom it commemorates.

The sun was sinking behind the hills; we had scarcely an hour to stay; so we hurried along the beautiful walks, passed the sexton's cottage, and scrambling over brush and stone, came at length to a secluded spot, shut in by logs and boulders instead of the iron traceries of man's cunning handicraft.

"Here it is," I said to Charlie; "the grave of Daniel Boone."

It was touching to see the boy's reverence. He advanced uncovered, and stood in silence before the rudely carved tomb of the great hunter of Kentucky.

In 1845, when the remains of Boone and his wife were brought from Missouri (whither the old pioneer had gone "to get breathing-room," he said; "the lawyers and the settlements were too thick in Kentucky"), they were buried here side by side, on the verge of the loftiest crag of the river, the wild Kentucky, never seen by the eyes of a white woman until Rebecca Boone and her daughters looked down from its towering cliffs in

1776. Here they lie, shut out by cane and undergrowth from the rest of the cemetery, in honor to their primitive fancies. A few years after their burial here, a monument was erected at the head of their graves. It is a plain oblong structure of Kentucky marble. On one face is a rude carving representing the old hunter in a contest with a bear; on the other, a log cabin, and a woman, perhaps intended for Rebecca Boone, milking a cow. There are no signs of man's labor about the inclosure. The grass grows after its own will to the very base of the monument; but I blush to say that irreverent hands have defaced the marble in many places.

The only portrait ever painted of the old hero hangs in the Capitol at Frankfort. It was painted by Chester Harding, in 1820; and it is related that when the artist visited Boone for the purpose of executing the work, he found the old hunter lying on a bunk in his rude Missouri cabin, roasting a piece of venison before the fire on the point of his ramrod.

I left Cosette and Charlie pondering on the habits of the sturdy old pioneer, and criticising the carvings on his tomb in no very complimentary fashion; and climbed along the crags that beetle over the river, to steal a white daffodil growing at the foot of a drooping sloe.

"Ke-hee!" giggled a young darkie in the bushes, as I sprang back faster than I went, pursued by a setting hen, into whose family quarters I had unwittingly marauded. "Git back to your nees, madam, an' mind your manners," the chap continued, still grinning at me and showing the whites of his eyes, as he drove the anxious expectant back to her brake.

"Thank you," I said, "though you and your hen between you, you young rascal, came near drowning me."

"Ke-hee! Miss would have been done dead 'fore she war drowned, if she had tumbled over dem cliffs." Then taking up a bundle of dry fagots he had gathered beneath the crag, he turned to go.

"There used to be a path leading down the cliffs into the city," I said. "Can you tell me how to reach it?"

"Oh, yes'm. I knows everything 'bout here. I lives wid de sextum, dah. All dis ground below Boone's lot is our back-yard, and dat's our settin' hen. All our hens makes dey nesses in dese bushes. You can jis olime down dem rocks, and hold on to de black haw bushes, and you'll slip down 'dout any trouble."

But we didn't "jis clime." I had gone, several years before, along the perilous path with a merry party, each lady of our company guided by two cavaliers, the precipitous journey requiring this double courtesy. I longed to try it again, and to drink from the spring that gushes from the rock, Horeb-like, half way down the descent. But Charlie, brave and lithe and gallant as he was, was hardly equal to the devoir of carrying two females safely on such a journey, so we gave it up; and bearing off my daffodil, we turned to leave the grounds.

I wish I could show to your living eyes that enchanting evening picture. In the west the red embers of the sunset still glowed beyond the hills.

The shadows settled deeper and darker above the city roofs, seen far beneath our feet, like a city in a dream. The silver river, here and there where the reflected light reached its waters, glittered in glimpses between cliff and tree; and Jupiter, God-like, the one sole sovereign of the sky as yet, held out his golden globe in the fair unclouded heavens.

Peaceful, eloquent nature! Teach us to learn thy lessons as well as these innocent sleepers at rest in thy gentle bosom! Gather those blades of grass at the foot of the old hunter's effigy, Charlie; and take my white daffodil, Cosette, as a souvenir from the grave of Daniel Boone.

RULING BY LOVE. EXPERIENCE OF A SCHOOL-TEACHER.

"WHAT is the secret of your discipline?" inquired a young teacher of Mrs. L—, a veteran of the school-room. "You are not half so severe as I am obliged to be, and yet you have more perfect order in everything."

"Oh, you know," was the reply, "that I have had years of experience. I should be but a poor scholar if I had not learned in my own schools many things."

"Yes, certainly," said the other; "but were you always as successful? What faculty of head or heart carries you so easily through all sorts of difficult places? Won't you have the kindness to tell me what you do, or don't do, to get on so well with children, and parents, too?"

"If I can suggest anything to be of service to you," said Mrs. L—, "I should be happy to do so. In the first place, I have but few definite rules, and govern as little as possible. Then I observe my pupils closely, marking their individual peculiarities, and treat them according to their development of talent and character. Some I lead by their strong points: in others I stimulate the weaker faculties; in all I play upon the better nature, and avoid all I can the sharp resistive qualities so active in vicious boys and ill-governed children generally.

"I do not punish as much as I once did; I throw my pupils upon their own sense of honor and right, making them feel that I *trust* them, and it often works like a charm. But above all, I make them feel that I *love* them, and am seeking their good in everything. The majority of pupils in every school will respond to kindness and behave better and learn more for such friendliness than for any other sort of discipline. A teacher, to be sure, must command respect, and not allow herself to be trifled with; and in cases of willful or malicious disobedience her authority must be fully maintained; but through these years I have found, as a general thing, *love* to be the strongest of all authority in the school-room."

"I love my pupils," said the young teacher; "I would be glad to do all I could for their welfare; and they love me. I do not doubt; but oh, Mrs. L—! many of them are so repulsive, I never could get any nearer them than kindness and duty obliged me."

"I appreciate all that," said Mrs. L—; "one has to love sometimes against everything—to love, not for the worthiness of the object, but for

its need of being loved. Of course, this involves some self-denial, and a little self-discipline, but the true teacher will accept it, for her work is of a missionary character."

"Can you do that, Mrs. L——, for such boys as your Jack and Jim? Have you the genius for loving so perfectly?"

"If you will allow me," said Mrs. L——, "I will tell you a story of my experience. Some years ago I was principal of a department in a large public school in P——. The department had been badly managed for a long time, and I found it at first a very difficult position. I knew there was much expected of me, and I was very sensitive about success or failure. Oh, what a task it was to get those 120 undisciplined children into order—and with feeble health, too! I think I could not have done it had I not been sustained by prayer, and a daily reliance upon God, my Father.

"There were many foreigners among my number, Germans mostly, and some Irish. I had been particularly warned of one boy, who had been for years considered the worst in school. It took but a few days to find him out—a rough, over-grown, ill-conditioned lad as you ever saw in a school-room. His father was a passionate man, and Walter had been beaten and scolded until the good that was in him had apparently almost died out. He was an inveterate whisperer, *would not* study, and played truant some part of nearly every day; he would slip out when my back was turned at the black-board while his class was reciting. I tried every way I could to stimulate his ambition; I gave him rewards and presents, but they lasted only a few days, and then he tore them up or gave them away in my presence, and grew worse than before.

"One day I went home from school fairly worried out with his hatefulness, and sat down alone to think what was next to be done. I pitied the poor child that there was nobody to care for and save him; he was so unlovely that he suffered a sort of abuse from every hand that touched him. Then I thought how infinitely patient and loving Christ had been with my own waywardness, and I resolved to make one more effort for this sinning, friendless child. So I knelt down and asked God for strength and for love, and when I went out out of my room I saw the way all clear.

"The next day the boy's father came dragging him into the school-room, with an angry, discouraged look. 'Here's Walt,' said he—'I don't know what ails the boy, but I can't do anything with him. If he runs away again he shan't come to school another day—I'll put him into a shop to work.'

"'I think we shall have no more trouble, Mr. J——,' said I; 'Walter will be good now.'

"The man looked astonished and went away, but I felt as if victory was near at hand. After the excitement of such a scene had subsided, I called Walter to my desk and spoke in the kindest manner I could: 'Walter, what makes you such a bad boy?'

"He answered sullenly, 'I don't know; I can't help it.'

"'Wouldn't you rather be good so people will

love you—so your teacher will love you, and be glad to see your face coming into the school?'

"'I can't be good—I never was good,' said the boy.

"'Couldn't you be good if I would love you, Walter?'

"'You couldn't love me—nobody ever loved me,' said Walter, looking down very restlessly.

"'Yes, Walter,' said I, 'if you would try to be good I *could* love you, and I *would* love you, and be the best friend in the world.'

"The boy looked up as if a strange, new thought had struck him.

"I repeated my words, and the tears started a little, too, for I was tired and nervous with my cares. A moment I waited for an answer, and then he spoke, choking down his emotion: 'You can't love me!'

"Again I assured him in the gentlest manner, and then he said, 'If I should try and should fail once or twice, could you love me then a little?' I told him yes.

"He stood another moment trembling and swelling, and then he broke down entirely, and cried as if his heart was bursting. I let him cry, and did not shut back my own tears, while the whole school looked on. Finally, when he had done sobbing so as to speak, he said in a voice that didn't seem like Walter's, 'Oh, if you'll love me, I'll be a good boy—I'll be a good boy!'

"I talked awhile to soothe and encourage him, and then dismissed him to his seat. Before he went he took my hand in his dirty brown fingers, and with the tears raining over it, kissed it again and again. I did not require many lessons that day; he laid his head on his desk and cried most of the time. Twice he came to my desk, as if afraid to believe, to ask the same question—'Can you love me, Mrs. L——? Oh, I'll do anything if you'll love me!' Once I put my arm round the great, uncombed, unwashed German boy, and kissed his forehead.

"Walter was conquered. The next day he came to school in tidy clothing, washed, combed, and in his right mind. I had no more trouble, but I had, while he remained in my room, all the obedience and kindness such a boy can give. By taking some extra pains with his lessons—and that I was very willing to do—he was in a few months promoted with credit to a higher department. In return, he delighted in doing errands for me; and through the whole season he searched the country for miles around to get flowers for my vase. The incident was a trying one to me, but besides the good to poor Walter, it was worth a dozen whippings to the school."

"Why," said the young teacher, "it is indeed like missionary work to kiss dirty boys, but you have the *genius* for it."

"We are all aware," answered Mr. L——, "that to teach successfully, one needs the devotedness of a missionary. We know, also, that no great moral good is ever done but by giving out of one's heart and life to the needy and the unworthy. To use one's faculties of *friendship* and *kindness* without stint or grudging, is all that genius means, as you apply the term. And it has for the giver as well as the receiver its own abundant and blessed reward." E. L. E.

HAVOC OF WAR.

THE DOINGS OF DEATH.

THINKING men have estimated that about one hundred and fifty generations have succeeded each other, making upward of a hundred billions of human beings that have been called into existence, walked the earth for a time, and fallen under the dominion of the universal conqueror, death. They are supposed to have fallen about as follows:

By the influence of war.....	25,000,000,000
By famine and pestilence.....	20,000,000,000
By martyrdom.....	2,500,000,000
By intoxicating drinks.....	2,500,000,000
By natural causes.....	70,000,000,000

Death may well be termed the King of Terrors, for at the present time he is cutting down our fellows at the rate of 100,000 per day, or a million in ten days.

THE DEVASTATION OF WAR.

War has at times in its bloody march made fearful havoc upon human life, almost depopulating immense districts, leaving them so desolate that one could travel from village to village, and from city to city, without finding man or beast, or any signs of life. Twenty villages were thus desolated by the wars of the last century, waged in the heart of Europe. The population of Germany in the seventeenth century was reduced from 12,000,000 to 3,000,000, and that of Wurtemberg from 500,000 to 40,000. Thousands of villages were destroyed, forests springing up to take their places.

See the devastating effects of the existing rebellion! the cities and towns laid waste; railroads torn up, the cars and engines destroyed; the mills and manufactories silent, or used for soldiers' quarters; the engines rusting and bending out of shape; the steamers that once plowed waters, destroyed by fire, shot, and shell, or sunk to rise no more; the fruitful fields and gardens made as barren as a desert; the homes made desolate by the loss of near and dear ones, and we realize some of the results of the fell destroyer, war. One writer speaks of traveling for sixteen days in the South and seeing but two houses occupied by any part of the families of the former owners, and the owner of one of these was in Fortress Monroe, a son in the rebel army, and only the younger children and a few slaves at home.

THE SLAUGHTER IN SINGLE BATTLES.

At Lepanto, 25,000 were slain; at Siliestria, in the Crimean war, 30,000 Russians were lost; at Austerlitz, 20,000; at Eylau, 60,000; at Waterloo and Fontenoy, 100,000 each; at Borodino, 90,000; at Arbela and Chalons, 300,000 each.

THE HAVOC OF SINGLE SIEGES.

In Paris, in the sixteenth century, there were 30,000 victims by hunger alone. In the siege of Vienna, 60,000 were slain; in that of Mexico, 150,000; of Acre, 300,000; of Carthage, 700,000; and of Jerusalem, 1,000,000.

THE SACRIFICE OF LIFE BY CERTAIN TYRANTS.

Tamerlane, to signalize his brutal ferocity, reared a monument of 70,000 human skulls. Attila declared that the grass should never grow green where the foot of his war-horse trod.

Julius Caesar slew, in only two of his many battles, 900,000. Napoleon in his wars sacrificed some 6,000,000. In Syria, those of his army that fell by disease and the sword made quite a large hill. In the invasion of Russia, Napoleon left France with an army of half a million, and returned with only 30,000. All were destroyed by inclement weather and the sword of the enemy. The army of Xerxes was reduced from six millions to 800,000 in one year, and of these only 3,000 escaped destruction. Jenghis Khan, the terrible ravager of Asia in the thirteenth century, shot 90,000 in the plains of Nessa, massacred 200,000 at the storming of Charism, butchered 1,600,000 the Harat district, and 1,700,000 in two cities. Chinese historians state that he, in his long reign of forty-one years, destroyed 32,000,000.

THE IMMENSE SACRIFICE OF CERTAIN NATIONS.

The French Revolution destroyed the lives of 10,000,000. The Spaniards in forty-two years destroyed more than 12,000,000 American Indians. The Grecian wars sacrificed 15,000,000; the Jewish wars, 25,000,000; the twelve Cæsars, 30,000,000; the Roman wars, before Julius Caesar, 60,000,000; the wars of the Saracens and of the Turks, 60,000,000 each; those of the Tartars, 80,000,000; and of Africa, 100,000,000. Some have estimated that one fifth of all that have been born in the world have perished through the natural consequences of war: others have made still larger estimates. Dr. Dick thought that about 15,000,000,000 have thus been slaughtered, while Burke makes the estimate at 35,000,000,000 (thirty-five billions), thirty-five times the number of present inhabitants of the globe. In our country, about 1,000,000 annually fall by disease and other causes; with our present number of inhabitants, at this ratio it would take 35,000 years to swell the number of deaths by all known causes in our country to the number that have been crushed beneath the iron wheel of war, according to the estimation of Burke. Such are some of the figures showing the terrible march of war.

THE MISSION OF WAR.

With all its devastated countries and crimson battle-fields, war has its mission of good. While some may dream of peace, war is the history of man. What nation has existed and made its impress upon the world, but its foundation was laid in war and baptized in blood! What great idea has advanced to elevate mankind, but was preceded by war! The onward movements of the race have always been, not a journey, but a march. War is a hard method, a severe discipline, yet the appointment of Providence as the indispensable condition of human progress. New territories have to be explored and conquered; wiser laws and more humane institutions formed, liberties enlarged and chartered, order created out of discord, and these all have been the crimson trophies of war. There are times in the history of nations that, forgetting the great principles of human progress, they become depraved, proud, ambitious, so that they would suffocate in the stench of their own corruption if not saved by war. This is their only redemption, and they come out of the furnace of trial and suffering changed, purified, ennobled. Glance at the pages

of history, and we see nations, convulsed in war, sink in darkness to rise no more; but from their crumbling fragments there comes up another people, more enlightened and refined. We might at first think that the clock of the universe was turning back, but it strikes a new hour, and mankind takes another step toward their ultimate destiny, and the world advances.

WHAT HAS WAR DONE FOR OUR COUNTRY.

Go back to the days of our war for independence and see the trials our forefathers had to pass through—see what sacrifices they had to endure; still Providence urged the nation on in this path of fire for seven long years before the liberties which they prayed, fought, and bled for were granted. They came out of this severe ordeal thinned and wasted, but purified, and standing on an eminence such as their utmost imagination had not before climbed. Those trials secured the national independence, formed the national character, created those patriots who formed our Government and administered it in such wisdom as made it the wonder of mankind.

This country moved on for more than half a century, enjoying the most unparalleled prosperity, at the same time breeding inward corruption, forgetting the great moral laws which govern nations. Now God calls on it to cast aside these things which are staying its progress; repent of the sins that have so long darkened it; and strike tents and march forward to an upland, that it may stand on a loftier plane. In the march there may be confusion, great trials, sacrifices to endure; when once the eminence is gained, we shall have a most glorious prospect, breathe the air of universal freedom and prosperity. T. D. B.

[We have not examined the authorities, to verify our correspondent's figures, but submit them precisely as written. The subject is sufficiently interesting to warrant its publication.—Ed. A. P. J.]

NOSES—TEMPERAMENTS.

MR. EDITOR:—In your *Illustrated Annual* for 1865, you venture the assertion that the snub nose indicates weakness and undevelopment—mental imbecility, I suppose you mean. Now if this is true, I beg leave to submit that facts—stubborn ones, too—are opposed to it. In looking through your "Self-Instructor," I did not notice a single engraving representing a weak-minded person that had the snub nose; but every one of that class had the Roman nose, or a nose bordering close to it—a sort of nasal development that fools generally possess! The "Conceited Simpleton" (page 69) has a proboscis very much unlike the snub—rather Romanic, perhaps slightly Grecian. Hewlet (p. 160), whom the picture represents as very deficient in reflective intellect, has a decided Roman nose—an ample one, too—such a nose as, you say, great men almost invariably have. The Emperor Paul, whose head indicates large reasoning powers, as well as great will, you ornament with an unmistakable "snub" in the "Illustrated Annual." Can you reconcile the fact that fools commonly have the Roman, and intellectual persons often the vulgar and despicable snub nose, with your cherished theory of physiognomy?

In the "Annual" you also state that persons born in the tropical regions generally have dark eyes and hair, and those born in the temperate climates commonly have light eyes and hair. If such is the case—and I don't feel disposed to dispute it—then, according to your doctrine of the temperaments, those born in the warm countries are largely endowed with the motive or muscular temperament, and those born in the colder regions have a predominance of the vital. I have always believed nature to be harmonious in all her works and arrangements, but this doesn't look like it. It is very evident that in the temperate region a greater development of the motive temperament is necessary than in the warmer climate, where the soil is more fertile, the seasons more favorable, etc. Are you mistaken in your notion that a dark complexion is an invariable accompaniment of a predominance of the motive temperament? or is nature at fault? One conclusion or the other is inevitable. T. B. S.

[REMARKS.—Hasty generalization and loose statement are far too common among the writers of the present day, and especially of this country, and we can not claim, perhaps, to be wholly free from this fault of our age and nation. That we have exemplified it in our remarks on the nose may prove to be true, but we are not yet convinced of the fact. The statements in the "Annual," referred to by our correspondent, are very brief and necessarily imperfect, but so far as they go we believe them to be correct. The fuller statements contained in our new work on Physiognomy will make our views on these subjects clear.

In the mean time we will simply remark that we do not say or mean that the snub nose indicates "mental imbecility." It denotes, in our opinion, a lack of certain elements of character essential to true greatness in the sphere of active life, and so far is a sign of weakness and undevelopment. It is the nose of childhood, and, where the development is normal and complete, disappears on or before maturity. The fact that clever people sometimes have snub noses does not invalidate our theory. When our correspondent can make it appear that great men generally have snub noses and little men Greek and Roman noses, he will have overthrown our nasological system. Idiots are often physically deformed, and generally there is a projection of the bones of the central portion of the face, including the nose, which gives a marked prominence to the latter organ. When it is really large, as is sometimes the case, it is, we believe, abnormally so, and essentially a deformity of no more value as a sign of character than the projecting forehead caused by rickets or hydrocephalus.

If we have anywhere said that a dark complexion is the invariable accompaniment of the motive temperament, the statement is erroneous, and we thank our correspondent for correcting us, but we think the term we have always used in the connection is *generally*—the complexion is generally dark. This statement, we believe, will be found correct. The subjects of temperament and complexion will be found treated at length in our "Physiognomy," and we need not dwell on them here.]

NEW YORK,

MARCH, 1865.

"THE RIGHT MAN IN THE RIGHT PLACE."—"Every one should inform himself thoroughly which way his humors and genius lie, and be severe in examining what he is fitted for, or not fitted for; otherwise, the players may seem to be wiser than we are; for they do not choose to perform those parts which are best, but those that are best suited to their humors and abilities."—*Shore*.

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THE INSCRUTABLE.

"All things are miracles to a fool."—*Shakespeare*.

NARROW-MINDED bigots, and persons of limited intellect, have a foolish prejudice against the investigation of the unknown. The great American philosopher, Benjamin Franklin—whose memory the world now delights to honor—was pronounced an infidel, and in league with the devil, when with his kite he was trifling with the lightnings and attempting to find out the inscrutable. Had he lost his life in those somewhat dangerous experiments, the verdict of ignorant superstition would have been, "Served him right; he should not thus have tempted God by prying into his secrets." Human reason is both limited and fallible, but does this imply that we should not use it?

Geologists were charged with trying to overthrow the sacred Scriptures, when they announced, on the evidence of the "rock of ages," that this earth was more than six thousand years old. As though the discovery of one scientific truth could overthrow another.

The early Astronomers suffered persecution and even imprisonment for endeavoring to penetrate the so-called inscrutable, and make new revelations in the great unexplored field of natural science. So it has been from the beginning—before and since the time of GALILEO. All new discoverers have been more or less martyred! HARVEY, who discovered the circulation of the blood, was persecuted. Dr. GALL, the discoverer of Craniology, was driven out of Vienna, his native place, at the instance of the bigoted priesthood, who feared the dawning mental light of PHRENOLOGY.

But the early Christians suffered far more than this, for accepting and teach-

ing the sublime yet simple, beautiful, and truthful principles taught by Him who was without sin.

How was it with the Apostles? By ignorant, prejudiced bigots, they were all, with one or two exceptions, *put to death!* And how was it with the author of our holy religion? By whom was He, who revealed to a benighted world the doctrine of "faith, hope, and charity," that incomparable plan of salvation—by whom was He nailed to a cross? Was it by good men, of broad and liberal views, who were seeking to enlighten, develop, and elevate mankind? Or was it by the ignorant rabble, set on by wicked priests, who preferred "place" to truth? Let us pause a moment and look on that spectacle, the like of which never was, and never can be surpassed. What grandeur! what majesty there is in simple truth and trust! This was the most heroic action ever performed or conceived. Let that divine example of truth, trust, and resignation be ours!

What! afraid of truth! and with such examples before our eyes, must we forever drag along in the muddy ruts of ignorance and superstition? Must we ignore our reason, and submit our bodies and souls to blind bigots? *Mind grows!* The souls of MEN expand. Only bigots, moles, and bats prefer the darkness of mental night.

Because some of our forefathers burned heretics and criminals at the stake, and hung men and women for witchcraft, must we do so too?

Because some men were once cannibals and savages, are we, in this era of the world's progress, not to develop into a higher civilization? Have we reached the top round of the intellectual ladder? Then why erect "scarecrows" to frighten silly people or throw impediments in the way of discovery, invention, and human progress? It seems to be the nature of bigots, donkey-like, to pull back, to oppose, and to take a *negative* view of all things. They persecute, thwart, and throttle those who would set the world ahead. Would we enjoy liberty to think? they would take away the right. Would we have spiritual and intellectual freedom? they will have the most abject slavery. Would we have peace? they will have war. Would we have the benefits

of a universal education they would have? it partial, and limited to a few. Would we establish a democratic or a republican form of government, and place mankind on something like an equal footing, so far as natural rights and privileges are concerned? they would break it up, and put a monarchy, an aristocracy, and a Pope in the place of a President. One class is in favor of the largest liberty compatible with law and order; the other class, of liberty for the few to rule, to lord it, and to ride over the many. One class is in favor of free religion—the right of each to worship God according to his own conscience; the other class impose on the people a *state* religion, to which all must pay tribute. The one sends out exploring expeditions into the uttermost ends of the earth, periling life and limb, searching for knowledge; the other, with folded hands, and eyes sealed to all things new, growls out to the more active, enterprising, and progressive, bidding them *stop* peering into the earth, sea, and sky, lest some new discovery may upset some old theory!

The one has grown old in bigotry, and has fallen into a state of dilapidated dotage; the other is young, vigorous, spirited, and progressive. The one is hopeless, desponding, and wanting that *living* faith which animates the other, and which grows with his growth. The small mental cup of the one is full, and can hold no more. The larger vessel of the other not only holds more, but by action will expand into mind and soul, which reaches toward the Infinite.

We are no bigots, nor are we afraid of truth. By "investigation, truth is established." But there is no danger of our ever finding out the inscrutable, or that which God would not have us know. Nor will he keep anything from us which would be useful for us to know. He has given us faculties to see, to hear, to taste, to smell; to investigate, discover, invent; to comprehend and to understand His laws. He has made us all alike—so far as faculties and functions are concerned—except in degree; and all are alike accountable to *Him* rather than to self-elected *persons*, of whatsoever "cloth."

When will the blind bigots see the folly of trying to bottle up the light of Heaven, and to deal it out in homeo-

pathic doses to a hungry, rising, growing, and progressive race? When will they learn that they, too, are only "miserable sinners," "the blind leading the blind," and in the same boat with all the rest? and when will they modestly concede that there are yet *some* things in heaven and earth which they have not found out?

"Seest thou a man wise in his own conceit; there is more hope of a fool than of him."

The most profound minds are usually the most modest and unpretentious, while the small-minded "braggarts" are generally pretenders and impostors.

Let us "live and learn," long as we may, in this world, the wisest will never know all, nor is there any possible danger of their ever penetrating very deeply into the "inscrutable."

HOW WE CHANGE.

THE question, Can we change the shape of the skull—a hard, bony substance—after attaining our full natural growth, has been much discussed. The superficial observer seems to take it for granted, that because he finds no change in the shape of a dead man's skull, that it must be the same with *all* skulls; and he argues that the brain, being soft, can not alter the shape of the hard, bony substance which incases it; hence, that the shape of the skull must be unalterable. The fleshy portion of the body soon decays, while the bony framework, including the skull, will retain its form for ages after death. Is not this another evidence of the unchangeableness in the shape of the skull?

Were the premises correct, the inference would be so too. But a *living* skull should no more be compared with a dead one, than should a live flourishing tree, with foliage and flowers, be compared with the old dead hemlock, denuded of leaf and branch, and standing alone, as a landmark, to indicate the way to the traveler, and the quality of the soil on which it grew. A live skull is one thing—a dead skull is quite another. Did it never occur to you, oh, unbeliever! that a broken bone in the leg of a *live* man may soon unite and become almost as strong as ever—while a broken bone which is dead will *never* re-unite? Is it not a fact, that the

hard substances of the body, such as the toe and finger nails, grow as rapidly as other parts? How is it with the hoof of the horse and the horn of the ox? Do they not grow? How is it with the antlers of the moose, the elk, and the deer? Do they not grow by virtue of the blood—which is the cause of all animal growth? the same as the sap in the tree, the vine, and the plant? Stop the circulation of blood or of sap, and you stop the growth of animal or plant.

Nor is it the external skull which gives shape to the internal brain, but the reverse. It is the ever-active living principle *within* which gives shape to the whole. Is it the horn on the ox which gives shape to the living principle within? or is it the living principle within which gives shape to the horn? Is it the shell which gives shape to the oyster within? or is it the oyster which gives shape to the shell? There can be but one answer. As other bones of the body change by the processes of growth and decay, so does the skull. And the skull becomes thick or thin according to the *activity* or dormancy of the brain. The skull of a cultivated man—be he white, red, or black—will be thick or thin according to the degree of his culture, or the want of it; so also will be the quality or texture of the whole. Our bodies—including the bones—are made up of what we eat, drink, and breathe. If we subsist on bad or innutritious food, we get bad blood—as poor oil makes a poor light; so poor coal makes poor gas, and poor soil, poor plants and poor fruits. Good food—that which can be readily assimilated and converted into healthy blood, bone, nerve, and tissue—is best; while such as that which is served to our unfortunate prisoners of war by the wicked rebels, causes the body to famish, shrink, and wither, like a plant in a pot without moisture.

Farmers talk about "renovating" and fertilizing the soil; so may an impoverished and half-starved human body—not too far gone—be renovated and restored, not by the nostrums of swindling quacks, nor by the bottled "bitters" of the drunkard makers, but by plain, simple, and nutritious food, composed of breads, vegetables, fruits, and so forth. All the condiments, confectionery, wines, beers, brandies, and cordials are not only non-

essential, but in *most* cases worse than useless. There is the most intimate reciprocal relation between the mind, the brain, and the body. As it is between the trunk and the branches of a tree, so it is between the human body and its several branches. A healthy tree grows as a whole—body, bark, limb, and leaf. So it is with a healthy human body, save in this—that we grow most in those parts most exercised. Be it head work, through the brain, or through particular portions thereof, we become more developed therein, as more blood is sent thereto, where deposits are made. Is he an inventor or mechanic? he calls into action a different set of nerves or faculties from the man who devotes himself to law, medicine, or divinity. So of the painter, poet, sculptor, or business man.

A preacher and a butcher may be as near alike as two peas, when they start upon the course of life, but they will diverge in disposition and in organization as they proceed. The one becomes more like a preacher, and the other more like a butcher. And this is true of all callings, and of all men.

The skull takes its shape through the circulation of the blood, as directed by the mind, and it is continually changing its form during life. As we grow virtuous or vicious, hoping or fearing, believing or doubting, so will the features, the brain, and the skull conform. If humble and trusting, if faithful and true, we shall be safely guided and kept from harm. If honest, kindly, generous, affectionate, and religious, we shall become like HIM in whose image we were created, and fulfill all His requirements.

OMENS AND PORTENTS.—A correspondent who had read our article on this subject in the December number, sends us the following. The phenomenon was of course very natural, and the coincidence not very remarkable.

"November 30th, 1864, just as the sun was setting, I cast my eyes to the west, and my attention was called to a large blood-red cloud a little to the south of the sun. There was a man with me at the time, and I called his attention to it, and made the remark that there had been a great battle fought in the Southwest. I watched it for a few moments till it began to fade, and thought no more about it till Friday morning, Dec. 2d, when the news came of the battle in Tennessee, on Wednesday, Nov. 30th, about the hour I saw the red cloud. Perhaps if I had been gifted with as brilliant an imagination as some, I could have pictured in that bright moving mass of cloud the two armies as they rushed together in that desperate battle. T. B. F."



PORTRAIT OF MAJOR HENRY G. DAVIDSON.

MAJOR HENRY G. DAVIDSON.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE photograph before us represents a well-made man. The frame-work was excellent, and all the vital machinery seems to have been well-fitted for harmonious and efficient action. There was a large chest, indicating large lungs, good circulation, and good digestion.

The form was plump and full, but not corpulent. He was evidently a good liver, providing liberally for the wants of the inner man; and was liberal and generous in supplying the wants of others in any way dependent on him. Perhaps one of the largest organs in his brain was that of Benevolence, and he would have been a philanthropist, scattering blessings everywhere, and losing no opportunity to do good and confer favors on all. Next to his sympathies, his affections formed the most prominent trait, and he would be known for his attachments to his family and his friends generally; also to pets, both human and animal. As a father, his regard for children would have been very strong; as a friend, he would have shared with them his every blessing, and as a neighbor, he would have been most kindly and obliging.

Intellectually, he had comprehensiveness and reach of mind, rather than that sharp, quick, available intellect which would have enabled him to take advantage of circumstances. Still, he was not deficient in this, but would plan better than execute. His was a mind to deal with principles rather than with details.

He was watchful and guarded, yet bold and confident; hopeful and trusting, but not extrava-

gant or disposed to magnify; self-relying and enterprising, yet sensitive and diffident; conscientious and circumspect, but not censorious; tasteful, with great love for the beautiful, but not fastidious. He would be more fond of music than capable of creating it, and could make money better than keep it.

There was no malice, revenge, nor cruelty in his nature. He was more lenient and forgiving than vindictive. Always frank, candid, and open-hearted, he would readily secure the confidence of others. He was dignified and manly, but never haughty, domineering, or overbearing; devotional, but not bigoted; imitative, but no mimic; mirthful, but not an original wit in the way of creating fun; systematic and methodical, but not fussy; capable of reckoning figures, of judging the value of property, he would have made an accurate accountant, or a successful appraiser or business man.

His memory of thoughts, principles, and persons was good; that of passing events or of details less retentive. Fair in conversation, but not copious or fluent; a good reasoner, comprehending principles, he would draw correct inferences; a good judge of character, he knew whom to trust without a long acquaintance; always gentlemanly and affable, he would make himself agreeable anywhere.

Socially, he was ardent in his attachments, though less demonstrative than many.

With a liberal education, he could have taken a leading position, especially in the law, and would have done good service in some missionary or reformatory work. As a care-taker in a post of trust, requiring integrity, intelligence, and watchfulness, he would have been successful.

He combined in himself the qualities of both parents—the sense of honor and dignity of the father with the kindness and affection of the mother. Naturally a man of peace and goodwill, he became a soldier more from necessity than from choice. Such men fight through their moral sense rather than through their passions or by brute forces.

His features were well formed and comely. There were no great excesses or deficiencies, but all were well marked and clearly defined, indicating a character of rare harmony and of great kindness and benignity.

It is unfortunate that he should have been taken hence thus early in life, for in him we had all the qualities of the citizen, the statesman, and the philanthropist.

The following biographical sketch must conclude our brief account of this most worthy young officer.

BIOGRAPHY.

MAJOR HENRY G. DAVIDSON was born at Carmi, Ill., November 8th, 1831. He was the son of the late lamented Colonel William H. Davidson, of Louisville, Ky., formerly a prominent citizen of Illinois, of which State he was at one time Lieutenant-Governor. His mother was a woman of exalted worth and exemplary piety.

At the age of eleven or twelve, the subject of this sketch was sent to the University at Vincennes, where he remained several years. His teacher then predicted for him a bright career, saying he possessed talents of a high order and gave promise of becoming a true and great man. In 1846 he was placed at the St. Louis University, where he also elicited much praise. Later, he was sent to Centre College, Danville, Ky., where he completed his collegiate course.

After leaving college he entered a large wholesale commercial house, intending to gain a knowledge of commercial affairs, and to perfect himself in some other branches. In 1853 he removed to Carmi, where he studied law under the supervision of his uncle, Hon. William H. Wilson, who was Chief Justice of the State. After a short time Mr. Davidson was admitted to the bar, and became a successful lawyer, gaining quite an enviable reputation in that section of the country. While thus successfully engaged, the California fever broke out, and he was induced to join a party and embark for California, where he remained some years engaged in various speculations.

In the fall of 1859 he returned to Louisville, and again became an inmate of his father's home; and he was there when the present rebellion broke out. Early in the autumn of 1861 he entered the Federal army as captain, and in every engagement or skirmish he acquitted himself with such cool bravery and intrepidity as to gain the most perfect confidence and love of all his command—so much so, that they presented him, as a testimonial of their high regard and affection, with a handsome sword and other accoutrements.

In July, 1862, he was taken prisoner, and detained for six or eight weeks, when he was exchanged. Soon after his return he was promoted, and made Major of the Tenth Kentucky Volunteers.

Officers who knew him agree in saying they never knew a man so fearless, and who had such complete control over his soldiers. The men would frequently ask, "Who will lead our lines to-day?" and when the answer was, "Major Davidson," they were unanimous in their cheers and cries, saying:

"Well, if *he leads*, we will follow to death itself!"

Shortly after the beginning of the war, as he was getting on the cars at Lebanon, a boy of fifteen years came up to him, and said:

"Captain, won't you please take me with you in the army?"

"Why, my little fellow," he replied, "what could you do in the army? You are too young to fight."

"Oh, but, Captain, just let me go with you; I have no home, no father, no mother."

"Well, jump quickly on the train, and go with me."

From that day the boy became warmly attached to him, remaining constantly with him until his last moment, thus proving a beautiful devotion and a grateful heart. This boy the Major intended educating, and, as he himself expressed it, making of him a *manly man*. Jesse is now at the St. Louis University.

Major Davidson, after having remained in the army over three years, was on his way to visit an only sister and brother, when he was taken sick at the Louisville Hotel, and died upon the very day on which his regiment was to have been mustered out.

For some months previous to his death he had been acting as Provost-Marshal of Ringgold, and Adjutant-General, in addition to his duties as Major. He was offered very high positions on the staffs of several officers, but declined them all. General Nelson offered him a place on his staff, and General Boyle wished him to become Adjutant-General on his. Had he lived, Mr. Lincoln said he should have offered him a high position in the regular army. General Rosecrans spoke of him in the highest terms.

The following extracts from two or three of Major Davidson's letters, show that he wielded the pen with the same vigor as the sword, and could describe a battle as well as fight one:

THE BATTLE OF MILL SPRING.

[From a letter to his sister.]

"First, the Tenth Indiana, Colonel Kise, was camped nearest the enemy; next, the Fourth Kentucky, Col. Fry; next, the Second Minnesota, Col. Van Clear, and the Ninth Ohio, Col. McCook; then General Thomas's headquarters, two miles back of the Tenth Indiana. As I have already remarked, our regiment (Tenth Kentucky, Col. Harlan) and the Fourteenth Ohio, Col. Steadman, were encamped eight miles back of Gen. T. I had almost forgotten two hundred of Woolford's cavalry, near the Tenth Indiana. Our entire force at the general headquarters could not have exceeded 3,000 effective men. Last Sunday morning the enemy (according to their own account), between 9,000 and 10,000 strong, advanced upon this little band. They drove in the pickets of the Tenth Indiana. The regiment was immediately formed, and marched to meet them, and for one whole hour did these gallant men stand the shock of battle, driving back the whole center of the enemy. Finding they were about to be out-



WM. H. FRY, THE COMPOSER.
[SEE PAGE 94.]

flanked, Col. Kise ordered a retreat. As he fell back, the Fourth Kentucky and Woolford's cavalry came up like heroes; the battle was renewed, and for one hour and a half it raged with terrible fury. Again the enemy endeavored to outflank our brave boys, when the Ninth Ohio and Second Minnesota came up respectively on the right and left flank of our army; half an hour more, and the enemy, whipped and panic-stricken, fled in the greatest confusion.

"Language fails me to describe their total rout. They threw away everything—guns, knapsacks, haversacks, and even their coats. We pushed them so fast they had no time to think of anything but their own safety. They crossed the river in the night, burning a small steamboat and some flats, so that we could not follow them. Gen. G. B. Crittenden led his men in the races—he is eternally disgraced. Zollicoffer died like a brave man, at the head of his troops—he was killed by Col. Fry, of the Fourth Kentucky. On Tuesday morning, some few—myself among the number—crossed the river. Ascending the hill, we found another large camp (Camp Mill Spring), equally as well, if not better fortified than the first. Here, also, the rebels had left everything—four, numerous boxes of shoes and clothing, great quantities of sugar, coffee, and rice. The proceeds of this victory will nett the Government upwards of \$3,000,000. General Manson, whom you know, covered himself with glory—he commands our brigade and the Tenth Indiana and Fourth Kentucky, and will be remembered with pride and joy by the citizens of this great Republic, for really striking the first blow which breaks the back of this rebellion. Our loss was about 45 killed and 100 wounded; the loss of the rebels, 250 killed, over 300 wounded, and a great many prisoners."

A DESPERATE CONTEST.

[From a letter to a cousin.]

CAMP ON CHATTANOOGHEE RIVER, July 16, 1864.

"On Saturday, the 9th, we had a sharp and severe fight, one of the most bitterly contested, for the short time it lasted, I have ever witnessed. I was field officer of the day, and was ordered at six o'clock, A.M., to advance my picket line until I found the enemy. The Tenth Kentucky was ordered to support me. I advanced my skirmishers about three fourths of a mile, when I came upon the enemy's skirmishers, promptly attacked them, and drove them from their rifle-pits, and occupied them with my men. Upon an examination of the line I found that the brigade on my left had failed to connect with us, and saw at the same time the enemy advancing upon us with a strong line of skirmishers, supported by two lines of battle. I immediately sent notice of the situation to Colonel Erb, commanding our

brigade, and Colonel Hays, and went in person to my right and communicated the fact. I had sent to Colonel Taylor, of the Fifteenth Kentucky, who was on my immediate right, and in charge of the skirmishers of General Johnson's division, when the enemy arrived within forty yards of us. We opened a brisk fire upon him, which compelled him to halt. I now looked anxiously to my left. No help came. 'I spread out my thin line as long as I could, and still no connection. The enemy's force enabled him to swing clear round my left flank, compelling me to fall back on the Tenth Kentucky, which my men did in good order, fighting their way back very sullenly and slowly.'

"The regiment held their fire nobly—not a man fired a gun until we had joined their line, when the enemy gave a yell, and made a charge upon the devoted little band. Not a man moved, not a cheek blanched. When within about fifteen yards of us, Colonel Hays cried out, 'Now, boys, give it to them, and trim them low!' A terrible volley followed, and their front line melted away. Again they recovered, and once more advanced, and again were sent reeling and staggering back. They now commenced coming round on the left flank of the regiment, and compelled us to fall back about one hundred yards, when we were joined by the Tenth Indiana. Immediately fixing bayonets, we made a sudden charge upon them, driving them before us in confusion. That night the rebels evacuated this side of the river."

LONGINGS FOR PEACE.

The bravest are often the most tender and merciful; and Major Davidson, though ever ready to meet his country's foes on the battle-field, in the great struggle for national unity and national existence, did not love war for its own sake, but longed for white-winged Peace to again spread her wings over a redeemed and reunited land. In a letter to his sister, under date of March 28, 1863, he writes:

"... I hope and trust that the war is drawing to an end. We all long for the day when white-robed Peace shall open wide her wings, spreading them over the whole land, when 'grim-visaged war shall hide his wrinkled front,' when 'spears shall be plowshares, and swords pruning-hooks.' Yes, we hope and believe that the day is not far distant when the Stars and Stripes shall wave triumphantly everywhere over this once happy and united land; when this wicked and unholy rebellion shall be crushed to the earth, never to rise again; that our armies will be disbanded, and we shall hear from Northern hills and Southern valleys the songs of a peaceful, happy, prosperous, and united people.

"How is it possible for any one to be a secessionist? What would they have? Which do they prefer, Union, Concord, Peace, or Disunion, Strife, and War? 'Whom the gods would destroy, they first make mad.' It seems that this is true with Jeff. Davis and his followers. For just so surely as you live, swift-footed destruction follows them."

REQUIESCAT IN PACE.

[Extract from a poem on the death of Major Henry G. Davidson, of the Tenth Kentucky Volunteer Infantry.]

"From the red battle-field just turning away,
His temples entwined with the fresh-earned bay;
His patriot bosom pulsating high
To the recent delight of the victor's cry;
Proud of his deeds of prowess bold,
That thrilling fame in the North had told,
From Atlanta he turned with footsteps gay,
Bright visions deluding his homeward way,
Fond friends and relations were gathered, all,
To meet him once more in his natal hall;
An only brother and sister dear
Awaited the soldier's return to cheer.
But alas! they were doomed to meet no more!
Those loved ones reamed on a distant shore;
That brother their elaps would ne'er enfold,
Till his heart was still and his bosom cold.

For scarce has his tread the threshold pressed,
Then are crushed the high hopes of his manly breast.
Death, lurking in secret, takes fatal aim,
And his poisoned shaft does its victim claim!

Earth's winters may whiten his snow-covered grave;
The wild storm may rage, and the howling winds rave;
Or spring may in verdure and loveliness spread
Her garment of flowers to bloom o'er his head;
War's woe of discord may startle our land,
And the flame of destruction more fiercely expand—
Undisturbed, and unheeding earth's pleasures or woes,
In the peace of his God shall that Christian repose,
Till the Archangel's trumpet shall call him to rise,
To inherit in glory a life that ne'er dies."

WILLIAM HENRY FRY.

In August, 1841, we made a critical double-test examination of this gentleman, and in March, 1856, published the same, with the likeness, in the PHRENOLOGICAL JOURNAL. We are now called on to notice his departure to the spirit-land, which event took place on the twenty-first of December, 1864, at Santa Cruz, where he was acting as American consul.

He was born in the city of Philadelphia, in 1814, and was educated at Mount Saint Mary's College, in Maryland. At sixteen, he composed an opera, "The Bridal of Danure." Later, he became editor of the Philadelphia *National Gazette*, in which position he acquired a good reputation as a writer. In 1839, he composed another grand opera, entitled "Aurelia." This was followed by "Leonora," which, perhaps, gained for him more fame than any other of his works. He spent some time in Europe, and was special correspondent for one of our leading daily newspapers. Still later, and until recently, he has filled a post—as one of the writers—on the New York *Daily Tribune*. During the several Presidential campaigns, Mr. Fry has rendered service to his countrymen by addressing large audiences in various parts of the country. His life has been one of intense mental activity, and to this, chiefly, he owes his comparatively early death.

His brain was very large, greatly predominating over the body, which was thin and spare. When young he was educated mentally, but, as is generally the case, not properly trained physically, and he became intensely nervous—so much so, indeed, that it was difficult for him to manufacture vitality sufficient to supply the rapid consumption of a mind so wide-awake. Intellectually, he was a close observer and a clear thinker, with descriptive powers rarely equaled, and hardly ever surpassed. Socially, he was less developed. His sources of enjoyment proceeded not so much from the affections as from the ideal, the artistic, the scientific, and the philosophic. In religion he was more kind and just than believing or devotional. Lacking those qualities of faith, trust, and humility, he sought to supply their place by intellect, imagination, and art. He was a natural critic, sharp, pointed, and cutting. There was little of the sweet, but much more of the tart. Individuality, Comparison, Self-Esteem, Firmness, and Combativeness were large. Cautiousness, Secretiveness, and Acquisitiveness were moderate or small; and when indignant from any just cause, his wrath was poured out without restraint, and wo to the offender! We question whether there was a writer in America more capable of sharp critical analysis than Mr. Fry. Nor do we know one whose temperament

and phrenological organization was more marked than his. Our engraving is but a poor representative of this most remarkable man. Had he not almost ignored the laws of life and health, and had he come more under religious and social influences, he would have been not only different, but a far healthier, happier, and, probably, a long-lived man.

His complexion was light; his hair a light auburn, fine and thin; his eyes gray, set well apart, large, brilliant, and very expressive; his skin fine and white; his nose long, prominent, and pointed; and the whole expression was that of a highly cultivated, intellectual gentleman. Whatever of genius, science, or truth there was in his numerous compositions and literary productions will live always, while that which was erroneous or valueless will pass away and be forgotten. It is only the great which is good, that lasts, and only the spiritual which is immortal.

OUR JOURNAL IN CANADA.

It is gratifying to be thus appreciated by our friends and neighbors across the borders.

The *Toronto Globe* says of THE PHRENOLOGICAL JOURNAL: As a household visitor this is one of the best, and we can most confidently recommend it to our patrons as containing reading matter of the highest order, and as calculated to elevate and improve the mind of every individual reader. It is published in a good form for binding, on excellent clear white paper, and forming a large quarto volume at the close of the year, profusely illustrated, and as a work of reference, invaluable.

The *Toronto Leader* says: We have before commended this admirable illustrated monthly to the notice of our readers. It is, we believe, the only journal in the world devoted to the study of the human mind. We can recommend it as one of the most useful periodicals published. Specimen numbers may be seen on application to Mr. Longman, at the Mechanics' Institute.

The *London Free Press* says: The publishers of the PHRENOLOGICAL JOURNAL are practical phrenologists of near thirty years' experience. The January number commences the forty-first volume of their Journal. It is an illustrated quarto, published monthly, and is in every respect worthy of the support of our readers. Every phrenologist, and indeed every thinking man desirous of keeping pace with the discoveries of the times, should take it. We can safely recommend it to the heads of families, as calculated to inculcate sound morals, healthy mentality, and correct views of men and things.

The *Christian Guardian* says: The publishers are recognized as standing at the head of their profession. Any of our readers therefore desiring information on the subject can hardly do better than subscribe for their Journal. Let both sides of the question be honestly and impartially studied; we shall be in a position to hold fast that which is good.

The *Canadian Baptist* says: We can recommend this illustrated monthly as one worthy the support of all, persuaded as we are that as a scientific and semi-religious literary periodical it has few equals. The science of the human mind, as known apart from Phrenology, is deep, intricate, and intangible; but as taught by the light of the discoveries of Gall and Spurzheim, is the reverse; simple, easy of comprehension, and requiring no great learning or scientific knowledge to make it understandable.

The *Guelph Mercury* says: One of the best family magazines with which we are acquainted. The minister of the Gospel, the lawyer, the merchant, the farmer, all who would have correct views of men and things, be acquainted with the science of the human mind, or know themselves, should subscribe for the PHRENOLOGICAL JOURNAL. It is conducted with marked ability and great experience.

The *Quebec Mercury* says: Well-known in the literary world in connection with the sciences of ethnology, phrenology, physiology, physiognomy, and psychology, * * * an excellent publication, * * * treats with great ability the sciences of race, of human organization, of the influences of matter upon mind, and of the soul upon matter, and ought to be carefully read and studied by every one who would know himself. The descriptions are very correct, the sketches very entertaining, and the signs of character decidedly instructive; we can unhesitatingly recommend this publication to a discerning public.

Notices of the press of New Brunswick, Nova Scotia, P. E. Island, and N. F. could be added; but the above are samples of the whole.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

HOUSE AND HOME PAPERS. By Christopher Crowfield. Boston: Ticknor & Fields. 1861. Price, \$1 50.

Christopher Crowfield is well known to be a *nom de plume* of Mrs. H. B. Stowe, and a new book by Mrs. Stowe needs but to be mentioned to incite a wish to read it. In this case, at least, we hope every one who is "keeping house," or ever expects to do so, will be able to gratify this wish, for we consider the "House and Home Papers" invaluable to all who would know "how to do it" to the best advantage. To young wives we especially commend it.

COUSIN ALICE: A Memoir of Alice B. Haven. New York: D. Appleton & Co. 1861. Price, \$1 75.

A true life is a great lesson, and the more widely such a lesson can be inculcated the better; so we hail this book not only as a most grateful offering to the numerous friends and admirers of the late lamented Mrs. Haven, but as a rich boon to the world and an important aid in the great work of human regeneration. Mrs. Haven (formerly Mrs. Neal) was widely known as one of the most gifted of our female writers. Her talents were of a high order, but her friends valued her even more for qualities of the heart than for her intellectual endowments. Her published works have entertained and instructed thousands, but the story of her life, here so well told, will prove a still more efficient instrumentality for the promotion of virtue and happiness. No one, and especially no young woman, can read it without profit, and it will be to many the harbinger of a new and better life—a life modeled after that of this noble CHRISTIAN WOMAN.

THE COOK'S OWN BOOK. By a Boston House-keeper. New York: O. S. Felt. 1865. Price, \$1 75.

This is one of the most complete and reliable works of the kind ever published, containing more than 2,000 receipts for all kinds of cooking, arranged alphabetically for the greater convenience of reference. The plan is novel and is said to work to a charm. It is a book of 400 pages, and includes the Art of Carving, with 25 illustrations; Marketing Tables; 2,500 Receipts for Cooking; Observations on Management of Families; Observations on Diet; Tables of Weights and Measures; Complete System of Confectionery; Miss Lallo's 75 Receipts for Pastry, Cake, etc. It contains some things which we can not approve, but is, on the whole, a good book. Those who would know how to cook on hygienic principles should consult our "Hydropathic Cook Book" (Price \$1 50), one of the best works ever published.

THE BOY SLAVES. By Captain Mayne Reid. Boston: Ticknor & Fields. 1865. Price \$1 50.

The pen of Captain Mayne Reid is never idle. He sends out story after story, and each seems better than the last; so that his thousands of young readers, on both sides of the ocean, are always eager for his next book. Well, here is the last, and it is not a whit behind the others in interest. It has a large number of illustrations.

QUEENS OF SONG: being Memoirs of the most Celebrated Female Vocalists. By Ellen Creathorne Clayton. New York: Harper & Brothers. 1865. Price, \$3.

A collection of well-written biographies with numerous portraits, including those of Mesdames Pasta, Sontag, Malibran, Grief, Albani, Jenny Lind, Goldschmidt, and Pielomini.

ENOCH ARDEN, and other Poems. By Alfred Tenyson. Boston: J. E. Tilton & Co. 1865. Price, \$1.50.

This is a small but very beautiful edition on tinted paper, with illustrations, of this popular and most fascinating work. The same publishers issue a larger and still more beautiful edition with thirty-three illustrations of the most finished character, by Hammett Billings, and engraved by our best artists. Price, \$4.50; turkey, extra, \$7.50.

THE THREE SCOUTS. By J. T. Trowbridge. Boston: J. E. Tilton & Co. 1865. Price, \$1.50.

Another tale of the war, well told and abounding in exciting incidents and graphic descriptions. The scene is laid "down in Tennessee," and the characters which figure in it are well conceived and admirably sustained throughout. It is a fitting companion to "Cudjoe's Cave," which it excels in interest.

PHYSIOGNOMY: OR, SIGNS OF CHARACTER based on Ethnology, Physiology, and Phrenology. New York: Fowler & Wells. 1865. Part I. Price, \$1.

This will be, when completed, the most comprehensive and thorough work on Physiognomy ever published in any country or language. Here all that is known on the subject is, so far as is possible, reduced to a system, and its physiological and phrenological basis pointed out. Each point is clearly stated and made plain to every comprehension by means of numerous and beautiful illustrations. The part before us contains the following chapters:

I. Previous Systems (containing condensed statements of the theories of Lavater, Walker, R. dfield, and others); II. Structure of the Human Body; III. General Principles; IV. The Temperaments; V. Man and Woman; VI. General Forms; VII. Outlines of Phrenology; VIII. Anatomy of the Face; IX. The Chin (Love and Will); X. The Jaws and Teeth; XI. The Mouth; XII. About Noses.

This part contains nearly 300 engravings, and is beautifully printed on fine tinted paper and adorned with a handsome ornamental cover. The second part will soon be ready.

LE BON TON for February is pronounced by the ladies the best yet issued; and they know. Monthly, \$7 a year; single copies with full-sized patterns, 75 cents.

NEW MUSIC. We have received from Horace Waters, 481 Broadway, New York, the following New Music: "Fairy Whispers," Nocturne for the Piano; "Don Sebastian," Fantasia Brillante, by Wm. M. Muler; "Danse des Odalisques," Polka Gallop from the Opera of Don Sebastian; "Do They Remember Me," Song and Chorus; "General Sheridan's Quickstep," for the Piano.

A BEAUTIFUL MAP.—Phelps & Watson publish one of the most beautiful and convenient Maps of the United States, Mexico, Central America, and the West India Islands that we have ever seen. It embraces all the new States and Territories, and, ignoring secession, all the old ones, even including South Carolina. It has tables of the population of the States, and of the battles and skirmishes of the war. It is worthy of a place in every house. Price, \$1.50.

MAJOR-GENERAL W. T. SHERMAN.—We are indebted to the publisher, J. C. Buttre, New York, for a very fine portrait of this great commander—the hero of so many fights and the captor of Atlanta and Savannah. It is the best picture we have seen of him, showing his noble head and strongly marked features to the best advantage. Price, \$1.



"A UNIVERSAL HISTORY," published by J. Coote, London, 1759, contains the following: "The invention of ships is very ancient, since God himself gave the first model thereof to Noah, for the building of his ark, to save the human race from the waters of the deluge. The first celebrated ships of antiquity, besides this ark, are that of Ptolemy Philopater, which was 280 cubits long, 89 broad, and 48 high; it carried 400 rowers, 400 sailors, and 8,000 soldiers. That which the same prince made to sail on the Nile, we are told, was half a stadium long. Yet these were nothing in comparison with Hiero's ship, built under the direction of Archimedes, on the structure whereof Moschion, as we are told by Buellius, wrote a whole volume. There was wood enough employed in it to make fifty galleys; it had all the variety of apartments of a palace—banqueting-rooms, galleries, gardens, fish-ponds, stables, mills, baths, a temple of Venus, etc. It was accompanied with an iron rampart, eight towers, with walls and bulwark, furnished with machines of war; particularly one which threw a stone of 300 pounds, or a dart 12 cubits long, the space of half a mile, with many other particulars related by Athenæus." A copy of the work is now in my possession. JAMES E. SERRILL, 48 West Twenty-sixth Street.

"OLD EYES MADE NEW."—This is a new trick. It consists of applying the principle of "suction," by advertisements and circulars, and of extracting from the pockets of the verdant and credulous "something green," which enables "old eyes" to "see it." We supposed this thing had been exploded years ago, when old eyes were young, but it appears that "Monsieur Tonson has come again." We have no confidence in the "eye sharpener," and would not use it. As to the supposed effect of the quack medicine in purifying your blood, we reply, whatever improvement you experienced was due—not to the drops, but—to other and more natural agencies.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

TO CORRESPONDENTS.—We have received some hundreds more questions than we can answer in one number. So numerous are these questions, that we shall be compelled to pass, unanswered, the least important ones. In any event, we must take our own time for it. Business or personal questions will be answered by letter, providing a prepaid envelope, properly addressed, be sent us, in which to return answer.

JEALOUSY.—Jealousy arises from a diversity of faculties. Jealousy or rivalry in general comes from Approbateness. If one is caressed and another neglected, the neglected one feels slighted and is jealous of the one who has won the reward or attention. Amativeness, with Secretiveness large and Self-Esteem moderate, makes one jealous in love affairs. The same combination with large Acquisitiveness makes one jealous in money matters, and so on.

TEACHING PHRENOLOGICALLY.—What is meant by conducting a school on phrenological principles?

Ans. Imparting instruction in such a manner to each pupil that its peculiar organization is properly called out, and all the faculties appealed to; or teaching facts, and forms, and things, according to the faculties of the human mind, making geography, and everything else, pictorial, so far as may be, by addressing it to the eye; also governing and managing a school according to the innate faculties of those who are being governed, one set of rules not answering for all pupils. There should be as few rules in school as possible, and those rules should be cardinal and universally applicable; but when rules come to be specified and analyzed, pupils always, like sinners of old, show almost infinite ingenuity in technical breaches of rule and law. But we can not here answer this question fully—it would take an entire number of the JOURNAL to block out the subject even.

NEW ORGANS.—Sublimity, Human Nature, and Union for Life or Conjugality have been established to our satisfaction by numerous observations in which the organs were found large or small, and the corresponding characteristics.

THE HEART.—If the heart be simply a "physical organ for propelling the blood," how is it that all the emotions of the soul seem to come from the heart, not from the head?

Ans. The heart is apparently the most active organ in the whole system. If you talk to the child about something good to eat when he is hungry, his heart will jump, as it might be said, with delight. The hunger is in the stomach—why don't that palpitate? The heart palpitates in fear, in anger, in pleasure, simply because it is the organ which supplies blood to whatever part is specifically exercised when any emergency arises in which strength, courage, labor, effort, are required. The heart is acted upon from the brain, the lungs are also acted upon, and both instantly go to work rapidly to vitalize and send the blood freely through the system to strengthen and feed all the parts, especially those to be most exercised. The lungs palpably act with renewed vigor and with greater depth of inspiration and strength of expiration, so as to revitalize the blood more thoroughly and rapidly as it is being more rapidly sent throughout the system. The brain itself is without feeling, though it is the center of all sense and feeling. When the finger is mashed, why don't the brain feel it? why don't the heart feel it? but if we sever the connection between the finger and the brain, the whole hand might be bruised to a jelly and no sensation could be recognized. Feeling, therefore, is not in the finger but in the brain. It is the brain that feels the external wound, though the brain itself does not give pain when it is wounded; therefore since the brain is the center of all sensation and feeling, yet itself is inescapable to injury, it is not easy to see that the influence of the mind or soul should not be felt upon its organ, the brain. We feel in the heart the physical emotion, not the sentiment. Idiots and lunatic persons frequently have a strong heart as anybody; their trouble being in the brain. If the heart does the work of reason, why does not the healthy heart of the maniac or the idiot do its work there?

HEAVY BREATHING—SNORING.—Why does a person breathe heavy or snore when asleep?

Ans. Probably because the muscles of the throat and nostrils become somewhat relaxed in sleep. Aged persons snore more than those who are young, because their tissues become more flabby.

IDIOTS.—Can a complete idiot commit sin?

Ans. We suppose that total idiots and infants are irresponsible, and that they neither do nor can they sin.

PHONOGRAPHY.—How long would it take a person to learn phonography or short-hand? and can it be learned without a teacher?

Ans. It depends entirely on the talent and patient application of the learner. Some learn in six months, others take a year, others never learn. It can be learned without a teacher, but it is better to have an oral teacher. If that is inconvenient, it can be taught by correspondence. The best books are "Graham's Hand-Book" or "Pitman's Manual."

M. J. T.—How can I improve my voice for the stage? Would sherry wine and an egg be good for the voice? and how can I procure a theatrical situation?

Ans. Take lessons of a good teacher of elocution; let wine and all other alcoholic liquors alone; become worthy of a situation, and then ask for it.

WHITE LIES.—Do you think people will be held accountable for the little white lies so often told among gay companions just for fun, when it is known to both hearer and speaker that everything said is untrue and only told to make sport?

Ans. Under the head of vain and idle talk there may be blame attached to what you call white lies, but a lie is a false statement wickedly intended to deceive.

TEARS.—Why does one person shed tears when grieved or angry, and another scarcely ever sheds a tear under any circumstances?

Ans. One person has a sensitive nature, a susceptible temperament, large Benevolence, large social organs, and probably not large Firmness and Self-Esteem; the other has less sensitiveness, and probably more Combativeness, more Firmness and Self-Esteem, and less of the sympathetic elements.

THE NEGRO SKULL.—Is it thicker than the skull of a white?

Ans. No. Not if of the same degree of intelligence. A low uncultivated negro, like a low uncultivated white, has a skull thicker than those more cultivated. The thickness of the skull depends also upon the bony system. If the person have a large bony frame, his skull will correspond with the rest; but the more mentally, the finer will be the quality of bone, muscle, and the rest.

CLAIRVOYANCE—SWEDENBORG.—THE TELEGRAPH. —No; clairvoyance is something which each must experience or realize for himself, nor can your mental impressions be accepted by me without the concurrence of all my own reasoning faculties. Our clairvoyant experiences are *personal, individual*, something above and beyond the reach of the senses. Nor can it be considered reliable, in the same sense that the electric telegraph is. Phrenology will not warrant us in pronouncing the creed of any body of Christian worshippers false. It has been said that there is truth in each, but that no one individual creed embraced it *all*. Our religion is between ourselves and our Maker, but it is perfectly right and proper for us to form societies and to worship God collectively as well as individually.

MEMORY OF FACES.—Why is it that I can not remember countenances nor animals, but can remember names and localities for any length of time?

I am always calling people wrong names or forgetting them entirely. I do not know our own cattle or horses if they happen to be away from our place.

What organ shall I cultivate to improve my memory of faces?

Ans. We suspect that you are deficient in the organs of Form and Individuality, thus you forget faces and the shapes of cattle. We have to be very familiar with animals to remember their countenances. It is said that the shepherd who lives with his flock knows every sheep by countenance, as people generally know human countenances, and that if one is gone he knows which one, and recollects the face of the absentee.

Your memory of names may come from language and the faculty of sound, but face and name are so unlike that it is not strange that a person forgets one and remembers the other.

The names of many animals seem to have been suggested by the voice of the animal, or some characteristic; the voice of the crow is like the name; the scream of the eagle suggests the name *eagle*, and the soft cooing of the dove suggests that soft name, and the bellowing of the bull sounds like his name when spoken in a bass tone; so it is with the names of other classes of animals unless their names are purely artificial.

LADIES' NEWSPAPERS.—As a rule, ladies prefer those journals which combine sense with taste and fashion. They do not care for the political or party paper, but they do wish to know of all great national movements in government, in legislation, in public enterprises, in education, religion, and in the various reforms, temperance, hygienic, etc. Papers or magazines written exclusively by ladies, lack that vigor and power which all true women admire. The best paper, therefore, combines the two elements, male and female, so blended as to represent the two natures, and to feed both the intellect and the sentiment; but from feeding on the wishy-washy tangle of sick, slumbering, literary "backs" of either sex, we beg to be delivered. Sensible men and women want

vigorous sensible thoughts expressed by healthy minds, and not the empty chaff of empty skulls.

"WINFIELD."—For the "poles" of the organs in the face and brain, see our new work on "Physiognomy."

THE LEADING ORGAN.—A lady inquires "What is the leading organ of the brain?" In one person Benevolence may be in the lead, and in another Acquisitiveness. A brick in the basement of the edifice may be regarded as important as a brick in the dome. You may as well ask which is the most important—kindness or economy, affection or intellect, justice or devotion? In general, we may state the higher the location, the more important the functions of an organ. Veneration, then, should take the lead.

"SUFFERER."—See our treatise on "Stammering," in a former number of this JOURNAL. We may be of service to you by having a personal interview.

"A FREQUENT READER" will do well to strike out from home, though it be only at the next door, and build up himself by his own exertions. He needs to have the responsibility of his own efforts on himself. If he will call at our office we will give him advice.

JANET.—High broad temples indicate love of art, mechanism, and music. Address "Eclectic Medical Journal," Cincinnati, Ohio. There are a large number of eclectic practitioners in the U. S. A. See "The Illustrated Hydropathic Encyclopedia" for an account of the different systems. Read "The Mirror of the Mind," and then send us the photograph.

GRAY HAIR—VITALITY—THE CEREBELLUM.—Does the disease or abuse of a phrenological organ sometimes cause the hair to turn gray? *Ans.* Yes.

Can Vitality only average be increased to full?

Ans. Yes; if the person be not too old or too far gone.

Is a large cerebellum, as a rule, accompanied with large selfish propensities? *Ans.* Yes.

CIRCUMSTANCES—NATURAL ABILITY.—Does man's greatness depend more upon circumstances than natural ability? Will a child of great natural ability be distinguished in spite of circumstances? Do the germs of childhood determine future greatness?

Ans. Greatness must be based on natural ability, and circumstances of course are necessary to develop it; but greatness does not require so much culture as mediocrity. Some having great natural gifts do not overcome outward circumstances. It often happens that accident calls out traits of genius which might otherwise have slept. Good seed is necessary to good plants, but good seed will not bring forth abundantly without good soil. And natural ability needs circumstances to call it out. They can not well be separated. It is almost like asking which is most serviceable to plants, sunshine or shower? Man is created to have surroundings, is adapted to them—they are necessary to his development. And atmospheric air and food, though they are not man, are quite as necessary to man's life and power and development as brain and backbone, stomach and heart, and can not be separated.

WATER LEVEL.—The Mississippi River runs from 46° to 29° north latitude. The earth increases in diameter toward the equator. Does the water of the river run up hill?

Ans. A level, or water level, is a line drawn parallel with the earth's surface. High or low are relative terms used in relation to the natural position of a body of water in the neighborhood. The mouth of the Mississippi is therefore lower than its source. The equator is no higher or lower than any place on either side of it; a line drawn around the earth at a distance of a hundred miles from it, would in all its parts be level, although it would form a complete circle.

HEADS—FORMS.—What is the cause of elevations and depressions on some heads, while others are more nearly smooth? Do you tell the character by the mass of brain in certain parts? or as it is called, by bumps?

Ans. A perfect character would have an even, smooth head. As are the angularities of the head, so are the angularities of character. We are not governed by bumps in our judgment, but, other things being equal, by the mass of brain in different parts of the cranium as appears by measurement from fixed points, as compared with other measurements.

FREE MASON.—The principal masonic periodicals are "The Masonic Trowel," published at Springfield, Ill.; "The Masonic Monthly," Boston, Mass.; "Masonic Review," Cincinnati, O.; and "National Free Mason," Washington, D. C.

C. L. S.—Why does an individual who is lost in a wilderness almost invariably travel in a circle.

Ans. When we are convinced that such is the fact we will endeavor to find the reason; at present we believe the idea to be a creation of story-tellers. We have no doubt such things have occurred, but not as a rule. The *Home Journal* gives the following explanation:

BEARING TO THE LEFT.—It is a remarkable fact that persons losing themselves in a forest, or in a snow storm, manifest invariably a tendency to turn round gradually to the left, to the extent even of eventually moving in a circle. The explanation of this is found probably in the fact that the limbs and muscles of the right side are generally better developed than those of the left side. Under the excitement felt when one is lost, and in the absence of any guiding line, the superior energy of the right limbs throws the pedestrian insensibly round on the left.

ROUND ROOM—MANIAC.—If a person were put in a round room would he become a maniac? If so, what is the reason?

Ans. We presume he would if confined there alone for a sufficient length of time, but no sooner than if the room were any other shape.

HEAT—LIGHT.—Is there any heat in a solar ray of light? Is the sun's light magnified in passing through the earth's atmosphere? Can a ray of light be bent or curved?

Ans. Probably not. We know so little, however, of solar light and heat that this may be considered one of the unsettled questions. The sun's light is diffused by passing through the earth's atmosphere, but not magnified. It can be reflected from a mirror or other like surface, and refracted by passing through or into water, but it can not be curved.

FOOD—CLOTHING.—1. Is cotton, linen, or woolen best to be worn next to the skin?

2. How much food in pounds and ounces is required for a laboring man—bread, vegetables, and fruits?

3. Is there any virtue in medicines?

Ans. 1. Linen.

2. It is impossible to state definitely, as some require much more than others, depending on exercise, etc. Most people eat too much rather than too little. Frerichs calculates that about 18 ounces of food are necessary to supply the daily waste of tissue in a laboring man; of this the proportions of nitrogenous and non-nitrogenous food should be about in the proportion of 1 to 7. Cornaro lived to extreme old age on 12 ounces of food, mostly vegetable, and 14 ounces of wine. Much depends on the kind of food used; appetite and reason should determine the amount.

3. There may possibly be some virtue in some medicine; but then we know there is much harm, and the virtue is questionable, we are—with Shakespeare—inclined to "throw physic to the dogs."

J. C.—1. Are sugar and molasses, when taken as food, nutritious and wholesome, particularly for persons who are nervous and excitable?

2. Does butter, fat, etc., give nutriment to the system, or are they only elements of respiration?

3. What is the best diet for nervous people, and those troubled with trembles of the hands?

Ans. 1. Sugar, in some form, is a necessary article of food. It is best to take it as it naturally exists in fruits, but we do not consider a little cane or maple sugar unwholesome, but nutritious.

2. It is now generally considered that oleaginous substances are indispensable to nutrition, although if taken in excess and improperly prepared in cooking, they are impediments to digestion.

3. Plain, well-cooked food, either animal or vegetable, limited in quantity, and without spices or condiments of any kind.

VOTERS.—A correspondent in Missouri suggests an amendment to our constitution, viz.: to permit only those to vote who can read, write, and cipher. He would permit both sexes of a suitable age to participate in the elective franchise.

If we should open our JOURNAL to the discussion of political questions, we should aim to erect a new platform, which would exclude gamblers, drunkards, thieves, libertines, and vagabonds.

PRECOCITY AND MATRIMONY.—1. Are not precocious persons suitable for marriage at an earlier age than others?

2. Would there be any impropriety or harmful results from the marriage of a young man of twenty-one with a prematurely developed girl of fourteen, the girl being of a prepossessing and lady-like appearance, of womanly turn, both possessing a knowledge of the laws of nature and physical culture as taught in your writings?

Ans. 1. To be fit for marriage implies a degree of maturity of both body and mind. Precocity may be mental, it may be physical, or it may pertain to both mind and body. In the last case a person, if fit to marry at all, would be so earlier than one not precocious.

2. We can only give the general rule indicated above, without knowing more of the parties.

V. J. E.—We can send a copy of "Morgan's Exposition of Free Masonry," for 50 cents.

PUG NOSE.—S. P. A., Cincinnati. In our new work on "Physiognomy," now passing through the press, you will find the subject fully discussed. Your likeness is received. Be not discouraged. If you persevere according to instructions, the "pug" will disappear, and something more comely take its place.

PHYSICIAN.—We will state in a future number the qualifications necessary for a physician.

A KIND "HEART."—What is meant by this expression? Do you not teach that the "heart" circulates the blood? Then what has it to do with manifesting the mental emotion of kindness?

Ans. The use of the term a "kind heart," is not claimed to be scientifically correct, but long use makes its meaning clear to all. It would be better to say "a kind nature."

MATING.—Yes; some animals and birds select their mates at particular seasons, and continue so during certain periods. We are not aware that they all remain constant during life. We can not discuss the question of procreation in this JOURNAL.

Celibacy.—Is it according to the laws of Nature to live a life of celibacy?

Ans. St. Paul said, it is "better to marry than to burn." It is probable that Roman Catholic priests, nuns, and Sisters of Mercy, whose spiritual functions do not permit them to marry, have all the social organs, and the same feelings which others have, but that they are restrained or repressed by other faculties. Because certain organs are not used, it does not imply a natural deficiency. We leave the question of "Celibacy" for each to settle for himself. Unperverted nature indicates the requirements of man. There are many very sincere and good people among the Shakers, and they seem to be happy and content. We can not speak of the nuns in the convents. Any Roman Catholic priest will give you the desired information.

Boots.—We believe the "Plumer," the Myers', and the Watkins' plan are similar, if not the same.

PSYCHOMETRY.—Is there any reliance to be placed on the inferences or deductions of psychometrical examinations?

Ans. No; it is "akin" to fortune-telling, except in cases where mesmerism or clairvoyance is applied, when interesting—not always reliable—results are witnessed.

MARRIAGE.—We do not say that "persons with certain shaped heads should not marry," but we do say that imbeciles, maniacs, and those who are suffering from incurable diseases should not marry.

AT WHAT AGE?—How old should a child be before having a phrenological examination?

Ans. Anywhere from two years upward. Parents ought to know enough of Phrenology to form a tolerably correct judgment on the point.

DYSPEPTIC.—State your case fully. What are your habits? Do you dissipate? On receiving a complete statement we can advise you by letter. Read the "Hydro-pathic Encyclopedia."

SLEEP.—Why is our sleep broken and irregular?

Ans. There are as many causes for this as there are conditions under which we live. Strong tea and coffee; over-

eating; exciting care; the loss of friends or of property, etc., tend to disturb our sleep. One of the best means by which to obtain sleep is to exercise the body vigorously at least an hour or two during the day; to abstain from condiments and stimulants, and to subsist on plain simple food—such as is easy of digestion—that will not excite; avoid all alarming stories, which excite the mind and cause troublesome dreams; then, before retiring, read a chapter, sing a hymn, and in a prayer of gratitude and thankfulness resign yourself to God in the spirit of perfect trust, and you may enjoy not only perfect repose, but sweet and balmy sleep.

SUNDAY.—Which is the Sunday of the Lord?

Ans. The word Sunday is derived from or a corruption of the Saxon words meaning the first day of the week, and is given to the day on which, according to the historical accounts of the early Christians, Christ rose from the dead. This day was observed by them in celebration of the resurrection, was kept as the Sabbath, and devoted, as far as practicable, to religious services and worship; but it does not appear to have been considered to have taken the place of the Jewish Sabbath. As early as the end of the second century labor seems to have been generally suspended on that day—and in 321 Constantine ordered most of the doings in courts of law, and all labor, except agricultural, to be suspended. Various amendments to this law were made until, in 538, the third Council of Orleans forbade all labor on Sunday.

The Sabbath (or Shabbath, as it is spelled in the Hebrew, meaning day of rest) of the Jews is of entirely different origin; and its institution, whether by or before Moses, is not definitely settled. It was undoubtedly meant to symbolize the time spoken of in Genesis, where it is said, God finished his work of creation on the Sabbath, and then rested; or, having finished it in six days, hallowed the seventh day. It does not, however, seem to have been observed with religious ceremonies until after the forty years of exile. Christ seemed to teach that the Jewish Sabbath was no more holy than any other day—at least he accused the Pharisees with a too formal observance thereof. But, seemingly believing it was well to adapt one's self to the customs of the country, we find him an occasional attendant on religious services with the Jews on that day.

In more modern times, as early as 1449, laws for the observance of Sunday, or Lord's day, as it was legally named, were in force, and have been carried out more or less effectually in all Christendom.

The question as to whether the first or last day of the week should be observed with religious services is one on which theologians always have differed, and probably always will. And if we should go into a careful examination of the matter, we should probably find that neither the one or the other exactly coincided either with the Jewish Sabbath or the Christian day of Resurrection.

Physiologically considered, it is not only well, but necessary, that at least one day in seven should be observed as a day of rest; and for this any one of the seven is as good as the other.

In the hurry and bustle of labor and business our moral sentiments are allowed too little exercise, and it is well for us to set apart times and seasons when our duties and cares may be laid aside, and communion held with our higher and spiritual natures. And it is well that, so far as possible, we should agree upon the day. Regard for the customs and manners of their ancestors furnishes, perhaps, a valid excuse for the Jews to observe the Sabbath of their fathers; but we see no good reason for any difference of opinion of Christians on the subject, nor why the first day of the week is not the best one to be observed as Sunday, Sabbath, and Lord's day!

Will any other combination of organs than large Acquisitiveness and small Benevolence produce a stingy disposition, and if so, what?

Ans. If a man have small Hope and large Cautiousness, he will be anticipating future danger and difficulty; and if he lack energy to acquire property, he will feel inclined to hold on to that which he has, for fear of poverty, and may thus seem stingy.

Many men have large Acquisitiveness and are not stingy, because they can make as much money as they want.

3d. If Adam's transgression brought pain and suffering on mankind, why is it that the lower animals suffer also, if they have never transgressed?

Ans. There is a great deal of theology taken from Milton and other poets, not found in Divine Revelation. Physical death is an institute of nature, as much as the dropping of the blossom is a necessary precursor to fruit. Moral death, and the penalty and pain for the violation of moral law, are the results of Adam's transgression, and of all his children who transgress.

Animals have none of this pain or penalty, they seem to suffer the violation of natural law, and only suffer physically.

8. What is Fourierism?

Ans. A system of social and industrial life, promulgated by Charles Fourier, of France, whereby property was consolidated into joint-stock, and labor was diversified so that each man followed that for which he was supposed to be best adapted, and labored not for himself but for the general good. So far as the property and communitary-framework is concerned, it does not differ widely from that which obtains among the Shakers, though socially, of course, there was a difference.

4. What does O. K. stand for?

Ans. It stands for "Oll Korrekt"—all correct.

5. Why do people shut their eyes to sleep?

Ans. To prevent external objects arresting their attention, or to shut out the light.

6. Is there such a thing as a hermaphrodite?

Ans. It is supposed not. Instances have existed which seemed to baffle criticism, but they are probably simply deformities.

Publishers' Department.

TO CONTRIBUTORS.—We must again remind our kind contributors that we could not possibly, for want of room, publish one fourth of the communications with which we are favored, even if well-written and suitable; and that the publication of accepted articles is often necessarily delayed for months. Have patience with us, and we will do the best we can to give you a hearing, provided we think the interests of our readers will be thus best promoted.

ADDRESS WANTED.—Will Mary Wing please give us her address? The letter inclosing sixty cents for back numbers of the JOURNAL is received, but no post-office given.

DELAYS.—The very great demand for our January number soon exhausted the first edition, and a delay of several days occurred before we could get in a new supply of paper on which to print a second edition. This will explain to impatient patrons why they were not served by "return post." We now have the new edition of both January and February numbers on hand.

RESEMBLANCES.—How to determine—without seeing the parents—which parent a person most resembles. This interesting question will be explained in the new work, "Signs of Character," now in press.

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PHYSICAL CULTURE AND ARTISTIC COSTUMES.

GYMNASTIC COSTUME.

[We are indebted to Madame Demorest's *Monthly Magazine and Mirror of Fashions* for the above beautiful illustration, and the accompanying description.]

Our readers will find on page 181 a fine illustration of "Light Gymnastic" costumes and position, as sketched by our artist, at Mrs. Plumb's Academy for Physical Culture, 59 West Fourteenth Street.

The popular approval bestowed on this admirable means of obtaining exercise and recreation, demonstrates its usefulness. Only a very short time has elapsed since Mrs. Plumb first introduced Dr. Lewis's system to the New York public, and already, partly owing, undoubtedly, to her excellent method, it has become established as a leading and fashionable educational institution.

It has, moreover, superseded, to a great extent, and will still more, as it becomes more widely known, dancing schools for children, and dancing clubs or societies for young men and women.

The exercises are actually more graceful than dancing; they are better calculated to develop symmetry of form and muscular strength and activity; they are equally as pleasurable, and they are ended at proper and reasonable hours.

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Moreover, there are many young men and women, whose sedentary occupation absolutely excludes them from manual labor, and to these the opportunity for participating in Light Gymnastic exercises is invaluable.

The dress worn is also not only picturesque, but eminently adapted to give freedom and promote physical enjoyment.

The February number of this magazine offers a very attractive programme of entertaining stories, a poem by Theodore Tilton, beautiful engravings—one of which is Sappho, illustrated in gorgeous colors, presenting a picture worth the whole cost of the magazine. These, with the numerous full-size patterns for ladies' and children's dress, and other fashions and novelties, furnish an array of useful and artistic novelties.

THE ENIGMA.—The answer to the enigma in your February number is, *THE PHRENOLOGICAL JOURNAL*. W. B. B.

ANOTHER ANSWER.

Negro is a race of mankind.

Hero is what each soldier wishes to become.

Traitors are what all good men abhor.

Patriot is an appellation that will ever add luster to the pages of history.

June is the month in which Kentucky was admitted into the Union.

Lincoln is a great statesman of the nineteenth century.

Honor should be given to whom it is due.

Telegraph is an invention of the present century.

My all is *THE PHRENOLOGICAL JOURNAL*. S. S. W.

We have received several other answers, for which we thank the young folks who were so kind as to send them.

"GOD-SPEED."—A venerable clergyman, writing us from Pennsylvania, says: "God speed the cause or science of Phrenology, as the only true key to a true anthropology and theology. Would that every minister of the gospel (so called), every lawyer, doctor, legislator, in short, every human being on earth, was a PHRENOLOGIST! We should have a very different exposition of the Bible, of life and immortality, as well as laws and administrations of laws, better health, more old children, and fewer short graves, and Providence would be as plain as day. God bless Phrenology! Amen. D. M."

IN THE RIGHT PLACE.—A soldier returns an old letter of ours, with the following note:

I inclose your letter of the 23d of April last, which I had in my left breast-pocket during the cavalry fight near Spottsylvania Court House, on the 7th of May, 1864. You can see for yourself what a ragged hole was made in it by a rebel bullet. I had a copy of "Right Word in the Right Place" in my pocket, with the letter between the leaves. That book saved my life—the force of the ball being so far spent in passing through it that it did not enter my body. J. N. F.

Our little book (which we commend to other soldiers, and civilians, too) was emphatically "The Right Word in the Right Place" that time; but it can hardly be out of place anywhere.

A NEW IDEA, AND A GOOD ONE.—An enterprising Frenchman, Monsieur P. Blot, late editor of the "*Almanach Gastronomique*," of Paris, and author of "What to Eat, and How to Cook It," proposes to establish a School of Cookery in this city. The following is his plan, which we heartily recommend to all our city readers:

The subscriber proposes to open a kitchen, in which cookery will be taught, as soon as there are 100 subscribers to it. The subscription is of \$10, and will entitle the subscriber to send her or his cook, or another person, to follow a course of 20 lessons. The lessons will be given between breakfast and dinner, so as to enable a cook or other person to take her lesson without being prevented from attending to other daily duties. Certificates will be delivered to the person having followed the courses, and in which they will be qualified according to their capacities, as plain, good, or superior cooks. There will be different courses—one for beginners, one for more advanced ones, and one for high cooking.

Persons desiring to subscribe will please send their name and address to No. 18 Cooper Union, where information can be had every afternoon.

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FOR 1865,

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AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



CALL

SAMUEL R. WELLS, Editor.]

NEW YORK, APRIL, 1865.

[Vol. 41.—No. 4. WHOLE No. 316.]

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The Journal.

Man, know thyself. All wisdom centers there;
To none man seems ignoble, but to man.—Young.

ALFRED H. TERRY. PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

In presenting this portrait of a real gentleman and soldier, we will draw no invidious comparisons between Northerners and Southerners. There are all grades of intelligence and virtue in both sections alike. There are persons of as high and others of as low degree in the South as in the North; and we are not so narrow, sectional, and bigoted as to claim superiority for the one over the other. There are, it is true, differences in manners and customs, and in natural disposition of persons brought up under different social influences. This none will dispute, but as to the attributes of a true manhood, they may be found in the people of both sections equally developed. In publishing, last year, the portrait of General Lee, we gave that of a soldier and a gentleman, if not a Christian; and however much Northern men may execrate the cause in which they are

now engaged, and the "peculiar institution" under which they have been trained, it can not be denied that there have been, and are to-day, as fine specimens of the *genus homo* in the South as can anywhere be found. Scoffing scribblers and ranting rowdies in the South—many of whom are renegade Irish, English, and Northerners—delight in calling names, in casting ridicule on those they call Yankees, as though the people of the East, the West, and the North—the entire population of the loyal States—were made up of a peculiar breed of the lowest human type, when the fact is, we are all of one origin. We are of European descent, and so are they. Their ances-

tors were English, Irish, Scotch, German, French, etc., and so were ours. They may as well attempt to divide the ocean by drawing a string through it, as to prove anything like a distinctive origin for either section, or to find a natural dividing line between the people of these United States. Those who advocate a division on the score of difference of origin and incompatibility of temperament are simply impostors. Those who propose a division on other grounds, are more ambitious for "place," than wise and honest, and they will inevitably fail. No! this continent was designed for, not two, three, or half a dozen petty kingdoms, to be ruled by self-elected dema-



PORTRAIT OF MAJOR-GENERAL ALFRED H. TERRY.

gogues, but for one government, and for one free self-governing people who worship the same God. This, we take it, is to be the upshot of the episode in our history now being enacted.

But to return. Herewith we present the portrait of a New England gentleman. Vulgar, profane, and blatant Southern politicians and negro drivers would call him a miserable Yankee mud-sill. But we can see nothing mean or contemptible in this brave young man. He has a good head; a fine, intelligent countenance, which indicates a vigorous mind; and his actions show that he knows how to use it. He would have been neither better nor worse had he been born on the other side of Mason and Dixon's line. He is a MANLY MAN, and would be so recognized everywhere. Notice the size and shape of this head; see how high from the ear to the top, and how wide between the ears, the whole being backed up by a large cerebellum! He has a vital apparatus which generates the life-power as fast as wanted—and an engine which throws "hot shot" when required.

This is an ardent if not a passionate nature, and it needs good judgment, which he has, to regulate it. There is, perhaps, as much dignity, pride, ambition, and character here as may be found among the best of the chivalry, or even among European noblemen. Indeed, he has all the elements which those high aristocratic personages possess, and yet he is simply an American! a New-Englander! a "Yankee!" directly from the land of "white-oak hams, basswood pumpkin-seeds, horn flints, and wooden nutmegs"—ay, from Connecticut, the very center of despised Yankeedom. But we "guess" he can stand it. He will survive, nor will he attempt the feat of the disappointed politician—namely, to "hide away in a deep hole, and then pull the hole in after him."

This young man wears his honors with a modesty which is refreshing amid the bombast, the strut, and swell of lesser lights. He is his mother's boy, inheriting her sympathy, her affection, her moral sense, her devotion, and her spiritual forecast and intuition. There is, of course, a blending of both parents in his temperament and frame-work; but it is the mother's spirit and disposition which predominate in him. Sensitive to a fault, and highly honorable, he would do nothing which would disgrace himself or his parents. He is hopeful, but not visionary; trusting, but not credulous; devotional, without bigotry or superstition; and far more generous to others than just to himself. His danger lies in an excess of benevolence, which, if not guarded, will lead to prodigality. He is good at both planning and directing. He can invent and he can execute. Causality, Constructiveness, and Comparison are very large—as also are Mirthfulness, and the perceptive faculties. Size, Form, Weight, Order, and Calculation are all full or large, and Language is well developed.

This is a very fine head, and a beautiful physiognomy. The hair fair, fine, and silky; the forehead high, broad, and ample in all its parts. The nose, if not a Roman, is symmetrically formed, with large nostrils, indicating action and energy. The lips, though hidden, are full, and slightly voluptu-

ous; the chin, square and projecting; and the jaws strong, rather heavy, and well put on. There is nothing gross, beefy, indolent, or passive in the entire make up; while the large, speaking blue eyes give a brilliant expression to the whole. Nature dealt liberally with this young man. He stands six feet two; and if he but does as well for himself, we predict for him a career of the most marked success. He can "shine" in any profession, in almost any pursuit.

BIOGRAPHY.

A cotemporary furnishes the following succinct sketch of this promising young soldier:

"Major-General A. H. Terry, commanding the military division of the expedition against Fort Fisher, is a native of Connecticut, not more than thirty-five years of age. He was a lawyer by profession, but devoted considerable attention to military matters. He commanded one of the best militia regiments of Hartford. He answered the first call for men in this war, his regiment, the Second Connecticut, being among the first in the field. He took part in the first battle of Bull Run under Keyes, of Tyler's Division. The Second Connecticut was enlisted for three months, and at the expiration of its term of service Terry took command of the Seventh Connecticut, which belonged to the command of General T. W. Sherman in the expedition against Port Royal. Terry was prominent in the siege operations on Tybee Island, which resulted in the capture of Fort Pulaski. For distinguished services on this occasion he received the appointment of brigadier-general, to date from April 25, 1862. He led a brigade of the Tenth Corps in the battle of Pocotaligo, South Carolina, in October, 1862, and subsequently, under General Gillmore, served in the capture of Morris Island, at the siege of Charleston. The Tenth Corps, in which he commanded the First Division, was subsequently transferred to the James; and when Gillmore was relieved of command, Terry succeeded him, though he afterward yielded to the more pressing claims of the late General Birney. His conduct in the rebel assault on the Darbytown road last summer saved the corps from a serious reverse. After Birney's death the Tenth and Eighteenth corps were consolidated, forming the Twenty-fourth, and the command of the First Division was assigned to General Terry. General Terry was not in the first expedition against Fort Fisher, which failed. But he commanded in the second, which succeeded, and will always be connected with the glorious event of January 15, 1865, whatever laurels he may hereafter win."

We shall keep watch of General Terry; but if he lives, he will often be heard from; such a spirit will never remain idle long at a time, nor will it go into obscurity.

THE government doesn't give the soldier a bond to secure his life, but it gives him a sword as security without bond.

It is sometimes necessary to test the soundness of a man as we do that of a teacup—by giving him a few smart thumps.

PEOPLE with short legs step quickly, because legs are pendulums, and swing more times in a minute the shorter they are.

IMPORTANCE OF REST.

In his excellent *Herald of Health*, Dr. Trall thus sagely advises rest: "How much has been written about water, air, food, exercise, dress, and other hygienic materials and influences, and how little about rest! As a remedial measure, rest is of vastly more importance than has been generally supposed. As a therapeutic means, its place is at the very head of the hygienic *materia medica*. Very little skill, comparatively, is required for a practitioner of the Hygieio-Therapeutic school to know when to do something and what to do. But a vastly greater fund of professional knowledge is required to know when and how to let the patient alone. One half the world is drugged to death when sick, and one half of the remainder is fretted to death. We have frequently saved life by standing between the patients and their friends. The world has got a bad fashion of making a terrible ado, keeping up a constant consternation, nursing and fussing continually, while anxious relatives, sympathizing friends, mysteriously gibbering doctors, meddling nurses, and whispering watchers, add their mite of mighty influence to the wrong side, and all because somebody is sick and needs rest. And the whole mischief is traceable to a false dogma in medical science in relation to the nature of disease. The authors teach that disease is an entity, a thing which travels about, pervades the air, penetrates our dwellings, and finally attacks us; and this absurd phantasm is easily transmogrified by the ignorant and unthinking multitude (unthinking on this subject, we mean) into something analogous to a witch, a ghost, a goblin, spook, fiend, or demon, which nothing but the doctor's poisons, dealt out by the doctor's own hand or pen, can assuage, pacify, eradicate, exorcise, kill, or cure. The charms, incantations, and amulets of the ancients were not more silly, and the necromancy and pow-wows of the Indian tribes of the present day are not more ridiculous (and they are predicated on precisely the same false notions of the nature of disease) than are the dosing, and drugging, and slopping, and stuffing, and watching, and fretting of the regular physicians of to-day, and the patrons and nurses of their school. Nine out of ten of all the maladies of all the people of the world would get well in a few hours, or days, if left to themselves, with no other appliances than such as instinct would suggest and common sense employ. Yet in nine cases out of the ten the doctor is called, and if he be a drugopathic doctor, one half his patients are in danger of a protracted illness, and one half of these are sure of a ruined constitution, not because of the disease, but *be-consequence* of the drugs. When we visit a patient in the country, our greatest difficulty is to keep the friends quiet, when nothing but let-alone-iveness is needed. All are willing to do something; every one is anxious to lend a helping hand; and people generally estimate a physician's knowledge and skill by the extent or variety of his prescriptions. Few can understand the quietly-working, yet efficient remedial resources of nature when undisturbed."

Snow may easily be purchased; but happiness is a home-made article.

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless inner sight;
Lovely, but solemn it arose,
Unfolding what no more might close.—Mrs. Hemans.

A LUNATIC'S EXPERIENCE.

RELATED BY HIMSELF.

"The first symptom of insanity in my case was want of sleep. I was myself conscious of this need of natural slumber as well as my friends, and tried in vain to obtain it from narcotics. The very consciousness of the fact that I needed repose, and my efforts to obtain it, only aggravated my excitement, and my brain grew every day more and more disturbed.

INSANE IMAGININGS.

"At last I began to imagine that the final dissolution of all things was coming on, thus transferring the tumult in my own mind to external nature. I was removed from the place where I was then residing, to be conveyed home in a carriage, a distance of some thirty or forty miles. It was on the Sabbath, in the month of October, and one of the most lovely days of 'Indian summer.' A golden haze overspread the earth, through which the blue peaks of the Catskills loomed softly on the southern horizon. Had I been well, I should have enjoyed the ride, for autumn is my favorite season of the year; and as it was, the exceeding loveliness of the season stole in upon my fevered brain with something of its old effect. I imagined that it was my last look upon that earth that had once contained for me so much gladness and beauty. The rustling of the dead and dying leaves, and the smoking light that lay over all the landscape, confirmed the impression:

The sun's eye had a sickly glare,
The earth with age was dim.

The houses as we passed seemed empty and desolate (which was, indeed, true, since the people were all gone to church); scarcely a living object met my eye, except a few people that were passing on foot or in carriages, and even they seemed more dead than alive; their faces wore a semi-inanimate, unearthly expression. As I gazed with weary, half-shut eye down the long valley, and across the brown woods that stretched away to the base of the distant mountains, there came into my mind, with sublime and soothing effect, and with all the force of reality, this fine sentence, which I believe to be found somewhere in Holy Writ: 'And I saw all the kingdoms of the earth in a vision.' The roads were smooth, the horses sped along briskly, and I believed this prophetic utterance was to be literally accomplished in my own case, and that I was thus, amid the profound stillness of universal nature, to ride over the whole earth, now fading with its last autumn. During the ride I struggled once to escape from the man who held me by his side, and displaced a bandage on my arm, where I had recently been bled. The blood flowed again copiously before it could be bound up, and this, together with the fatigue of my efforts, so ex-

hausted me, that when at evening we reached a small town on the banks of the river, my vital strength was nearly spent. I lay faint and weary, and gazed dimly upon the water while waiting for the ferry-boat. The bells were ringing for the evening service, and the streets were filled with people flocking to church. The full moon was rising in mild splendor over the eastern hills beyond the river, and the evening wind was just curling the water into a ripple. I thought the river was no other than the Jordan of Death, across which I was about to pass into the happy country beyond, and that the whole world was following me to judgment. While crossing, I turned my eye up the stream, and as the soft light lay upon the water, and the white sails of the sloops dotted the long vista, a sense of unutterable beauty filled my soul. When we were on the other side, and had nearly reached home, we passed through another village, where the bells were again ringing, and a stream of people passing along to church. I recognized every familiar object, but the same idea continued in my mind, and it seemed the bells were tolling and the nations coming up to judgment. After I reached home I must have slept for some time, for when I next woke to consciousness I can not precisely determine, but it seemed that the demons of madness were pursuing me again. I fled back into the scenes of the Jewish dispensation for repose. I found myself transferred into the early history of the world.

A VOYAGE WITH NOAH.

"About this time the fall rains set in, and I supposed myself in the ark, flying through the stormy waters. I was lying in an upper room in the house of my brother-in-law, and as I looked out at the dreary weather, everything conspired to favor this delusion. The window curtains were parted so that the space through which the light came in was in the form of a steep lattice-roof, such as I remember in the old pictures of the ark.

THE SECRET OF NATURE.

"Here I obtained a short repose, but the pursuing fiend found me again, and drove me abroad through boundless space. Then every muscle and nerve seemed wrought to the utmost tension, and I imagined that the world was again dissolved into chaos, and that all living things had perished, but that I had found out the great secret of Nature, and through me the universe was to be reconstructed. I thought that I was the living, intelligent principle of electricity, and that I had power to call into my own person all the electric fluid in the world; and thus I was to give life again to my friends and others. My father had lately arrived, and he made a remark in my hearing which partially gave rise to this idea. He said he heard the wires of the electric telegraph ring as he passed along the road. I thought all the telegraph wires in the United States were employed in conducting the fluid into my body; and this gave me unnatural strength. I thought I was moving by some attraction toward the sun, and that there, in the opaque center of the great luminary, I should at last find an eternal rest, and rejoin my friends and kin-

dred. But these periods of intense excitement were followed by great nervous prostration, and then I would seem to lose again all my powers, the electric fluid was dispersed, the spirits of my friends were scattered again, and I seemed to be sinking through immeasurable depths of space, when I was just on the point of achieving immortal happiness.

CHAOS IN THE BRAIN.

"Again, as I had almost gathered in the scattered spirits, and the new earth was about complete, a comet struck us, and we were dashed into numerous fragments, upon which we were hurled flaming through the universe. Then there was a great battle in the sky, among hostile powers; some of my friends were upon separate fragments, and vast gulfs of fire yawned between us. I was left upon one small piece, with only two persons with me (these were two men who sat up with me through the night). A lurid light surrounded us, and these were enemies with whom my father, upon another fragment, and with a large squadron of my friends, was about to do battle for my recovery. I must have slept very little during this time, which was only a week, though it seemed to me a century.

"The familiar faces of my friends, as they came into the room, would seem for a time to partially restore me to reason, and bring me back to the earth again. Then I heard sounds of harmony, and a noise of chains, and the voices of men outside the house, and I imagined they were trying to bind me to the earth, and attaching all the oxen and horses in the world to draw me back when I was endeavoring to fly away. Again, I would seem to rise in the air, and the house became a balloon, floating above the town in the gaze of assembled thousands. At last, failing to find rest for my soul, I fled still farther back into the past history of the world, for the purpose of reaching a period in the human race as remote as possible, or even anterior to the existence of men, so as to include all that had ever lived in the new creation, and thus reconcile all hostility among contending spirits. I betook myself to Grecian mythology, and became Apollo, or the sun himself, the source of all life.

A MYTHOLOGICAL RIDE.

"When I was removed from the house to be conveyed to the Asylum, I suspected there was some design upon me, and resisted; but when I got into the carriage, and two of the gentlemen who accompanied me sat with me, while the third mounted the box and drove, I thought he was Phaëton, driving the horses of the sun, and that I ought to be doing it myself; and then the men by my side kept saying to me, 'Never mind, sit still; he don't know the team, he don't understand the horses.' Whether anything of this kind was actually said I know not, but it confirmed my impression; and though I felt personally secure from harm, I feared he would destroy himself, and produce universal ruin again, by driving my coursers. When we drove up to the Asylum, its imposing front made quite an impression upon me. I had some idea of the true character of the building, but the predominant fancy overruled it, and the building became the

temple of Apollo, into the possession of which I was about to enter, as my rightful residence.

TAKING A TURN AMONG THE STARS.

"Then followed a period of unconsciousness, broken here and there only by impressions vivid enough to be recalled to memory. Heathen mythology became mixed with modern astronomy, and I was transferred from Apollo to Mars, and became the god of war. At this time I was very violent, and struggled fiercely with my attendants; finally, getting no repose, and finding that I saw my friends no more, I despaired of getting back again, and thought myself a comet—the living, intelligent head of a comet—flying through space with inconceivable velocity, and passing far beyond the confines of the habitable universe, thus leaving my friends hopelessly behind me. I lost all sense of time and space. A whizzing and careering through trackless solitudes, a sense of rapid and lonely motion at an incalculable rate, and a sinking of the heart in utter despair, are all I can recollect. But at length I began to notice the succession of day and night, and observe things about me; then, to be sensible of hunger and thirst and clothing. This checked my career, and I now believed my friends, with the other inhabitants of the earth, were in the planet Jupiter, and that a cable had been passed over to me, by which I was moored alongside, or rather held attached, though still at a great distance. Along this rope they passed me food and drink and clean clothes, and the spirits of my nearest friends came across, and entered the bodies of those whom I saw around me. One of the attendants I took to be my brother, though he resembled him but slightly; another was an intimate friend, while another was my implacable enemy.

LONGING TO GO UP.

"I began gradually to realize my situation—to feel that I was confined within stone walls. I tried to escape from the window, and should have precipitated myself boldly from any height, for I had no doubt whatever that I should fly direct to Jupiter, could I get into free air. An ethereal lightness seemed to pervade my whole frame, and the great stone edifice itself appeared to be sustained in mid-air. It was a long time after I began to recover and walked out before the earth seemed firm and resisting under my feet. During the day I enjoyed myself tolerably well, while I was permitted to walk the hall; and the sight of the sun, when he occasionally appeared during the cloudy days of mid-winter, rejoiced me greatly; but at the approach of night I fancied that I was falling into the power of evil again, and the lighting of the gas was very obnoxious to me. I tried to blow out the light, and once pulled down one of the gas-pipes, supposing that thereby I could hide the darkness and restore the dominion of the sun again. At last—

"All these sharp fancies by down-lapsing thought
Streamed onwards, lost their edges and did creep,
Rolled on each other, rounded, smoothed, and brought
Into the gulf of sleep."

VISITING JUPITER.

"From the time I began to sleep soundly, my recovery was sure. But every night I visited Jupiter, and had entrancing visions of loveliness

spread before me. I could see the convexity of the planet rising slowly before me, but yet swaying to and fro as if in uncertain equilibrium; and heaving and tossing like a balloon, or a ship at sea. From this delightful abode I was invariably driven by my pursuing demon, and brought back to my prison again, notwithstanding the superhuman efforts of my friends to save me. About this time the news of the death of Daniel Webster and the result of the presidential election, in which I had been considerably interested, began to make some impression on me.

COMING TO HIMSELF.

"At length, one day I happened to see a new book by Ik. Marvel, and a January number of the *Opal*, and this established a correct idea of time. Then I inquired the day of the month, and began to keep that, as also the days of the week. Still there was a vast chasm behind me, and I thought I had been here millions of years. I was astonished to find, upon inquiry, that it had been but little more than two months. From this time forth I recovered rapidly. My delusive fancies broke up, and began to recede from my mind like the figures in a dissolving view. I adopted the State Lunatic Asylum as a fixed fact, and began to accommodate myself to my situation.

"Such are some of the facts in my own experience of insanity. It will be seen from this, that the first step toward recovery is to correct the perceptions, so as to make things seem what they are, or what they seem to rational people—in nautical phrase, to take an observation, ascertain bearings and distances, and write up the log. After once recovering the ideas of time and space, and firmly fixing them, consciousness will come back to its original seat, and adapt itself again to realities. Thus the great material universe will finally swing round again to the senses, and the old order become re-established. Sometimes a sudden surprise, such as the appearance of a long-absent friend, the news of the death of a beloved one, or some other remarkable occurrence, will accomplish this at once, and restore reason instantaneously. In such cases there seems to be a powerful reaction, as if the mind were jerked back into its socket, like a dislocated shoulder-blade. I have no doubt the sudden appearance of valued friends, a few weeks after I was brought here, would have had this effect upon me.

"When public benevolence reaches such a height, or the means of patients are so ample, as to induce the medical faculty to investigate the subject more thoroughly, so that scientific principles can be more generally carried into effect in the treatment of insanity, much greater success may be looked for, and, doubtless, many cases now regarded hopeless would be found not incurable."

LIKE BEGETS LIKE.—If you love others, they will love you. If you speak kindly of them, they will speak kindly of you. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.

The superfluous blossoms on a fruit tree are meant to symbolize the large way in which God loves to do pleasant things.

BODY-LIFE AND SOUL-LIFE.

In the January number of the *PHRENOLOGICAL JOURNAL* I noticed, in the column devoted to correspondents, the following question and answer:

"In a case of what is called mental weakness, is it the material organs, or the primary mental faculties of the mind, that are or become weak?"

"Ans. Mental weakness, as we in this life recognize it, is mainly, if not solely, caused by the original or acquired defective condition of the material instruments."

Now, I should like to ask a question in the same spirit in which the first question and answer were submitted.

A prominent idea in your system is, that the brain is merely the means of communication between the soul and the external world. It is plain that, if you adhere to the belief of a soul, you must hold the foregoing idea; for if the brain is *not* merely an organ, it is the mind itself. If you say that the brain is merely the means of communication, then it follows that the conduct of the brain and the soul must correspond. If you say that the brain is an instrument, and it, for that reason, may affect the conduct by retarding or preventing the proper action of the soul—as for example, if a knife is dull, the operator can not cut so well; or if a fiddle is coarsely made, the musician can not draw forth such sweet sounds—I answer that the knife is necessary to the cutting and the violin to the music, that is, neither of these effects could be produced without them. Now, if you make the brain *necessary* to thought, you destroy our hope of future existence; because, when we die and the brain decomposes, the soul, being deprived of its indispensable assistance, can not think, and is therefore equal to nothing.

Can, or does the soul think independently of brain? or, in other words, is the brain not indispensable to thought? If you answer it does, then, I ask, how can mental weakness be consequent on malformed brains? And is it not absurd to say, that a person can not think if he have not a certain portion of brain? It would appear from the above, that we must either give up our cherished belief in a soul, or your cherished science of Phrenology, neither of which would be agreeable. Please help us in our quandary. The following, then, is the question which I would like you to answer in such a manner as to turn aside the arguments adduced: Can the soul think independently of the brain? J. McM.

Ans. It is perhaps difficult to discuss satisfactorily soul-life *per se*, while we are, as at present, endowed with bodily or earth-life. There is a difference in men as to their facility in appreciating what we call the higher life. Some men have a bountiful supply of bodily life, the laws of which they seem to appreciate readily; but when the consideration of a life beyond this is broached, they seem to be utterly oblivious to such considerations. Other persons, and they are generally those who have not a superabundance of the physical, but an exalted and refined nervous development, seem to stand in this life as a statue does upon the coarse pedestal. Their souls seem blossoming, as it were, through the roof of the green-house in which their roots are planted, and

take hold more on the celestial than on the terrestrial.

Some there are who are literalists; their minds are made up on a mathematical basis. Mathematical demonstration and tangible truth seem to be the basis of their thought-power. Others, again, have more of the esthetical, the imaginative, the poetical, and they scorn accuracies of statement and demands for demonstration. Mathematics and exact logic are not adapted to their tone of mind. Such persons are never so happy as when on the wing in the realm of the ethereal and spiritual. They seem to carry the body only, as a plant tolerates the soil in the pot where it grows, and seem to lift themselves out of it as much as possible. These last readily accept all that may be predicated of the possibilities of spiritual existence beyond the body, beyond this life. The others, the mathematical, must need attribute even to God a plan for the government of the universe, just as an engineer must have a previous plan and diagram for what he builds. This class find it hard to appreciate the possibilities of soul-existence. They think it is necessary for the body, in some *corporeal* way, to exist after death. The poetical think that man shall have a *spiritual* body, but it is really, in their estimation, so attenuated that the idea of body is almost obliterated. Now we do not wish to classify our correspondent by these remarks, but make them merely to show that there are endless diversities of mental habit and constitutional tendency, and that sometimes no two contiguous men will be found so nearly alike in mental and physical constitution and in spiritual culture as to be able to "see eye to eye" in this great matter.

We may not make it clear, as who can, in words, express his spiritual conceptions? but we believe that the soul may have a conscious existence independently of physical structure, when that physical structure shall have been permanently laid aside. But while the soul, by divine ordinance, is coupled with the body, we think that a certain condition of that body is necessary to the conscious manifestation of soul-power. We need not cite the instances of intoxication, of persons who are drugged, of the effect of blows upon the head, or of general fever throughout the system. Everybody knows that persons are sometimes in conditions that suppress their consciousness. Persons lose five minutes by fainting; and in sleep, that which is profound, they are unconscious. Disturbed sleep, that in which dreams occur, evinces semi-consciousness. Some think that when we sleep, the soul has its own separate existence and consciousness, and that the individual consciousness which depends upon the body, so far as earth-life is concerned, is suspended. Certain it is, that while we live on the earth as physical beings, there must be a just relation between the spirit and the body to have a consciousness adapted to earthly existence. Let us illustrate: Seeds and roots require darkness in order to grow normally. Light in general is detrimental if not destructive to their sprouting and growth. But when they are fairly sprouted, when there is a root thrown down into the soil, then a stem seeks the light. And after it has broken the soil, the more light the plant has, the

better it will thrive. Let us suppose the bulb or seed cast into the ground represents the soul-principle united to bodily conditions in the present life. Let us suppose, further, that the pushing of the plant out of the soil is like the soul being translated from this life to the spirit-world; then the more heavenly light it has the better. As a plant will not thrive in the dark after it has burst the soil or is born into the celestial, as the full blaze of the sun prevents germination and growth up to a certain point, so the sun's rays are necessary to healthy growth after the plant breaks the soil.

May we not say, then, that while the soul and body are united on the earth, it is their sprouting season, their germinating time, and that the life of the soul shall be so far changed hereafter as to have consciousness, power of happiness, and expansion in the celestial after it has laid off the terrestrial?

We know the plant is still related to the root, but since sunshine prevents germination, the lack of sunshine after germination destroys the further development of the plant. No apple would ever ripen in the dark. No cluster would ever ripen and become fit for the vintner without the light; and the life of the soul above the terrestrial, when we shall have put off this mortal body and put on immortality, will have a life bearing some relation to this, yet superior to it, with a consciousness peculiar to itself of which, at present, we can form but an inadequate idea. Now "we know in part, and we prophesy in part, but when that which is perfect is come, that which is in part shall be done away."

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—Spurzheim.

NATURE IN HISTORY.

PROFESSOR JOHN W. DRAPER has been lecturing in this city on "The Historical Influence of Natural Causes." The first lecture was on "The Influence of Climate," and the following is an abstract of it. The leading ideas are not new, and similar statements have been advanced in the PHRENOLOGICAL JOURNAL at various times within the last two years, and especially in our number for March, 1863, p. 59, but their value does not depend upon their novelty, and they will bear repetition. Perhaps the learned Professor has been reading the JOURNAL. But no matter. Truth is truth wherever found.

CLIMATE AND VEGETATION.

The lecturer introduced his subject by a comprehensive review of the steady advancement of civilization. He said that everything is influenced by physical agents, and the progress of humanity is guided by immutable laws. The laws of nature, acting under physical influence, hold a dominating control over all living things. Humboldt's essay on plants first drew the attention of the world to the influence of climate over vegetables. The climate regulates the nature of the plants and trees, and if anything should occur to change the climate of the zones, the vegetable

life would likewise change. The influence of changes of temperature is seen when we examine plants of the same species in different climates. Instead of offering any resistance to change, the vegetable creation hopelessly yields.

CLIMATE AND COLOR.

The lecturer said the color and form of man oscillates between two extremes, the effect of climate. The one extreme is dark, the other fair, with intermediate grades. The form of the skull also changes. No race will hold its own and experience changes of climate, but will descend or advance. That climate does change men is seen in the Jews, who come of a common stock. In northern Europe they are fair, with blue eyes, while in Palestine they are tawny, and in Malacca almost black.

CLIMATE AND THE SKULL.

As plants may be modified by heat, so may men. Difference of locality varies the form and skull. The skull, the speaker said, is modeled by the brain, and not the brain by the skull. There is a kind of skull, with sloping forehead and open mouth, that is repulsive. The more intellectual cast has a vertical forehead, and expansive brow, with a face capable of expressing divine emotions. A life of hardship tends to the lower, while a life of leisure tends to the higher development. The climate a man lives in will be embodied in the brain, and therefore in the soul.

DUALITY OF THE BRAIN.

The lecturer exhibited a plaster cast of the skull. He said there were two perfect brains, which do not double the tendency of our perceptions, but render them more precise. He argued that a person could preserve two trains of thought; that the merchant could comprehend his discourse with one brain, and be thinking of his business with the other. In public speaking, one brain forms the thread of the discourse, and the other carries it into effect. If the former halts in its duty, the speaker loses his presence of mind. A skillful performer on the piano must use both hands equally well; in like manner, the successful speaker must use both brains. An intolerable heat, misery, want, or a depressed state of mind render it almost impossible to secure simultaneous action. They must be mentally symmetrical; if one is overpowered by its fellow, want of action follows. The lecturer said that insanity might possibly be produced by one hemisphere overpowering the other, and that which appeared to be insanity might be two distinct trains of thought, each sane in itself. The insubordination of one hemisphere may be overcome by education. The mind is trained to think of one thing at a time, arriving at conclusions with precision. Education, however, can not make intellectual equality; the mind will come up to its capacity and stop. The lower strata have a different direction of thought from the higher. The brain is the organ through which the mind works, and we can never demonstrate its innate excellency.

NORTH AND SOUTH.

The lecturer said that the climate which produces cotton and other luxuriant plants, causes a mental sameness in men, both in thinking and acting. In the more northern States, from the At-

lantic to the Pacific, the people are not so homogeneous, owing to the different strands of temperature. If we will look with prophetic eye to the time when the land shall be thickly peopled to the Pacific Ocean by busy hordes, how many would be the vicissitudes through which life is maintained! how many would be the different grades of men! Science has demonstrated that, physically, man possesses no innate resistance to change. As soon as he changes his climate, that moment his structure begins to change. It may be generations, but in time his countenance and brain will tell what has been going on. To his innate sympathies and antipathies, thus engendered, demagogues will ever appeal.

THE UNION.

The speaker referred to the present struggle, as illustrating the variations of purpose produced by climate. He claimed that the attempt to dis-
sever and disrupt the Government shows how true those principles are. He who looks upon those facts will have charity for his political enemies. He will distinguish the instrument from the cause, and when his enemy is overpowered he will forgive. In conclusion, the speaker said that we spoke one language from ocean to ocean, and our bond of union was a bond of strength that goes far to compensate for the diversities of climate. Groups that are far apart may be in communion by a common tongue. The climate and the men are diverse, and to unite them under one nation becomes more difficult. Still, there is but one resolve—that one government shall rule on this continent. Though the task is formidable, fortunately it is not insuperable.

CIVILIZATION IN THE CELEBES.

A REMARKABLE instance of change from barbarism to civilization is shown in the case of the inhabitants of northern Celebes. These people often approach to the fair complexion of the European, while they retain the straight black hair and general physiognomy of the Malay races. In character they are gentle and submissive, industrious, and easily educated. Up to a very recent period they were complete savages, and were almost always at war with each other. They built their huts upon lofty posts to guard against attacks, and decorated them with the heads of their slain enemies. Their clothing was strips of bark, and their religion was a degrading demon-worship. From this state of barbarism they have been raised to comparative civilization in a short time by the Dutch Government. The country is now becoming a garden worthy of its sweet native name, "Minabassa." The villages are almost all like model villages, and the cottages like those one sees upon the stage. The streets are bordered with trimmed turf, and fenced with hedges of roses in perpetual bloom. Near every village are the most beautifully cultivated and productive coffee plantations, while rice-fields, and fruit, and vegetable grounds supply abundance of food to the inhabitants. In every village there is a school-house, and in the larger ones a church also. The people are all neatly dressed, and the native chiefs and school-masters would pass muster among respectable

people in England. On arriving at one of these chiefs' houses, in a principal village, the writer was received by a gentleman in a suit of black; boys nicely dressed, and with smooth-combed hair, brought water and napkins for him to wash, and he was furnished with a dinner comprising every European comfort, finger-glasses, clean napkins, claret and beer, along with a variety of well-cooked native dishes. The house was handsome and lofty, the chairs and tables were of fine native woods, and though made by self-taught natives, were of superior workmanship to any but the very best we get at home; and as he sat in the verandah taking coffee, his eye was gratified by the sight of beautiful flowers, which, in this delightful climate, are perpetually renewed. This great change is the result of the introduction of the coffee-plant, under government superintendence, and of the labors of Dutch Protestant missionaries.

MIXING THE RACES.—The Florence correspondent of the *Tribune* says: "We Europeans do not understand that antipathy which American affectation pretends to feel against the colored race. Alexander Dumas, the quadron, was the guest of princes in Europe; his father, the mulatto, was a renowned general in Napoleon's time; his son, an octroon, has just married the widow Princess Nariashkin. Count Pushkin, the great Russian poet, too, was a quadron; so was Baron Feuchtersleben, Under-Secretary of Public Instruction in Austria; and if we go back to older times, the first Duke of Tuscany, Alessandro Medici, who reigned from 1500 to 1587, was a mulatto; and the Emperor Charles V. had so little antipathy against negro descent that he gave his daughter Margaret in marriage to the mulatto Duke. His portrait, with woolly hair and thick lips, is still seen in the public gallery of Florence among the Dukes of Tuscany; and it gives one always a peculiar pleasure to show his dark face to the Americans, who speak with horror about miscegenation. Had Messrs. Mackay and Sala studied the question in Europe before they went to the United States, they would not have made themselves so ridiculous in their correspondence."

[There will be no more nor as much "mixing," when the negro shall be free than now when a slave, and entirely subject to the will of his owner. The "prejudice" exhibited by the few is only low selfishness on the part of the ignorant or the proud, and should not be noticed by gentlemen or Christians.]

How RACES DIE OUT.—The method in which lower races fuse into or escape from the higher is a mystery in its causes, but well understood in its result. The lower race loses its productiveness, and some dozens of extinct tribes, like the extinct generations of animals, attest this. The red Indians of America, the native race of Peru, and the aborigines of Australia are living examples of this rule. In fourteen years in Tasmania, a living traveler says, the aboriginal inhabitants, although numbering upward of a thousand, did not give birth to more than fourteen children. We may rest assured that at this rate any class of beings will soon exhaust itself.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings bleed.—Thomson.

LET GIRLS BE GIRLS.

THERE are a great many people who, in some way or other, are always regretting and complaining that girls are not premature old women. They would have them full of wisdom and experience as Solomon or Prince Metternich; they would have them drilled into the hardest work of the house and farm, until they have lost life and vivacity, and are unfit for anything but the commonest routine of domestic life. In the first morning sunlight of existence the gravity of gray hairs is expected, and the silent profundity of an old big-eyed owl. They must have the power of reflection that belongs to an antiquated cow, and the faculty of doing twenty things at once, known only to the mother of fourteen children. They must have an ardent admiration for science and philosophy; they must like drab high-necked dresses, and wear their hair combed straight behind without ornament. They must like calf-skin shoes and dyed stockings, and glory in hard, brown hands and a sun-burnt complexion. They must look with uncompromising hostility on all nice young men, and never flirt the least bit in the world. They must read Locke, Bacon, Sir Isaac Newton, and study the peculiarities of spiders and beetles for recreation until they look themselves like the fossil remains of the British Museum.

It is no use—girls will be girls as long as the world lasts; they will commit a thousand follies; they will get up undying friendships, which will last sometimes a day, sometimes a week, sometimes a month, sometimes a year. They will have several attacks of the affections, just as children have the whooping cough and measles, during which time they imagine they shall never survive, and they shall die. But they don't; they live to become quiet, industrious, sensible wives and mothers—generally a great deal too good for the individuals who own them. Thank goodness, they will always wear pretty dresses whenever they can get them; it is natural, and just as proper as for the flowers to take different hues. Those croakers who want young girls to dress in brown and drab would extinguish the sunlight, would have the sky always a dull lead color, would burn up the fresh green grass, would wither the leaves on the trees, and extinguish the beauty of the flowers.

It is a woman's duty to be as attractive as possible; and gentleness, delicacy, and the absence of whatever is coarse or revolting, for these are her chief attractions to man. Are not the soft, white-robed, white-banded, white-robbed girls the most attractive of all? It is only some time after they are married that they associate them with shilling and peeling potatoes. Then let the girls enjoy their illusions and delusions as long as they can. They will wake soon enough to life and its realities. Let them sit and flitter out their brief hour of butterfly existence, which has its own charm and even use, both in contemplation and in retrospect. Time will discover to them what it expects of them.

A LITTLE LESSON FOR WELL-DISPOSED WIVES.—"Why is it," asked a lady, "that so many men are anxious to get rid of their wives?" "Because," was the reply, "so few women exert themselves after marriage to make their presence indispensable to the happiness of their husbands." When husband and wife have become thoroughly accustomed to each other—when all the little battery of charms which both played off so skillfully before the wedding-day had been exhausted—too many seem to think that nothing remains but the clanking of the legal chains which bind them to each other. The wife seeks to develop in her affections no new attraction for her husband; and the latter perceiving the *lapse*, begins to brood over an uncongeniality which does not exist, and to magnify the ills that do exist into unsurpassable obstacles in the way of his earthly felicity. This is the true secret. The woman who charmed before marriage can charm afterward, if she will, though not of course by the same means. There are a thousand ways, if she will only study them out, in which she can make home so attractive that her husband will unconsciously dislike to absent himself from it, and so she can readily make herself the particular deity of the domestic paradise. This done, she may quietly laugh at all attempts to alienate her husband's inclinations; and with these inclinations will always go, in such cases, his active judgment.

WOMEN IN PARAGUAY.—The author of "Sketches in Paraguay" gives us this fragrant morsel: "Everybody smokes in Paraguay, and every female above thirteen years of age chews. I am wrong. They do not chew, but put tobacco in their mouths, keep it there constantly, except when eating, and instead of chewing, roll it about with their tongue and suck it. Only imagine yourself about to salute the rich red lips of a magnificent little Hebe, arrayed in satin and flashing with diamonds; she puts you back with one delicate hand, while with the fair, taper fingers of the other she draws forth from her mouth a brownish black roll of tobacco, quite two inches long, looking like a monstrous grub, and depositing the savory morsel on the rim of your sombrero, puts up her face, and is ready for a salute. I have sometimes seen an over-delicate foreigner turn with a shudder of loathing under such circumstances, and get the epithet of *el savaco* (the savage) applied to him by the offended beauty for this sensitive squeamishness. However, one soon gets used to this in Paraguay, where you are, perforce of custom, obliged to kiss every lady you are introduced to; and you meet are really tempting enough to render you reckless of consequences, and you would sip the dew of the proffered lips in the face of a *savaco* battery, even the double-distilled '1' of old Virginia."

WIVES, ATTEND TO THIS.—Never let your husband have cause to complain that you are more agreeable abroad than at home. Many an unhappy marriage has been occasioned by neglect in these particulars. Nothing can be more senseless than the conduct of a young woman who

seeks to be admired in general society for her politeness and engaging manner, or skill in music, when, at the same time, she makes no effort to render her home, whether a palace or cottage, the very center of her being, the nucleus around which her affections should revolve.

EGO AND ECHO.

A PHANTASY.

BY JOHN G. Saxe.

I ASKED of Echo, 'tother day,
(Whose words are few and often funny)
What, to a novice she could say
Of courtship, love, and matrimony?
Quoth Echo, plainly, "*Matter-o Money!*"
Whom should I marry?—should it be
A dashing damsel, gay and pert—
A pattern of inconsistency;
Or selfish mercenary flirt?
Quoth Echo, sharply, "*Nary flirt!*"
What if—awary of the air!
That long has lured the dear deceiver—
She promised to amend her life,
And sin no more; can I believe her?
Quoth Echo, with decision, "*Leave her!*"
But if some maiden with a heart,
On me should venture to bestow it,
Pray, should I act the wiser part
To take the treasure, or forego it?
Quoth Echo, very promptly, "*Go it!*"
But what if, seemingly afraid
To bind her fate in Hymen's fetter,
She vow she means to die a maid,
In answer to my loving letter?
Quoth Echo, rather coolly, "*Let her!*"
What if, in spite of her disdain,
I find my heart entwined about
With Cupid's dear delicious chain,
So closely that I can't get out,
Quoth Echo, laughingly, "*Get out!*"
But if some maid with beauty blest,
As pure and fair as Heaven can make her,
Will share my labor and my rest,
Till envious Death shall overtake her?
Quoth Echo, sotto voce, "*Take her!*"

"MARRYING FOR SHOW."—Will you allow a lady reader, and a stranger, Mr. Editor, to say a few words to her sisters contemplating marriage? What I wish to say is this—Never marry a man that has no home to take you to. I have been married for eight years, but have never known what it is to have a home during that time. My husband has been in the service of the United States for three years, leaving me with two young children, but without a home, so that for three years I have had neither home nor husband. I hope a law may be made prohibiting a man from marrying until he has a home provided for his wife. If you marry a man who can not give you a home, and he leaves you with young children, to go into the service, you are worse off than before marriage—you could get along better without the man. M. A. H.

"Of two evils, choose the least." In such cases each must choose for herself. Without knowing the minds of the ladies generally, we are of the opinion that the majority would take a husband, home or no home. But we agree with M. A. H., that the would-be husband should first provide a home for his to-be wife. It is an old saying, that one should get a cage before catching a bird; though we believe birds take their mates before they build their nests, and then, together, they make their home.]

LOVE NOT RECIPROCATED.—A young lady, light brown hair, blue eyes, fair complexion, possessed of a kind, generous, and affectionate disposition, yet firm in all things requiring a moderate degree of firmness, has for nearly three years loved a young man who cares nothing for her whatever. There is no particular quality that she admires in him—she loves him for himself alone. He has a great many faults, yet, with all his faults, she loves him. A young man about twenty-seven years old, doing a good business, and the direct opposite of the other in every respect, loves this young lady, while she cares nothing whatever for him. Will you kindly grant me an explanation, and suggest a remedy whereby matters can be arranged more satisfactorily to both parties? INQUIRER.

[This case is by no means singular or unusual. It is a common remark, that literary or educated men frequently make the most unwise choice in selecting companions for life. We are inclined to think that errors quite as great are committed by persons in every calling. With most men there is at first simply a fancy, founded on a pretty curl, a dimpled chin or cheek, or some other trifling point, without the least knowledge of real character. So it is with young ladies. She discovers a single trait or quality which she admires, and basing her hopes of happiness for life on that, ventures to promise all that the law or the marriage ceremony requires. It is said, when incongruities come together as man and wife, that "there is no accounting for tastes." The fact is, there is little or no judgment about it. It was simply a matter of fancy, or of impulse, without even ordinary common sense. We can offer no other panacea than that afforded by science, knowledge, and revelation.]

VAST WEALTH OF CROESUS.—In our jottings of millionaires, a late writer says, these pages would be incomplete without some data concerning him whose name has for centuries and generations—fresh down to the present day—furnished the standard representative of vast wealth. Croesus flourished about the middle of the sixth century, B. C. The prodigious wealth which he had inherited had been increased by the tribute of conquered nations, by the confiscation of great estates, and by the golden sands of Pactolus. Perhaps some idea of the extent of his wealth may be formed from the rich votive offerings which he is known to have deposited in the temples of the gods. Herodotus himself saw the ingots of solid gold, six palms long, three broad, and one deep, which to the number of one hundred and seventeen, were laid up in the treasury at Delphi. He also saw in various parts of Greece the following offerings, all in gold, which had been deposited in the temples by the same opulent man: a figure of a lion, probably of the natural size; a wine bowl of about the same weight as the lion; a lustral vase; a statue of a female, said to be Croesus's baking woman, four and one half feet high; a shield and a spear; a tripod; some figures of cows; and a number of pillars; a second shield in a different place from the first, and of greater size.

On parent's knees, a naked new-born child,
Weeping thou sat'st, while all around thee smiled.
So live, that, sinking in thy last long sleep,
Calm may'st thou smile, when all around thee weep.
From the Persian.

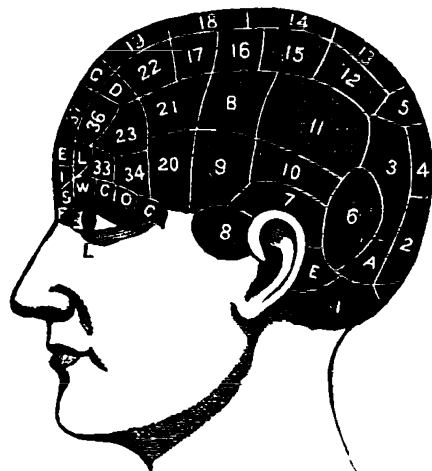


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

PHYSIOGNOMY.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

AVARICE—Lat. *Avareitia*, from *avere*, to covet.—An excessive or inordinate desire of gain; greediness after wealth, covetousness; cupidity.—*Webster.*

AVARICE is the result of large and active Acquisitiveness, Cautiousness, and Secretiveness, associated with moderate Benevolence and Conscientiousness. (See Acquisitiveness.)

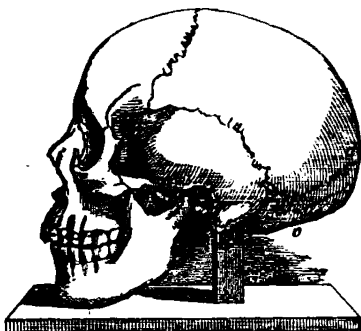


FIG. 2.—LOCATION OF BENEVOLENCE.

BEAUTY—Fr. *Beauté*.—An assemblage of graces or properties which pleases the sight or any of the other senses or the mind; the qualities of an object which delight the esthetic faculty.—*Webster.*

According to Lavater, personal beauty is that combination of physical traits which truly represents internal beauty or goodness; and the learned



FIG. 3.



FIG. 4.

Dr. Pritchard says, "The idea of beauty is synonymous with health and a perfect organization." The principle which underlies both these defini-

tions is the same, and is no doubt well founded. Beauty, whether in plants and animals or in men and women, is the grand external sign of goodness of constitution and integrity of function. A lack of beauty in any member or system of the body indicates a lack of goodness or health in that member or system. A deformity of limbs, for instance, shows clearly enough a want of goodness in the locomotive system; a bad complexion not less surely indicates something wrong in the vital system; and a malformation of the brain, made manifest by the shape of the cranium, is a sure sign of want of balance or symmetry in the mental system. Perfect beauty indicates absolute health and a harmonious action of all the bodily functions; complete intellectual balance; and, restraining, guiding, and elevating all, a full and orderly development of the moral sentiments, sanctified by grace from on high. (See "Hints



FIG. 5.—BULL-DOG.



FIG. 6.—HORSE.

Toward Physical Perfection; or, the Philosophy of Human Beauty" [\$1 50], and our new "Physiognomy" [\$4], for full and thorough expositions of this subject.)

BENEVOLENCE (19).—Lat. *Benevolentia*.—The disposition to do good; good-will; kindness; charitableness; love of mankind, accompanied with a desire to promote their happiness.—*Webster.*

Benevolence is an innate and particular faculty, and by no means the result of external circumstances, as some have supposed; still less of the deficiency of courage; since it is certain that many quarrelsome persons are good-hearted, and timid and cowardly individuals often mischievous and cruel.—*Spurzheim.*

This faculty produces desire of the happiness of others and delight in the diffusion of enjoyment. It disposes to active goodness, and, in cases of distress, to compassion.—*Combe.*

LOCATION.—The organ of Benevolence is situated in the middle of the fore part of the top-head. Its location is marked with its proper number (19) in our diagram (fig. 1). On the skull, its place is just forward of the fontanel, or what is commonly called the opening of the head,* as shown at a, fig. 2. When large, it gives great elevation

* The fontanel is at the meeting of the coronal and sagittal sutures. In the young child it is cartilaginous; but from the time of birth it begins to contract, and is generally completely ossified and closed between the second and third years. (See "Cranium.")

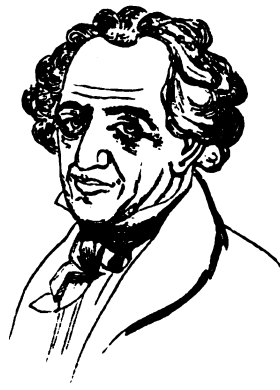


FIG. 7.—BENEVOLENCE.

to the fore part of the top-head, as represented in fig. 3. Fig. 4 shows it small.

This organ is found in the lower animals, and

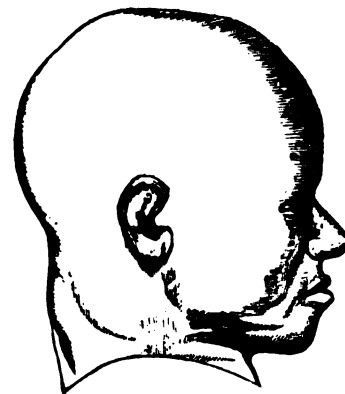


FIG. 8.—EUSTACHE.

when well developed they are good-natured and mild-tempered, like the Newfoundland dog, for instance; but if you observe a hollow just above the eyes in the head of a specimen of the canine genus (as in fig. 5), you may well "beware of the dog." Horses that are in the habit of kicking and biting will always be found hollow and narrow at the same point, as in fig. 6.

PHYSIOGNOMICAL SIGN.—The action of the muscular fibers, which, passing down from the middle of the forehead over the phrenological organ of the faculty, are inserted near the root of the nose, elevates the inner extremities of the brows, causing, when strong, short horizontal wrinkles in the center of the forehead, and indicates active Benevolence—kindness translated into deeds. Persons with this sign well developed, as in fig. 7, are not merely sympathetic, but are ready to take hold and help those who are in need of assistance. Men have much more of this working Benevolence than women, and it is proper they should have, as their power to help is greater; but women are more sympathetic and more readily touched by pity.

It should be observed, also, that the activity of this faculty relaxes the features and gives an open, genial, benignant, and pleasing expression to the whole countenance. See the contrast, in this respect, between the liberal man and the miser in our February number (p. 45).

FUNCTION.—St. Paul gives a beautiful description of the genuine character of this sentiment in

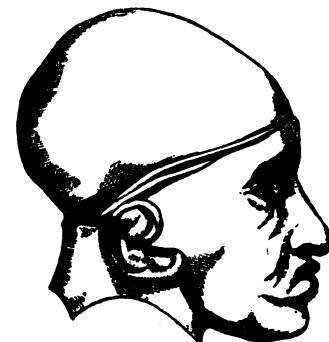


FIG. 9.—MRS. GOTTFRIED.

his account of Christian charity: "Charity," he says, "suffereth long and is kind; charity envieth

not; charity vaunteth not itself, is not puffed up," etc. Christ also illustrates it in the parable of the good Samaritan.



FIG. 10.—HOWARD.

"This faculty," Mr. Combe says, "is a source of great happiness to the possessor. It communicates a lively, amiable, delightful tinge to the impressions received by the mind from without. It produces liberality of sentiment toward all mankind, a disposition to love them, and to dwell on their virtues rather than their vices. A person in whom this feeling is strong, rarely complains of the ingratitude or heartlessness of others. His goodness provides its own reward. The organ appears very large in the mask of Henri Quatre. When some one spoke to him of an officer of the League, by whom he was not loved, he replied, '*Je veux lui faire tant de bien, que je le forcerai de m'aimer malgré lui.*' A person thus endowed is so conscious of wishing well to others, that he hardly doubts of their good-will toward himself. Adhesiveness attaches us to friends and to countrymen; but Benevolence brings the whole human race within the circle of our affections. Fenelon exhibited a beautiful manifestation of it when he said, '*I am a true Frenchman, and love my country; but I love mankind better than my country.*'"

PERVERSION.—This sentiment, beautiful as it is in its proper action, is, like all others, liable to perversion and abuse. It requires to be directed by Conscientiousness and intellect and restrained by Firmness and Cautionness, otherwise it pro-



FIG. 11.—CUVIER.

duces abuses. Some men, for instance, give with an inconsiderate prodigality, which, while it soon

deprives them of the means to exercise their Benevolence in that way, also fails to effect the degree of good that the same means judiciously applied might have accomplished. That individual is best fitted to mature wise plans of charity who has a large endowment of this sentiment combined with powerful intellectual faculties and a good degree of Cautionness and Firmness.

"The organ," Mr. Combe says, "is liable to excessive excitement by disease. Dr. Gall mentions the case of a bussar who had always manifested great benevolence of disposition, and subsequently became insane. He gave away all his clothes, and left himself absolutely naked; he never ceased repeating that he wished to make every one happy, and he introduced into all his projects of beneficence the Holy Trinity. In his head the organs of Benevolence and Veneration were extremely developed."

ILLUSTRATIVE EXAMPLES.—One of the grandest instances of practical Benevolence on record occurs in the history of Sir Philip Sydney, who, when mortally wounded at the battle of Zutphen, and laboring under the tortures of excessive thirst, presented the water which he was in the



FIG. 12.—THE HUMAN BRAIN.

act of raising to his own lips, to a dying soldier, whom he saw eagerly eying it, saying, "Take it! your want is even greater than mine."

The organ of Benevolence was extremely large in the head of the San Domingo negro Eustache, who lived for a considerable time in Paris, and in whom the feeling was excessively strong. During the contests which followed the attempt of the French to restore slavery in San Domingo, the disinterested services of Eustache in behalf of his master, M. Belin, were unbounded. On one occasion, by his courage and devotion, he saved the life of his master and upward of four hundred other whites from the general massacre; and when M. Belin, who was an old man, began to deplore the gradual loss of sight, which prevented him from amusing himself with books, as had been his wont, Eustache taught himself reading in order that he might while away his master's long sleepless hours. In Paris he was constantly employed in doing good, and, on meeting a beggar, could hardly refrain from giving away all the money he had. The reader may contrast his head (fig. 8) with that of Mrs. Gotfried, the murderess

(fig. 9), who killed, in a series of years, her parents, her children, two husbands, and six other persons. Her forehead will be seen to be "vil-



FIG. 13.—BUFFON.

lainously low;" and the same may be said of those of murderers generally. Caligula, Caracalla, Nero, Catharine de Medicis, Danton, Robespierre, and all individuals and tribes of men remarkable for cruelty, as the Caribs, the North American Indians, etc., are remarkable for the same characteristic. Foreheads remarkably lofty in the region assigned to the organ of Benevolence are, on the contrary, among the leading traits of persons distinguished for their benevolent feelings. Trajan, Marcus Aurelius, Henri Quatre, Father Mathew, Oberlin, Jeannin, Malherbes, and Howard (fig. 10), may be referred to as illustrating this development.

BRAVERY.—The quality of being brave; noble courage; fearlessness of danger; undaunted spirit; intrepidity.—Webster.

Remember, sir, my liege,
The natural bravery of your isle.—Shakespeare.

Animal courage, or pluck, comes from the action of Combativeness and Destructiveness; but bravery, in its highest form, as we would define it, has its basis in the



FIG. 14.—NEWTON.

top-head—in Self-Esteem, Approbativeness, Firmness, and the moral sentiments. The truly brave

man is he who has too much self-respect to fly from danger when duty bids him remain, and too firm a trust in God to fear death in a just cause.



FIG. 15.—HERSCHEL.

BRAIN—Saxon *Bragen*.—The soft mass or viscous inclosed in the cranium or skull, forming the most important and most largely developed portion of the nervous system and the seat of the intellect and the emotions.—*Webster*.

The human brain (fig. 12), speaking of it as a whole, is an oval mass, filling and fitting the interior of the skull as an egg fills and fits its shell. It consists of two substances—a gray, ash-colored, or cineritious portion and a white, fibrous, or medullary portion. It is divided, both in form and in function, into two principal masses, called the *cerebrum* and the *cerebellum*; and at the base there are two other portions called, respectively, the *annular protuberance* and the *medulla oblongata*.

The cerebrum is divided longitudinally, from the root of the nose to the base of the back-head, by the falx, or scythe-shaped process, into two equal parts or hemispheres; and each of these, in its under surface, into three lobes.

But the most remarkable feature in the structure of the cerebral globe is its complicated convolutions, the furrows or anfractuosités between which dip down into the brain and are covered by the pia mater, a delicate membrane, which lies upon the immediate surface of the brain and spinal marrow, bending down into all their furrows or other depressions. By means of these foldings the surface of the brain is greatly increased and power gained with the utmost economy of space; for it is a well-ascertained fact, that in proportion to the number and depth of these convolutions is the power of the brain. (See *Anfractuosity*.)

The cerebellum is the organ of the procreative function, and of physical life and vital power. It lies behind and immediately underneath the cerebrum (fig. 12, c), and is about one eighth the size of the latter organ. It is divided into lobes and lobules, and consists of a gray and white substance like the cerebrum, but differently disposed, the white substance being internal in the latter and external in the former; in which both substances are disposed in thin plates instead of convolutions. There is said to be no direct communication between the lobes of the cerebrum and the cerebellum.

Extending from the base of the brain to the atlas or bony pivot on which the head rests, is the medulla oblongata, which may be considered

as merely the head or beginning of the spinal cord which continues it and, as it were, extends the brain down the spinal column, and by means of the nerves which it gives off, and which pass through notches between the vertebrae, connects it with every part of the body. The general arrangement and distribution of the nerves may be seen in fig. 16.

The doctrine of Phrenology in regard to the brain is:

1. That it is the special organ of the mind;
2. That each faculty of the mind has a particular nerve or part of the brain set apart exclusively for it, which is called its organ;
3. That when other conditions are the same, the larger the brain, or of any particular part or organ of the brain, the greater is its power; and
4. That each organ is susceptible of improvement or deterioration, and may be strengthened, perverted, neglected, or weakened.

The average weight of the brain of an adult

male is about 3½ lbs. The female brain, according to Virey, weighs from three to four ounces less; but Dr. Peacock's tables make the average difference 5 oz. 4 dwt. 5 dr. Among the largest healthy brains on record were those of Byron, which weighed 4½ lbs., and of Cuvier (fig. 11), whose weight was 4 lbs. 13½ oz. Dupuytren and Webster had heads of the same class. The latter measured 24½ inches, and weighed but little less than that of Cuvier.

BUFFON, George Louis Le Clerc, Comte de, an eminent naturalist, was born at Montbard, in Burgundy, in 1707, and died in 1788. He was educated at the college of Dijon, and in 1789 was appointed superintendent of the Garden of Plants. From that time he devoted his whole time to the study of natural history. The first volume of the great work on this subject, which has immortalized his name, appeared in 1749, and the others followed at short intervals. This work, which is written with great elegance of style, and which abounds in eloquent descriptions, showing a most brilliant imagination, gave an extraordinary impulse to the study of natural history, not only in France, but throughout the civilized world.—*Appleton's Cyclopædia of Biography*.

Buffon (fig. 13), though failing to recognize the grand principle of physiognomy, that soul and body must necessarily correspond, has some excellent remarks on pathognomy—that is to say, the signs of the passions. *Lorsque l'âme est agitée*, he says, *la face humaine devient un tableau vivant, on chaque mouvement intérieur est exprimé par un trait*.* A closer examination, rightly directed, would have revealed the fact that these temporary expressions, if habitual, always imprint themselves, more or less deeply, in permanent lines,

* When the soul is agitated, the human face becomes a living picture, in which each interior motion is represented by a trait.

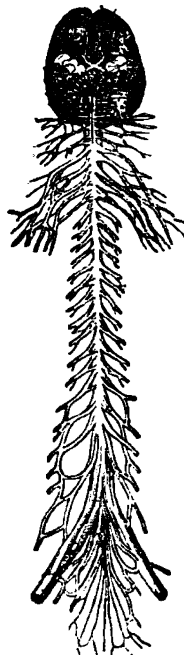


FIG. 16.—BRAIN AND NERVES.

and become legible signs of character. (See "Physiognomy," Part I., Chap. III.)

CALCULATION (31).—The art, practice, or manner of computing numbers; the use of numbers by addition,



FIG. 17.—BUXTON.

subtraction, multiplication, or division for the purpose of arriving at certain results.—*Webster*.

Man divines the external world, and the operations of the organ of the faculty of Numbers are in harmony with the true proportions of quantities, with the laws of refraction, of vibration, and of motion in general.—*Dr. Gall*.

Whatever concerns unity and plurality—number belongs to this faculty; hence its end is calculation in general. The recollection of the numbers of houses, or of pages where we have read passages, depends upon this faculty.—*Dr. Spurzheim*.

Dr. Gall, while he states distinctly that arithmetic is its chief sphere, regards it as also the organ of mathematics in general. Dr. Spurzheim, on the contrary, limits its functions to arithmetic, algebra, and logarithms; and is of the opinion that the other branches of mathematics, such as geometry, are not the simple results of this faculty. In this analysis he appears to me to be correct.—*Combe*.

LOCATION.—The organ of Calculation is situated at the outer angle of the eye, and is marked C in our diagram (fig. 1). When large, it swells the frontal bone at that particular spot.

PHYSIOGNOMICAL SIGN.—In individuals endowed with great calculating powers, the external angle of the eyebrow is either much pressed down or much elevated, the configuration in both cases resulting from the great development of the part of the brain situated behind the outer angle of the orbit, which forms a ridge, above or below which the eyebrow naturally slides. The portraits and busts of great calculators, like Newton (fig. 14), Euler, Kaestner, Herschel (fig. 15), Buxton (fig. 17), Colborn, Safford, etc., all present either one or the other of these external signs.

ILLUSTRATIVE EXAMPLES.—Dr. Spurzheim mentions that "certain races of negroes make five the extent of their enumeration, that is, they count only as far as five by simple terms; all their numbers after five are compound, whereas ours are not so till they have passed the number ten; while our terms, six, seven, etc., are simple, they say five-one, five-two, five-three, etc. Negroes in general," he continues, "do not excel in arithmetic and numbers; and, accordingly, their heads are very narrow in the seat of the organ of Number." Humboldt also mentions that the Chaymas (a people in the Spanish parts of South America) "have great difficulty in comprehending anything that belongs to numerical relations;" and that "the more intelligent count in Spanish, with an air that denotes a great effort of mind, so far as 30, or perhaps 50;" he adds, "that the corner of the eye is sensibly raised up toward the temples." The organ of Number is remarkably small in the

skulls of the Esquimaux, and both Parry and Lyon notice that their eyes are turned up at the exterior angle: they have the peculiarity of "not



FIG. 18.—GEORGE COMBE.

being horizontal as with us, but coming much lower at the end next the nose than at the other."

Mr. George Combe (fig. 18) was remarkable for the deficiency of this faculty. He says: "Arithmetic has always been to me a profound mystery, and to master the multiplication-table an insurmountable difficulty. I could not tell you how many eight times nine are without going to work circuitously and reckoning by means of the tens. Yet for seven years I studied arithmetic."

Among the most remarkable examples of the extraordinary development of Calculation, Jedediah Buxton and George Bidder of England, and Zerah Colburn and Truman H. Safford of the United States, may here be mentioned. We have lately received a photograph of the last-named, an engraved copy of which we may give to our readers in a future number of the JOURNAL.

CAN ANIMALS COUNT?—It seems difficult to determine whether or not this faculty exists in the lower animals. Le Roi states that he was convinced from observation that magpies count three. Dr. Vimont mentions an experiment which convinced him that dogs have an idea of numbers.

"At a certain hour of twelve successive evenings he gave a dog three balls of meat, which he threw into different parts of the room. Afterward he kept one of them on the table, and threw down the other two. The animal came for them as usual, but not finding the third ball, began to search for it in every part of the room, and barked in order to obtain it: when Dr. Vimont threw down the third ball its cries immediately ceased. Its behavior was the same when four or five pieces of meat were used."

Crows, though very knowing birds and hard to circumvent, are, it is said, so deficient in Calculation that they may be entrapped as follows: Let two persons enter the bush, or a hovel, in a field which these most cautious of birds frequent; then let one of them go away, and the crows—not being able to count two—come within easy range of the remaining or concealed person, when he may fire away and bring down the game.

THE "BLUES."—Cheerfulness and occupation are closely allied. Idle men are very rarely happy. How should they be? The brain and muscles were made for action, and neither can be healthy without vigorous exercise. Into the lazy brain crawls spider-like fancies, filling it with

cobwebs that shut out the light and make it a fit abode for "loathed melaucholy." Invite the stout handmaiden, brisk and busy Thought, into the intellectual chambers, and she will soon brush away forever such unwholesome tenants.

EYE-PEEPS ON BROADWAY.

HERE follow a few thoughts about eyes; scarcely more than disconnected suggestions, yet carefully made out, so far as they go, from examinations of a good many eyes, chiefly on Broadway. Perhaps they may furnish a hint or two to some student disposed and able to follow up the lines of investigation indicated.

The chief traits of eyes are: color, hardness or softness, brows, size, place of iris, depth of socket, roundness of eyeball, curves of lids, lashes.

1. COLOR.

This means the color of the iris. All the colors (viz., red, yellow, blue, black, white) are to be found in eyes, either pure (or nearly so), or in combinations. But only blue and black are found as well-defined pure colors. Black and white are mixed in gray eyes. Red is a component color of many brown eyes, especially of those brown or hazel eyes which verge toward coffee color rather than toward olive. Yellow is a color in such eyes as verge toward green; they are not very uncommon. Sometimes an iris shows little spots of distinct yellow upon a grayish blue ground. The commonest eyes in the neighborhood of New York are perhaps those with more or less blue. The blue is almost always mixed with gray, sometimes with yellow and white, so as to make a greenish blue or greenish gray; a clear blue, either light or dark, is very rare, most eyes with blue in them being muddy in color. The mixture of colors in the iris is sometimes in one uniform hue, sometimes in little irregular stripes, radiating outward from the pupil.

There is some relation between color of eyes and temperament. It is true, though with exceptions, that light eyes, hair, and complexion are found together, and in like manner dark eyes, hair, and complexion. Naturally, eyes of mixed color are to be expected with mixed temperaments—that is, in the vast majority of cases.

Blue eyes are found with the lymphatic temperament, and with the sanguine. Gray eyes are found with the bilious, sanguine, and nervous; black, with bilious and dark nervous; brown, with nervous-bilious; hazel, with sanguine and sanguine-nervous; greenish, with sanguine-lymphatic. But these associations are given rather as cases that have been observed, than as invariable rules. The number of instances classified is not yet great enough to justify a rigorous arrangement.

Color of eyes has nothing to do with disposition, except as it helps to show temperament. Some persons think hazel and brown eyes indicate treachery; blue eyes, trustworthiness, etc.; but apart from the question of temperament, this is all mere fancy.

Gray eyes are keenest of glance. It is said that most commonly superior marksmen have

blue eyes. The fiercest eyes are of a half lucid greenish or grayish blue, and with small pupil, so that one uniform color seems to pervade all the iris. The effect is of an animal rather than a human eye, and this color, in most lights, has a dull, glazed, steely half luster. It must be remembered, however, that fierceness of eye depends also very greatly on the brow. Some people have eyes of two quite different colors; one being blue for instance, and the other hazel; but this sort of contrast is uncommon. Brown eyes are the softest, and blue the coldest.

2. HARDNESS OR SOFTNESS.

This quality depends somewhat upon color, brown being the softest, as just stated. But it also depends upon the distribution of the color



FIG. 1.



FIG. 2.

in the iris. Careful observation will show that in very many eyes there is round the edge of the iris a narrow belt of the same color as the rest of it, but darker. This of course defines the iris clearly, and marking it out sharply from the white of the eye, gives it the effect of hardness. When, on the other hand, the iris is throughout of the same color, it is comparatively soft. In a large eye this softness is more noticeable; and if the color is a soft warm one in itself (as a good brown is), a large eye shows a very beautiful "liquid" softness. The effect is still further increased by the delicate shadowing of long lashes.

3. BROWS.

A very large part of the expression and character of the eye, and indeed of the whole face, depends upon the eyebrows. In fact (leaving the quiet, or unconscious, or structural expressions out of the question here), it may be said that almost all changes of expression are marked by the eyebrows and the corners of the mouth, more than by all the rest of the face.

The brows may be defined, if we wish to be strict, to be the muscular coat of the crest or edge of the socket of the eye, and the hair commonly growing there. Both have to do with expression. Where there is no such hair, or where it is insignificant in quantity or color, the muscles of the brow give the expression. But there are eyebrows of hair, in so large a majority of cases, that it will do well enough to consider then the eyebrows, according to common usage.

Eyebrows are chiefly of four kinds, viz.: single line, single arch, double arch, and tuft.

1. The single line is a heavy level bar of hair (fig. 1) lying straight across the lower edge of the forehead. When bushy, on a hard face and over deep-set eyes, especially if black, it gives a peculiarly reserved, stern, strong, fierce, and even sullen aspect to the countenance. Sometimes there are two short bars with a space between them instead of one long one.

2. The single arch eyebrow (fig. 2), on the other hand, is equally distinct in giving a character of openness, sweetness, elegance, grace, and refinement. Its lines do not usually meet at the middle, but their inner ends are highest, and they fall thence in two curves like those of a pointed arch, to their outer ends. It belongs with large soft eyes, a delicate and symmetrical physique, and often has a peculiarly melancholy effect from the droop of the outer ends of the brows. A very rare and striking variation of this type is where the brows proceed for a little way from the inner ends almost in a straight line, and then turning almost at a distinct angle, reach with another nearly straight line the same terminations to which one steady curve would have brought them. The substitution of this approximate angle for the curve gives a very charming vigor of expression to the face, without destroying its gracefulness.



FIG. 2.



FIG. 4.

3. The double arch eyebrow (fig. 3) is perhaps the commonest of all, but its two curves are usually of commonplace character, and give what may be called good, sound, practical every-day working eyebrows. They have many minor variations, not easily distinguishable. Sometimes the arches are strongly lined, high sprung, and their heavy bars mingle at the bridge of the nose. This gives a sort of wide-awake look, sometimes to women an aspect of innocent astonishment. Sometimes, also, it makes the face irresolute in expression; for lifted brows denote surprise or apprehension, while it is "bent brows," or "contracted brows," that denote thought and will.

4. The tuft eyebrow (fig. 4) is not agreeable, and gives an impression of imperfection or vulgarity of physique. Sometimes the tufts are two little brushes that stick outward and upward from the inner part of the eyebrow line; sometimes they stick out and downward from the outer part of that line. Sometimes they give a peculiar oddity or quaintness to the look; and sometimes they are insignificant only.

There is an eyebrow which can hardly be classed with any of these, which may be called the Mephistophiles eyebrow (fig. 5), being such as is conventionally used on pictures and personations of that very unscrupulous but able gentleman from Tophet. It should go with very full and sharp perceptive, and consists of two distinctly marked lines, nearly



FIG. 5.

straight, and converging sharply downward and inward over the inner part of the eyes, almost to a meeting at the nose. The Chinese eyebrow often approximates to this style.

4. SIZE.

This trait has hardly been alluded to in speaking of softness or hardness. Very small eyes are often called piggish, and somehow make us expect stupidity or else cunning, or both, and obstinacy. This is, however, a fancy, except that eyes so small as to be a deformity are a physical imperfection, and (other things being equal) imply some mental imperfection. Large eyes frequently accompany delicate or sensitive constitutions, and sickly ones.

5. PLACE OF IRIS.

In some eyes, the iris is naturally half covered, or nearly so, by the upper lid. This gives an expression of sleepiness or indifference, sometimes of quiet thought, sometimes of secretive watchfulness or cunning. In other eyes, the iris is partly sunk beneath the lower lid, while the upper one does not quite reach or barely reaches its upper edge. This has an odd rising-sun sort of effect, and gives a fun-loving expression, particularly if the crinkles of laughter are at the outer corners of the eyes. Sometimes, again, the iris floats free, so to speak, in the white of the eye, neither lid reaching its edge, and white being visible all round it. This gives a decidedly staring look, and with a florid face makes one appear to be holding his breath with all his might. Such eyes are familiarly termed "pop eyes," probably because they somehow look strained, as if a little effort would make them pop, like overgrown bubbles. Lastly, the most common and best position for the iris is, where each lid comes a little over its margin, the upper lid slightly the farthest.

6. DEPTH OF SOCKET.

The relation of this trait to the faculty of language is perfectly well known. All that need further be said about it is, that the handsomest eyes are neither too deep-set nor too prominent. To specify, however, any precise measurements on this point is impracticable without a good deal of very finical fingering and figuring.

7. ROUNDNESS OF EYEBALL.

This trait is of a pretty well-defined general average, and from the nature of the case is one of the least prominent of all. No variation in this particular could be detected unless so marked as to be exceptional. Such exceptions are not, however, very uncommon, and will usually be found in short-sighted persons, who mostly have eyeballs perceptibly rounder than usual, the exterior of the eye seemingly coinciding with that form of the lenses within, which requires the aid of long-focus spectacles. In old age, the eyeball and its lenses commonly grow flat, and need glasses to remedy the consequent long-sightedness. But this discussion was not meant to include cases like these.

8. CURVES OF EYELIDS.

These curves are decisive in great measure of the beauty of the eye. Some eyes have a lower lid nearly straight at its edge, the boundary of the visible part of the eyeball being made out by an extra curvature of the upper lid. This gives

a curious similarity to an old-fashioned fanlight over a door. Other eyes have the curvature half on one lid and half on the other—a comparatively inexpressive shape. The finest eyes have the edges of both lids curved, but the upper one most so. Much character is added to the eye where the curve of the upper lid is thrown into two portions, the outer one somewhat the longest, and drooping to the farther or outer end of the eye, like the case of the variation of the single arch eyebrow, above described. In some families this effect is given or heightened by a fold of the skin of the upper eyelid, which makes the outer upper edge of the eyelid a straight line, slanting outward and downward. This trait is very distinct in the Willises and in the Beechers.

9. EYELASHES.

These may be long, short, or missing. Long eyelashes add beauty to the eye, because they are themselves delicately graceful, because they give a soft shadowing tint to the eyeball and iris, and because the lifting and lowering of their fringing veil gives more mobility and therefore more expressiveness to the organ.

AMONG THE SKULLS.

TO FANNY.

[HERE are some verses written by one of our young lady employees, while "among the skulls" in our museum, before she got married and left us. She is now settled in a home of her own, and these lines will remind her "of the place where we met long, long ago."]

DEAR FANNY, I'm sitting 'midst skulls, busts, and faces,
Some looking "how wise," and some making grimaces
At me, who, in spite of the gods and the graces,
Am wishing myself up in Avenue B,
Busy chatting, and sipping a cup of nice T.

Here's Shakspeare, the idol where Saxon is spoken;
Here's Janeway, who wrote for the children a token;
And Byron, whose heart was full forty times broken;
But I'd flee from them all up to Avenue B,
For the sake of a chat and a cup of nice T.

Here's Franklin, who held the bright clouds in his hand;
And Morse, who threw o'er them his magical wand,
Till the lightning speaks English all over our land;
But though it might speak up to Avenue B,
'T would scatter the cups, if you're taking your T.

Here's Booth, of the Waverly novels *incognito*;
This mummy, perhaps, held the brains of a Pharaoh;
The whoop of this Sachem sounded over Ontario;
But I'd give up this tour of the States and the Nile
For the sake of a chat with dear Fanny awhile.

Dear me, how the sentiment glows in these verses!
Can it be from these spirits, who once rode in hearsees?
Ah! no; for at sight of them how it disperses,
And I wish with dear Fanny and sister to be
Chatting and sipping a cup of nice T.

THREE IMPOSSIBILITIES.—An eminent writer has truly said, "To overestimate the greatness of redeeming love. To overestimate the joys which God hath prepared for those who love him. To overestimate the obligation under which we are laid to consecrate our time, our talents, our fortunes, and all that we have and are, to the promotion of God's glory and the happiness of our fellow-men. With such a consecration, no man has ever avowed, or ever can say, on a dying bed, that if he had his life to live over again, he would serve his Maker less zealously, and would do less for his country and his kind."

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim*.

A CHAPTER OF PERSONAL HISTORY.

THE writer has received permission to repeat the following account of personal experience just as it was related in familiar conversation with a small circle of friends.

"You say that Phrenology has assisted you in mental culture and in general improvement. I could testify to more than that: it was a good friend once when my soul most needed help. It was one of God's instruments of instruction, assistance, and comfort, and as such, besides its own truth and excellence, I value it as one prizes a sure remedy in desperate sickness. To tell just how it was, would be opening an inner door and revealing some of the most sacred experiences the soul ever knows. But we are talking of truths now—not for entertainment—but for the practical good such truths may be made to us. And I have questioned sometimes whether it might not be duty, for the hope of aiding another, to open heart and life a little, though something of delicate feeling be sacrificed in doing so.

SKEPTICISM.

You will perhaps be surprised if I say I was once a skeptic, and turned as coldly away from God as one with a moral nature capable of approaching him could well do. But you know it is not necessary to become grossly sinful to get far from God; there is a refined disobedience to known truth and duty which always carries one downward and into the dark. More than that, one has only to lay any talent by in a napkin and it will lose power and life. The most fearful thought I ever knew, is that a being can so abuse or neglect the faculties which connect him with heaven, as at last to extirpate his capacity for religion. I feel that at one time, in my utter deadness to all that belonged to God, I came near the point where it might have been said: "Take the talent from him."

You look incredulous. I knew my friends little dreamed that I lived for years entirely without prayer, or anything that answered to heart religion.

You know I was early instructed in what is called religion, and for the most part those teachings were true and right. I always said my prayers when a child, and believed without a doubt the Puritans' strictest creed. When just passing out of childhood I was much impressed by religious subjects, and in a revival season thought I was converted, and was ever afterward, I suppose, considered a Christian. But I could not, with my nature, fall into the style of religion that flourished about me. I could not drive or entice my heart into sympathy, still supposing the fault to be all in myself. And so I fell into deep difficulties of mind and conscience, which became great stumbling-blocks a few years afterward.

LACK OF RIGHT GUIDANCE.

Oh, how I longed then for instruction and help! As I remember that period, I seem to have

been like a sheet of white paper ready for any impression of truth and right. I recollect no waywardness of will or temper. I wanted to be good, and to grow in all goodness. A skillful hand might easily have led me to a healthy and useful piety. My greatest trouble was connected with prayer. Where was the God I was required to worship, to love, and to obey? What was he—a spirit—so far off, so high above my head, so intangible? And how was he related to my own little being? I had no sense of God—no nearness—no rest or joy in communion with him. Other Christians talked of fervors of prayer, of great enjoyment in loving, of such a preference for religious pleasures as to find no happiness in the things of this world.

The years were very few before I found that I could not feel as I was taught that Christians must. I was social in my tastes, full of mirth and song, and romance, with which it was said God is not well pleased. I was pleased and could not help myself, and so what I called God and I were at variance. Conscience lashed me dreadfully for all this, a hard task-master, indeed, but I was helpless to resist or obey.

CEASING TO STRIVE.

After a time I grew remiss in the effort to live a Christian life. I could not bring myself up to the point I desired; conscience was never satisfied, and the Saviour provided for sinners was altogether an intangible being. The story of struggle, and failure, and discouragement is too long to tell you. I used to fall back and live carelessly and prayerlessly for months, and then rouse up to a new effort; but I always faltered and fell on one stone; I never found any God, or one so near and loving I could realize his presence when I attempted to pray.

AFFLICTION.

And then came my great affliction, when it seemed as if my whole being stood still. Health was gone, and hope and enjoyment, and there was nothing to which I could turn that at all equalled my need. People told me it was God's doings—his will—his love, even, and I must submit, and be willing to suffer, and be made holy by it. I submitted because resistance was useless, and was outwardly calm and cheerful; but all within me rebelled against the tyranny of a strong being over a weak. I could endure the penalty of having broken his organic laws, but of the love that whipped me when I was not blamable, to make me better, I had no appreciation. I had desired what others boasted—the friendship and protection of a Deity; but after calling and crying in vain (so it appeared to me), I turned, in my pain, coldly, almost defiantly, from him. For a few years I never tried to pray. I was wearied and disgusted with the professions of religion I saw, and had no wish to take part in the matter any farther. I can not think now how any one not under the power of any particular sin could be more indifferent or, what is worse, averse to his Maker, than I was.

GOD AND CHRIST AS ABSTRACTIONS.

Still I liked to think of God as the most grand idea of the universe, and of Christ as the perfection of being—a poet's ideal of excellence and

beauty, but I had no more to do with him than with the Emperor of France.

You ask if I was at ease all this time? I was, for very deadness. Even science was paralyzed, and those higher faculties which communicate with heaven made no manifestation whatever. Common duties were performed mechanically, my few pleasures were of an intellectual nature, and on the whole, life drifted along about as it happened.

THE STILL SMALL VOICE.

How came I to wake up? It was not what anybody said to me, but it was something that spoke away down in the depths of my being. Then I supposed it to be Reason, because its monitions were one with my best judgment, but now I know it was Spirituality. It told me I was all wrong, and pointed to the remedy. During the last year of that period of coldness and darkness, the voice haunted me almost continually. It showed how hollow and weak my life was, all out of harmony with itself and with truth. It cried with a most urgent want, and never ceased to say the want was God. Oh, that voice, or intuition, as I called it, warned and advised me of many things, but the first and last of all was—*pray!*

Finally, I could resist no longer, and in view of all I longed to be in this world and the next, I made a solemn promise to remember my obligations to God. Reason and Philosophy demonstrated the existence of a Supreme Being, but how should I find him? I tried to pray, but it was only speaking to vacancy; my skepticism laughed me in the face; to me there was no God!

THE STRUGGLE.

No; I asked no help of friend or teacher; any person to whom I had access would have stared and repeated the common phrases about love and trust, and it would not have reached my need. The struggle was for weeks a painful one; there was no use in trying the conscience religion of former years; forms were nothing; creeds and doctrines perplexed and bewildered. I resolved to give up seeking religion by anybody's prescription. As it happened, or as God would have it, one day my eye fell on these words of Christ: "If any man will do his will, he shall know of the doctrine, etc." That met the case. I knelt down and challenged the unseen Unknown, one whose word I accepted, to fulfill that promise to me, to teach me truth whatever it might be—the truth concerning my relations to himself. My soul cried out for God-knowledge and self-knowledge, so I might intelligently follow the right. I prayed that prayer every day for weeks and months, reading eagerly the while everything I saw that gave promise of true instruction. A volume of sermons by Dr. Barnes first opened to my eyes the true light. I was ready to follow, and commenced, in a very humble way, the outward duties of piety. My heart softened, I felt no opposition to God, and yet there remained much of this stubborn difficulty of approach to him.

PHRENOLOGY COMES TO THE RESCUE.

I had read Phrenology before this, but just now Mr. Fowler's "Education Complete" came to

my hand. I had for some time suspected that my trouble was partly owing to personal peculiarity, and now I was assured that the organ of Veneration, with a false understanding of religious teachings, was too weak to act well its part in a truly religious life. Though pained and humbled by the discovery, I rejoiced that the lack was in myself, not in religion, not in my God. I was relieved and comforted that after all these years of darkness and distrust I could see and believe in his love, and tenderness, and fatherhood. He was no longer a tyrant; the laws that govern physical and moral being were wise, and just, and good; it was but right that I should suffer in that I had broken his laws. I did not condemn self for lack of prayerfulness in the same manner I had done, and I did not fail to pray that he would quicken the deficient faculty so I should have an understanding of himself through its natural and healthful use. I have always felt that God answered my cry for truth by sending "Self-Culture" in the right time; it was just like a light breaking upon a dark uncertain night.

You smile when I say that I prayed phrenologically in those days, because I wanted something a little more tangible; but really prayer was often a sort of practical talk with God, in which each faculty, yearning and importunate, spoke for itself, and my whole soul asked that each might be regulated by the influences of his spirit, as he knew how to communicate to my being.

But you must remember that prayer was a hill difficulty to me; I had exalted ideas of that exercise, and I could not lift myself up where the other moral faculties and Friendship would be satisfied with communion.

VENERATION CULTIVATED.

You inquire if Veneration has been growing since then; most of the time it has; many times it acts spontaneously and happily, but it is a good deal dependent still upon the activity of other organs. Yet, it has increased much in reverence, tenderness, and susceptibility. There was a time—I remember it as one of the most sacred seasons of a lifetime—when Veneration with Spirituality was quickened into new life and power. I had been in a prayerful habit for months, and now some occurrences led me to think much of personal and friendlike trust in God. The joy did not come with particular suddenness; I had been for a few weeks preparing for a new revelation; until that day, though I believed, admired, and confided in God, I could never say with the deep truthfulness that satisfied me, *I know, I love*. Before that, our relations had been those of two friends who felt a true and generous interest in each other. I, the weaker, looked up to his wisdom and strength; in need was sure of his help; and in joy believed him to be glad with fatherly benevolence. But now we were one—our desires, loves, and purposes; my being stood open and uncovered before him, and was not afraid. If at that time I had been called to pass over to the other world, I should have laid my hand on his and only looked back to smile adieu. I could pray then, speaking in all the confidence of love and faith. But I was conscious of no want; I had very little self-con-

sciousness of any sort; I was lifted above self into the atmosphere of repose; I had only to breathe and be still. Oh, how rich and sweet the succeeding days were! every thought and feeling was higher than the best prayer I ever offered; the world was filled with beauty and sweetness; sometimes when I stood under the stars alone, I could not look at their glory; the sublimity of his presence was more than I could bear. Yet in all this there was no rapture, no ecstasy, or even emotion, only the peace which passeth all understanding.

LOVING GOD.

Did I communicate with any one? No; there was nothing I could say. This sentence—*I love God*, was all I could express. I am not aware that my friends saw anything unusual in me; I do not know as this is a very unusual experience; it was simply new to me.

No; this exaltation of spirit did not in the least unfit me for common labor; my hands were full of humble, often uncongenial duties, but the discomfort was nothing now; no trouble touched me; the only embarrassment was, I could not converse as usual; I was almost silent, and I believe I appeared like one in the habit of weeping, when I was never further from tears.

I have hesitated much about ever relating this history, but as we were speaking of Phrenology applied to self-advancement, I was freshly reminded of my own obligations to its suggestions and instructions. Had any one talked so to me in the young days when I longed for improvement, and knowledge, and God, my first mature years would not have been wasted in skepticism and uselessness. I never now see a young mind in doubt and perplexity on important points, but I look for the reason in constitutional character, and I have had the satisfaction by the pain of my own loss and sorrow, of aiding more than one soul into light, and growth, and peace.

THE MORAL.

You inquire if I am sure my difficulty came from a fault of organization. I am sure the faculty of Veneration was quite inferior to all its neighbors; then it was not well stimulated by the best education; and finally it fell into the most miserable neglect. The experience I have shown you proves how a deficient or inactive faculty may be quickened and strengthened by the means that relate to its own particular nature. I thank God still for the light Phrenology has shed upon my darkness, and for the friendly help it has been to more than one needy faculty of my being. †"

LAW OF PROGRESS. A GENERAL VIEW.

BY REV. L. HOLMES.

THERE is a law of progress which embraces all created things and beings. It is not equal and uniform, but still, constant, and universal. The river does not make a direct line to the ocean. Its current is not at the same rate throughout its course. It often bends; sometimes flows toward the source; has still places; and places where the water sets back. Yet, on the whole, it goes toward the "great deep."

Matter seems to be undergoing continual refinement. It is bettered in nature or form. Chaos gets to order, and order to light and beauty. One condition is dissolved and a higher takes its place. One race of animals is superseded by a superior race, and certainly those under domestic management are perpetually improving in form, and as respects docility and intelligence.

It would have been more in order to have spoken of plants before alluding to animals. The vegetable kingdom is being continually uplifted. From its beginning, coarser growths have been supplanted by finer and more valuable. We have fruits and vegetables of a delicate quality that were once meager, sour, or bitter. The trees we have are better suited for our use than those of any other geological era.

Man, as he is the crowning object in this world, most conspicuously illustrates progress. In him it is most marked. As we go back, we descend toward periods of darkness, grossness, and destitution. His first condition we may compare to that of naked infancy. Some tribes are yet in the primitive state. We call them savages. Others are like a cruel, wandering boy, *barbarous*. Lying and stealing are not dreaded by them as these vices should be. Others are half civilized, as we see in a lad; others civilized, like the tall youth; and others, not the most numerous part, enlightened, like the full-grown, symmetrical, cultivated man and woman. It may aid our thought to consider the Hottentots as representing the average of the first one thousand years of human history; the American Indians and Tartars the next one thousand; the Arabs the next; and the Chinese and Japanese the period of the coming of Christ; while the Mexicans pass before us to indicate the condition of the world in the dark ages, a thousand years from the Christian era.

Man, in the beginning, had everything to learn and everything to do. He had no clothing, and winter would be terrible cold climate, the same as forbidden to him. He had no shelter save the branches of trees or the caves of the rock. He had no books, no government, no institutions, no roads, no external means of locomotion, no experience. Everything about him was new and strange. He was a wonder to himself, and without there was no end to the wonderful. He had to learn, as does an infant, the commonest things, but with no earthly parent to guide him. His instincts, more feeble in him than in creatures below him, were his only guides. Prudence had not been taught to his passions, principles to his understanding, or sentiment to his higher powers. The Bible does not say, but we may suppose the organization of the first man was coarse, his propensities strong, and his selfish feelings marked. The infant is innocent, but gross, and necessarily selfish, animal-like, and shameless. Benevolence would be of no use to it, because it has no understanding of its uses, or strength to help others. It is getting a physical basis, seeks food, takes much repose, cries if it is uncomfortable, and has no idea of, or care for, the trouble it occasions. It is developed *gradually*, and it may at *some time* exhibit the admirable traits we see in a wise, good, refined Christian man or woman.

TEACHING RELIGION TO CHILDREN.

MR. S. R. WELLS: In the February number of the PHRENOLOGICAL JOURNAL I find an article entitled "The Religious Duties of Children," with some parts of which I feel inclined to disagree.

I presume no one will quarrel with me about the fact, that until children arrive at an age in which they can understand their need of salvation, and the way in which they are to be saved, it is impossible for them to be saved by the common salvation. Therefore it was needless to teach us anything in relation to their eternal welfare being endangered.

I consider the matter indefinitely treated in the article referred to. The nearest of anything to the point is this, "Except ye be converted, and become as little children, ye can not enter into the kingdom of heaven." When Christ says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom"—"of such," may refer to others that come unto him, or to the little children. But I will not discuss this point. I do not think it is our province to decide what becomes of those who are not accountable, but to bring all persons to a knowledge of the way of salvation.

With the writer's second proposition, that "at a subsequent period, every child must yield positive obedience to the requirements of the Gospel, in order to make his salvation sure," I shall most assuredly disagree. If I understand (and I believe I do) the Gospel plan of salvation, every man saved is saved by faith, "and the obedience to the requirements of the Gospel" is the effect of that salvation by faith, and not the salvation the effect of the obedience. I believe it to be the duty of Christians to teach the children the truths of the Scriptures just as soon as they are able to understand them, and, from both experience and observation, I judge them to be very negligent indeed in this respect. Now the question, "At what age should the child join the church?" looks to me to be very simple and easy to be settled, as being at just that age when he feels it to be his duty (out of a sense of gratitude to God) to assume the duties and responsibilities devolving on him as a child of God.

In his third proposition the writer comes to the conclusion, "that there is something that children should know and do before they are old enough to be immersed." There is something; they should study into the nature of God, and of their relations to Him, "for to know Him and his Son Jesus Christ is life eternal;" and just the moment the child puts his trust in Jesus Christ for salvation he is surely saved; and just the moment he is saved he begins to obey, because, as Paul says, "the love of Christ constraineth" him, and he seeks to lead a holy life, not with the expectation of being saved thereby, but because he has been saved already. One thing more and I shall be done. He speaks of sending little children into the presence of God defiled with the little sins not repented of. Now that is not the kind of repentance God requires; it is not the *little sins* that should be repented of, but the *disposition* to sin; and then all the little sins will disappear like dew before the sun. C. N. H.

[We give our readers the benefit of "C. N. H.'s" criticisms upon the article we copied from the *Millennial Harbinger*, but have no disposition to discuss the theological points he raises. Our object in this department is the promotion of practical Christianity; and the editorial remarks we occasionally append have for their aim to throw the light of phrenological science upon the path of human duty and show its harmony with the generally received truths of revealed religion.]

Communications.

COLOR-BLINDNESS.

MR. EDITOR: Permit me to address you concerning a certain phenomenon connected with the sense of vision, or the organ of color, termed "color-blindness," with a view to elicit further information thereon, either from yourself or from some of your correspondents. I am "color-blind"—that is to say, I am unable to distinguish between the complementary colors red and green. My eyesight is very good. I have large *Form* and *Size*, and have a great taste for drawing; indeed, I can sketch and draw with pen and pencil with ease. My parents are not "color-blind," but I have five brothers who are; some of them so much so, that they can see no difference in color between a red brick and green grass, and have difficulty in gathering strawberries, and other red fruits, because they appear to them the same color as the green leaves.

The late Professor George Wilson, of Edinburgh University, was color-blind, and made this defect the subject of considerable research. He states that about one person in twenty is color-blind. May not this be the cause of many railroad accidents, otherwise inexplicable?—a color-blind employe not being able to distinguish between a red, green, or white light at night, or flags thus colored by day? I know a color-blind person who was occupied on a railway, and could not see a red flag at a distance, especially when it was in front of green foliage. Color-blindness being so common, all persons before being employed on railways should be examined as to their power of distinguishing colors; or railway managers, in order to insure the safety of travelers, should adopt another system of signals using combinations of white lights, or semaphores, instead of various colors.

Yours respectfully, "COLOR."

[REMARKS.—The subject above is one of much interest to the student of mental science. The organ and faculty of Color bear the same relation to ordinary eyesight or vision that music bears to hearing. Mere vision detects light and shade, and it requires the addition of the faculty of Color to discover the various colors as distinguishable from mere degrees of light or shadow. The hearing may be good to appreciate mere noise, but it requires the faculty of Tune to appreciate the musical qualities of sound.]

THE JOURNAL VS. DRUGS.—MR. EDITOR: Confined to the house for more than two years, as I have been, I am enabled to state the necessities of a person who is deprived of many blessings incident to an active life. I have "hit the nail on its head," and my object in writing a short article for the JOURNAL is to tell Mr. and Mrs. John Smith how it was done. One is ready to exclaim, "Another of those pestilential fellows who has found a cordial and hopes to fill his purse by publishing the discovery." Yes, my friends who are out of health, it is not only drink but meat for the mind. In letters from the army it has been asserted that less medicine is required where good reading is plenty. I am convinced the JOURNAL is worth more to an invalid than two dollars' worth of sarsaparilla. Please try it. A. D.

ABOUT NOSES.

MR. EDITOR: I want to give you the results of some observations I have made in regard to the features of persons with whom I have come in contact in the army and out of it, so as to find out whether my conclusions are the same as your own.

I will speak at present only of the nose. The nose that I have invariably seen on cowardly and yet, withal, good-natured and social men is short and very thick, and would be straight in its profile if it were not *slightly* concave. The nose that shows pluck, heroism, and energy is well marked on the upper part of the ridge, and is largely developed on the ridge anterior to the wings. I have never seen a man with a nose of this description who was not ever ready for a fight, and always manly and heroic.

Men whose noses are very thin and sharp on the edge of the whole ridge, are deficient in Conscientiousness—in fact, they are generally thieves of some description. If authors, they steal ideas either from the living or the dead; if "city gents," they pick pockets and enter villainous callings, rather than make an honest livelihood. The noses of men whose characters are the reverse of those just mentioned, are thick on the ridge, and more especially on the lower part of it, on or about the tip. I have always found persons so marked on the nose, lovers of justice, and very conscientious.

How are my conclusions? Do they coincide with your own, or not? E. S. C.

ARMY OF THE JAMES, BEFORE RICHMOND.

[We willingly give "E. S. C." a hearing. We want the facts, whether they confirm or overthrow our theories, and careful observation is one of the means by which facts are elicited. How far his conclusions agree with our own, our correspondent may learn by consulting our new work on "Physiognomy."]

SWEDENBORG'S CLAIRVOYANCE.—MR. EDITOR: Dear Sir—Your January issue of the PHRENOLOGICAL JOURNAL, in an article on clairvoyance, alludes to Swedenborg in connection with a conflagration in Stockholm, which occurrence he is said to have announced the moment when it took place, he himself being at Göteborg, a distance of some 230 miles. As you pronounce in the article in your January issue, seemingly with great confidence in the correctness of your assertion, that the story about Swedenborg's clairvoyance is from the pen of the celebrated Emanuel Kant, you will undoubtedly have the goodness to state in your next issue the volume and page of this philosopher's works where I may look for the necessary proof of this fact. By so doing you will greatly oblige, Yours most respectfully, Brooklyn. Edw. Wiese.

[We would gladly accommodate our correspondent, but have not Kant's complete works now at hand. We found the extract in *The Zoist* magazine, vol. v., p. 348, with the following particular statement: "It [the account in question] is narrated by the celebrated Kant in a letter to a lady of quality, Charlotte de Knoblock (afterward the widow of Lieutenant-General de Klingenspern). The letter is in the collection of Kant's Works, and was first published in 1804."]



INVENTORS, OR THE WORLD'S BENEFACTORS.

ARISTOCRATIC Europe pays homage to a hereditary and titled nobility—her emperors, kings, queens, dukes, lords, and so forth—not realizing, however, that they are chiefly indebted to the ignored inventor, engineer, or artisan for the very thrones on which they sit, as well as for all the luxuries which they enjoy, and for the fine trappings in which they display their royal and noble persons. Take these humble supports away and where would their majesties be? "*As flat as flounders.*"

As society is now constituted in the Old World, the humble and meritorious artisan gets but a poor recompense from the "high and mighty" for his gigantic achievements. Does he invent a machine the use of which gives profitable employment to thousands of operatives, the profits on whose labor amounts to millions? He gets for his share a beggarly allowance, with a very moderate amount of fame, if even recognized by the "better class," who readily avail themselves of the results of his genius.

Is he an architect, and does he make plans for palaces, churches, cathedrals, and other grand edifices, which move the minds of all beholders? He is only an architect, and is not even admitted into the higher circles of the "best society." Did he build stupendous bridges, tunnels, railways, in most difficult though much needed places, which require superior intelligence, the longest reach of comprehension, and the greatest combination of knowledge, genius, and perseverance ever put forth by mortal man? Did he display in his work more genius in a single day than is displayed in a year by the entire brood of the royal family? "He is a simple mechanic," "A fine fellow," "Deserves a medal," "We

must make him a pensioner for life," "Give him £50 a year."—The amount to be raised by a direct tax on the earnings of others. His work will be worth millions to his country. Is he an artist, and will the work of his genius give pleasure to all the world, and shed immortal honor on the country which gave him birth? He may live—or rather starve—in a garret, while he lives, and when dead, his bones may rest in St. Paul's or in Westminster Abbey. But it will never do to admit him into royal circles; he is of plebeian origin; his father was only "a poor clergyman."

In republican America we do things very differently. The question here is—not who was his grandfather? or his grandmother? but—*What has he done?* Here, it is merit which obtains recognition and reward. There, it is the circumstance of birth; not of knowledge, genius, or of personal achievement. Here, our best men and women stand on the same plane with the rest. Our Washington was an engineer, a surveyor, a farmer, a soldier, and a President. Our Franklin was a soap and tallow chandler, a printer, an author, a statesman, an ambassador, and a philosopher; Mr. Seward—our Premier—was a farmer, a school-teacher, a lawyer, a representative, a Governor, and is now a ripe scholar and a leading statesman; Mr. Lincoln was a poor boy, thrown in early youth on his own resources; became a boatman, a rail-splitter, a tradesman, a soldier, a lawyer, a State legislator, a United States Senator, and a President of more than thirty millions of people! And it was for him, under Providence, to abolish that "peculiar institution"—which our kind-hearted European forefathers introduced into this country—by which nearly four millions of human beings were released from the bondage of slavery and set at liberty. There was never a grander or a more momentous act than this per-

formed by living man! And yet, for all that, Mr. Lincoln is only a simple American citizen, who will, as soon as his brief term of office expires, retire from his official position, and go into private life, with all the rest. He retires possessed of no privileges which are not shared equally by all. But, good reader, do you suppose that any of these gentlemen, who have carved their names high on the pillar of fame, or their wives or daughters, could be admitted into the aristocratic circles of the European nobility? Not at all. Nor could their sons and daughters marry into the families of the privileged by any manner of means. The answer to any such advance would be, practically: "I am better than thou." "I am of gentle blood! you are of common origin."

But enough of this; let us come to our Inventors, who, if not admissible to the best society on earth, will, we trust, be recognized and vindicated in heaven, for the real good they have done.

In the grouping of this galaxy of worthies, our artist has placed the immortal FULTON—inventor of the steamboat—with his high, long, and wide head, in the center; supported on his right by the great STEPHENSON, inventor of the locomotive, whose head was as great as his mind was comprehensive. ARCHIMEDIS—the inventor of the hydraulic screw, or spiral pump, who said that with the lever he could lift the world, if a foundation for his fulcrum and a standing place could be obtained—may be seen on the right. Observe how large are his perceptive faculties! On the left of Fulton see the strongly marked face of DAVY, the inventor of the safety lamp, by means of which the miner is enabled, without danger, to enter and work in mines filled with explosive gas, and which has saved the lives of thousands. By his side is GUTTENBURG, the inventor of movable type, for printing books. Here, too, may be seen an original face and an original character. Below Stephenson you have DAGUERRE, inventor of that beautiful, that incomparable art of making pictures by simple sunlight. He is large in Ideality and Constructiveness, and has an every way well-developed head. Below Davy, we have—with his clear, active, mental temperament and finely-formed brain—our MORSE, one of the inventors of the Electric Telegraph, the most wonderful conception of the present century. He is also an artist of merit.

Below the center, as one of the foundation stones which is expected to endure always, and on which all interests more or less depend, we place the great WATT, inventor, or rather improver, of the steam-engine, which is revolutionizing the work of the world. On his left stands ARKWRIGHT, whose memory must go down to the latest posterity as the inventor of the improved cotton-spinning machine. On his right is our WHITNEY, through the fruits of whose cotton-gin our whole country reaps her richest harvest of gold, of ambition, and of blood! Slave lords have waxed fat and unscrupulous on their ill-gotten gains through the services of the bondman and the use of this machine. The cotton kings of Mother England, who own and work white laborers—instead of black—realized a few cool hundred millions a year on the manufacture of this slave-grown staple, hence their very neu-

tral neutrality in our family affairs. But Mr. WHITNEY is not to blame for this. His invention was the means, indirectly, of shaking the world from center to circumference. His head, it will be seen, is Napoleonic, very long, and very high and broad.

Look at the group! What heads! what faces! Do you see anything narrow, weak, or pinched up? On the contrary, each one is a man; and what is the most creditable of all, is the fact that they were "self-made men." They may have read books, to learn what others taught, but they went beyond. They may have imitated others when learning, but they surpassed their teachers. Some men never rise above mere "imitation," while original minds strike out into new and untried seas and fields, bringing home as the reward of their toils and discoveries the richest treasures. Mere imitators and plagiarists get neither credit, reward, nor honor in this country. But real inventors, discoverers, artists, authors, workers, and others, who help to lift the people up and to set the world ahead, will earn and obtain liberal remuneration, and all the honors the world can give. And, if they add that goodness of heart, that gentleness and meekness of spirit, that justice and kindness, that faith, hope, and devotion which puts one into right relations with his God, they will obtain, in addition to these worldly profits and honors, "that peace of mind which passeth understanding."

MISS MARTHA HAINES BUTT.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

It is said by Europeans that American ladies are most beautiful when quite young; and that they fade early; that they become thin and cadaverous, and that we have in America very few old ladies, and still fewer grandmothers. The argument is, that we live so fast, and develop so early, that we "use up" the vital principle as fast as it is generated—that hot bread, hot drinks, over-heated rooms, late hours, little sleep, and the indolent lives which many ladies lead, tend to shorten life. And it is a fact, that there are fewer stout and healthy middle-aged and elderly ladies here than in the old country. In England, Scotland, Ireland, Germany, etc., the general build and make-up of the human body is on a broader and stouter plan than with us. But this has been attributed to the custom of beer-drinking, which prevails so universally there. We regard it as partly climatic, and partly owing to the habits of the people in taking more physical exercise, and in living more out of doors. There, the women walk, ride, and "team around" in the open air, far more than in this country, and the seasons are more equable, there being less marked extremes of heat and cold. Here, the atmosphere is dryer, the skies are brighter, the sunshine more intense, the circulation more rapid, the people more active, and life on a higher key. These are among the reasons for corpulence there, and for leanness here.

But the lady whose portrait we give above is an exception to the general rule. Born in Virginia, on a line between the extreme cold of the



MARTHA HAINES BUTT.

North and the extreme heat of the South, she blends in her strongly-marked temperaments the best bodily conditions of both. She has the vital economy of the European, and the mental vivacity of the American—ardent, emotional, "feelingful." She lives on the *interest* of her constitution, and has no occasion to touch the principal. If she makes extraordinary exertion to-day, a little rest and simple food restores her at once. The recuperative power of such a temperament is remarkable. Observe the chest, neck, shoulders! see how plump and full! The skin is fine, florid, and peachy, the eyes dark, and the hair black, producing striking contrasts in colors. There is no indication of consumption here. All parts of the organization harmonize with that which we see; and there is a plumpness, fullness, and roundness which is unusual. Notice the features—the broad and full double chin; the mouth, with its full and rolling lips, in which much of the red is exhibited; the well-formed nose, neither too large nor too small, but well fitted to the face; the conspicuous, well placed, and expressive eyes; the nicely arched brows, and the long and fine eyelashes; the full, fresh, and healthy cheeks; the ample but not too large forehead. The ears, hands, and feet are small, and have an aristocratic cut.

Coming to the brain, we find very large Benevolence, a full top-head—Self-Esteem, Approbation, and Firmness not wanting, while the region of the social affections is large. She evidently inherits her father's temperament and spirit.

She would be a good observer—large perceptive faculties; a good thinker—a well-developed forehead; and with large Mirthfulness, she would be witty. Indeed, there is a touch of the comic in this intellect, and with her large Language and excellent conversational powers, she would be most entertaining. This is the oratorical and musical temperament, overflowing with emotion. There is spirit and temper here, modified, of course, by Benevolence; but when such a nature takes the defensive, there will be no half-way work. She is as plucky as she is kind and loving;

executive, but not cruel or vindictive; cautious, but not timid or irresolute; self-relying, but not haughty. She loves her liberty, and will not submit to restraint, but can conform and adapt herself to circumstances. She may be led, or persuaded, but can not be driven. There is great Hope, but less Veneration; large Conscientiousness, but less humility. She has a good degree of Spirituality, very large Sublimity, with Ideality well developed. There is sufficient Acquisitiveness to appreciate property, and sufficient love for the beautiful to incline her to make a good display. She is both original and imitative.

Altogether, this is a marked character. If not called into action, she enjoys repose, when the recuperative functions do their perfect work. But when thoroughly aroused, she exhibits great power of resistance and endurance.

She is warm and ardent, inclining to the voluptuous, and very sympathetic and enthusiastic. Had she been trained for the stage—especially for the opera—she would have filled the place with credit. Next to this, something in the line of literature or authorship would be the most appropriate. But she would love and appreciate art, and could excel in it. She would make a good linguist, a good reader, and could excel in music, drawing, and in painting. There is much character here, and if duly cultivated, she could shine in almost any sphere.

BIOGRAPHY.

[The following sketch was furnished us, at our request, by a friend of the lady.—Ed. A. P. J.]

Miss Martha Haines Butt, A.M., whose portrait and character we herewith present to our readers, was born in Norfolk, Va. Of her age we are not informed, but know her to be young—not far from twenty. Possessed of a fine person, indeed, we may say, exceedingly handsome, her arm and hand were copied as a model, by the artist BARBER, of Virginia, for the statue of the Fisher Girl. She is as celebrated for her fine form and beauty as for her intellectual endowments. She understands well the art of conversing, speaking with great ease upon almost any subject. A person with such a well-stored mind must be entertaining. Some have compared her conversational powers to those of the Countess of Blessington. She is sprightly, poetic, and imaginative, as her writings indicate. She is extremely fond of the study of the natural sciences, particularly zoology and botany.

We have heard those say who know her well, that although genial and agreeable, willing to overlook the faults of those she happens to admire, she is on the opposite extreme with those she takes prejudice against, sarcastic and satirical. Of her school-days, passed in Wilmington, Del., she speaks with great fervor and interest; her gambols along the banks of the Brandywine in search of flowers to analyze: her first and most permanent impressions of the beautiful were formed there. She has received a thorough classic education, being now in possession of a diploma and a gold medal, presented when she received the degree of A.M., bestowed by the Harrisburg Female College. She speaks several languages quite fluently.

She is descended, on her father's side—whom she much resembles—from the English; and on

the mother's side from the French. This may account for her peculiar temperament.

Since the above was written, we find the following paragraph in a recent issue of the *Home Journal*:

"There is an *on dit* current, that Miss Martha Haines Butt, the beautiful and talented Southern authoress, will enter into a matrimonial alliance at no distant date. We do not know, exactly, whether some foreign diplomat or one of our own high-born people will bear off Virginia's lovely daughter. Where so many have competed for the prize, it is difficult to say who will be the victor; but it has been breathed that a dashing and handsome young officer, now 'at the front,' is the fortunate one. If this be so, the jilted must not complain, for 'none but the brave deserve the fair.' That Miss Butt's portrait and a brief biographical sketch of the lady will appear in an early number of the PHRENOLOGICAL JOURNAL, is more certain, however; for of this we are assured. We are somewhat impatient to see what the phrenologist will say of the possessor of 'youth, beauty, and genius.' Miss Butt is at present in Norfolk, Virginia, as a correspondent informs us, 'the observed and admired of all observers.'"

COMIC PHYSIOGNOMY.

In the study of Physiognomy there is nothing so perplexing to the beginner as the rapid changes of expression on the countenance of the subject. The transitions from grave to gay, and from the serious to the comic, from love to hate, and from hope to fear, are so quick and so unmarked, that the student loses his reckoning. But it should be remembered that the human mind is like a musical instrument, on which various tunes may be played—that the same strings may give forth Sweet Home and Yankee Doodle; and that we are to judge the instrument by itself, and not by the one who plays upon it.

The features are used to express our emotions—and as are the emotions, so our expressions become. A gloomy and desponding spirit begets in time a gloomy countenance. A joyous, happy spirit puts perpetual sunshine into the countenance of its owner; and its genial rays are felt by all. We obtained these illustrations, not alone to amuse our readers, but to show them how easy it is for them to become what they like. They may take on the character of the clown, and play in the "ring," or they may qualify themselves for other spheres, and lead a better life. The organization is constantly changing, and we may become what we will. We shall "fetch up" somewhere on the road we travel, and close our career in the basement or in the dome—in the animal or in the spiritual nature.

The following pictures tell their own story.

Mr. Burnett's facial changes are as remarkable for their perfect identity as are his rapid transformations of character.

In the annexed illustrations we see the delineator in several of his favorite characters.



FIG. 1.—MR. ALFRED BURNETT.

In fig. 1 we have him in his own proper character—a good-looking gentleman.

In fig. 2 we perceive the regular dandified promenade, with carefully curled mustache and eye-glass, à la Beau Brummel, of ancient notoriety.

Fig. 3 is old Mrs. Wiggles with her infantile protege.



FIG. 2.—THE DANDY.

Fig. 4 is a half-idiotic face; this is a poor love-sick individual in love with Miss Wiggles, represented as fig. 5, with curls and smiling face.

Figs. 6 and 7 are representatives of two celebrated debaters in a Western village, who discuss before a Lyceum the momentous question of,



FIG. 6.—GARROTTE.



FIG. 3.—MRS. WIGGLES.

Who deserves the greatest praise—Mr. Kerlumbus for "diskiverin" America, or Mr. G. Washington for defenden it after it was "diskivered?"



FIG. 4.—A SILLY LOVER.

In fig. 8 we have the delineator in his comic impersonation of the smoking Dutchman, in which many a slave of the pipe may "see him-"



FIG. 5.—MISS WIGGLES.

self as others see him;" and, presto—instantaneous, he appears, fig. 9, as Paddy Cork, the Irishman, with his witty sayings, ready for a frolic



FIG. 7.—SLABSIDES.



FIG. 8.—A SMOKING DUTCHMAN.

or a fight, a warm grip for a friend and the shillaly for a foe, and whose Combativeness is much larger than his Cautiousness.

The old man in trouble is another picture. Fig. 10, a garrulous old gentleman who is always prying into other people's business. You see him and with cane just starting out on a voyage of



FIG. 9.—PADDY CORR.

discovery. "He follows his nose wherever it goes," and it often leads him where he is not wanted.

In fig. 11 is presented the senseless fop encountering a little boy; little boy has just found the fop's handkerchief and is handing it to him, and he must stare at him through his glass.



FIG. 10.—PAUL PRY.

Fig. 12 is a character to be shunned—the drunkard. And of all the horrible sights in the world that of a violent drunkard is the worst. He loses all moral responsibility, and will kill



FIG. 11.—THE FOP.

friend or foe without a thought. There is no safety in drinking alcohol, nor is there any occasion for its use in health or disease.

In fig. 13 Mr. Burnett appears as a poor heart-broken lover in the agony of despair, beseeching his adored to give him some hope; if we were a woman, we would ask to be excused if a lover came in such questionable shape.

Fig. 14 is Mr. Neverwell. He is the hypo-



FIG. 12.—THE DRUNKARD.

chondriac, full of all sorts of imaginary diseases. Every ache and pain named in the Encyclopedia has been suffered by him, and he has "tried" all the patent medicines advertised in all our religious



FIG. 13.—A DISCONSOLATE LOVER.

newspapers. He was educated to believe that professed Christians would publish nothing but the truth!



FIG. 14.—MR. HYPO.

fications of character is in the scene depicted in fig. 16.

It is the humorous presentation of the lecturer from HEPsidam, who has "STRUCK ILL," and upon which subject he descants most eloquently. [Having given three years' service in the army, under General Rosecrans, Mr. B. is represented in character, with the general and staff officers in the picture, where his representations must have been very acceptable to the soldiers.]



FIG. 15.—EXCITED FRENCHMAN.

These characters are all rendered in such quick succession as to startle his auditors, apparently no time elapsing between the exit of one and the entry of another.

Mr. Burnett's entertainments are not altogether of a humorous character, but partake of the literary, the poetic, and refined as well. He

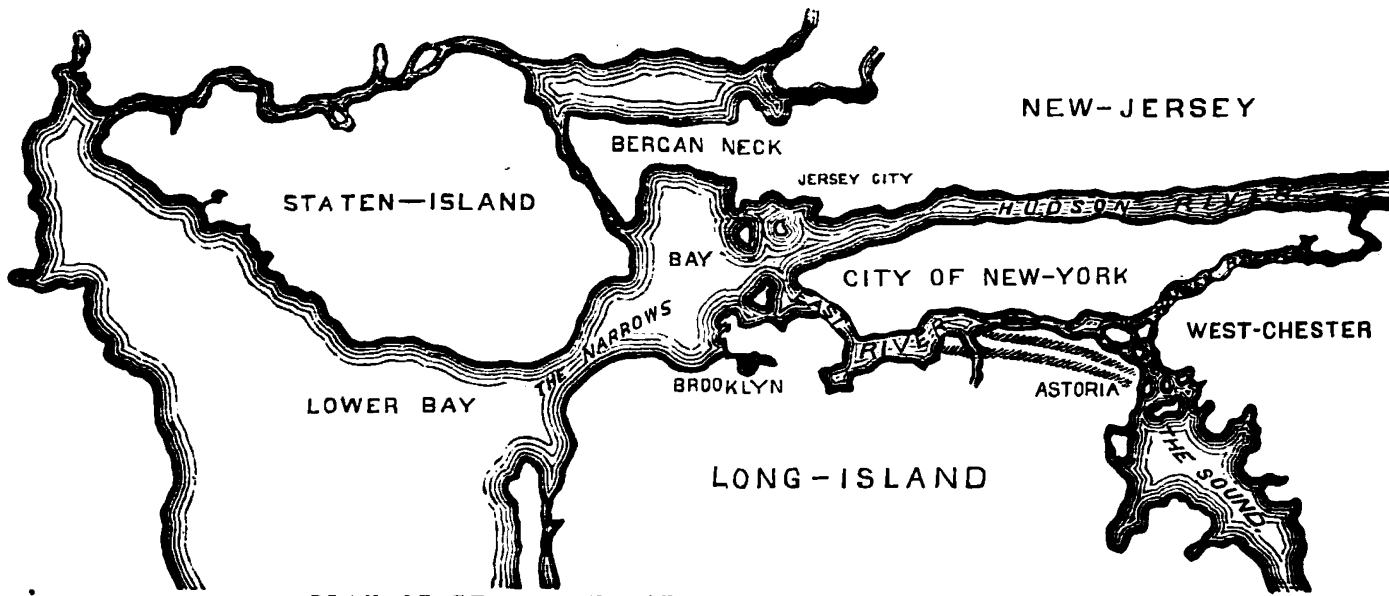


FIG. 16.—THE LECTURER FROM HEPsidam.

Fig. 15 represents Mr. B. as the excited French dancing master, more polite than sensible or dignified.

Perhaps one of the greatest of his transmogi-

caters to other faculties besides that of wit, to other emotions than that of fun or the love of the grotesque. It is good for dyspepsia to see and hear his performances.



PLAN OF THE ISLAND OF MANHATTAN AND VICINITY.

CITY OF NEW YORK RE-MODELED.

EVERY kingdom, empire, and republic has its one great city. The present size of the island of Manhattan is limited, and not adequate to the ultimate wants of the great city of this country; and we should look well to the end.

The proposition we wish to present, is to change the shape of the boundary on the easterly side of the city of New York, by cutting a channel of adequate width and depth through Long Island from Hunter's Point to Long Island Sound, to be completed by sections, and not opened until finished; after which the old channel may be closed and filled up; thereby avoiding Hell Gates, both large and small, and adding to the city of New York the width of the channels on each side of Blackwell's Island, and its width and the land on Long Island; also, Ward's and Randall's islands; and filling the Harlem River to McComb's Dam, if found expedient, thereby joining the counties of New York and Westchester.

This would add several hundreds of acres of land to the island of New York, and the cost of making this improvement would not be one fifth of the value of the land thus added; and at the rate at which the city of New York is now increasing, it will not be more than sixteen years before the present surface of the island will all be built up.

The proposed channel, with permanent and suitable wharfs and piers built on each side as the work progresses, would pass through low land, and the surplus material could be used to fill up the adjoining property. It may be asked where will all the material come from to fill up the old channels? We answer, the grades of the streets and avenues in the city of New York are about the same as the original surface, and all the surplus from cellars, sewers, and a thousand other sources, has to be carried off the island, and has now to a large extent filled the Jersey flats; the surplus will be more than enough.

The westerly bank of the East River from 49th

to 79th Street is generally high, and along this line of hill a suitable site for our State buildings could be selected, making New York what it virtually is, not only the capital of the State, but the great city of the United States of America.

The diagram accompanying represents the general outline of the plan, which is made by Mr. JAMES E. SERRELL, one of the city surveyors of the city of New York, also a civil engineer, well known in his profession for the last twenty years.

28th February, 1865.

THE POOR REFUGEES.—Could the evils of this wicked rebellion fall on the heads of its bad authors, there would seem to be a righteous retribution following the act; but, unfortunately, while *they* may escape, large numbers of innocent and inoffensive persons are brought to death's door by starvation, nakedness, and untold suffering. Women and children, the sick and infirm, without the means to provide for their common wants, are, all along the borders, sinking to untimely graves. What can we do in the premises? A circular, issued by the Cincinnati Refugee Relief Commission, of which Mr. EDGAR CONKLING is special agent, visits the North and the East for the purpose of procuring aid for the thousands who are thus thrown upon charity. It is proposed to appeal through the ministry to the churches, and through the press to the people. It is hoped all may respond according to their means. This is decidedly a home missionary work, in which all may engage.

BENEFITS OF PHRENOLOGY.—"You ask, 'What has Phrenology done for me?' In the first place it taught me to know myself, and then to know enough of others to form, in its fullest sense, a *happy marriage*. Let all my sex receive and practice it.

MARY T."

TWO DOLLARS spent for this JOURNAL is better than \$20 spent in useless adornments.

THE THREE ANGELS.

I saw three lovely angels—
They were walking hand in hand;
They all were linked together—
A beautiful sister band;
I asked the one more rosy,
More blooming than the rest,
Her mission from the regions
Of Paradise so blest;
And to my face uplooking,
She said, "You know my wealth;
My mission is a blessed one,
My name, the 'Bloom of Health.'"

I looked upon the next one—
The one between the two,
And said, "Oh, lovely angel!
What comest *thou* to do?
What does that radiant eye,
That rounded brow, denote?
Canst thou thy mission tell me—
Thy name, with meaning quote?"
She looked with beaming glance,
While smiles lit up her face,
And said, "My name is 'Intellect,'
I give man power and place."

Then turned my eye inquiringly
Upon the other hand—
The purest and most beautiful
Of this sweet angel-band;
Her cheeks were lilies to the sight
Of one unused to love;
Her lips were like the flowers
That bud and bloom above

Oh! such a smile as rested there
Upon that curving lip,
Oh! such a place for humming-birds,
Their nectar-food to sip!
I held my heart with firmness;
It struggled in my breast
To leap its prison walls and go
To be with her and rest.

I asked this gentle angel
Her mission to the earth;
She answered softly to my call,
And said, "You know my part—
I bended first the Cupid bow
Whose shaft is in your heart;
I touch the hearts of children,
That they may not be stone;
My name is 'True Affection';
I sit upon the throne."

EMMA.

NEW YORK, APRIL, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself!"—*De Poe.*

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OCCUPATION.

NEXT in importance to the birth of an immortal being, as affecting his prospects, success, and happiness in life, is the choice of an "appropriate pursuit," and of a suitable companion for life. Of all the mistakes that are made by erring man, none are greater than in these. We need not cite instances of misapplied talent, of disappointments, failures, and of the endless misery resulting therefrom. There are Charles, Henry, James, and John, all bright and intelligent boys, each with fair natural gifts, and one or more with peculiar talents for some particular calling in which he would excel. But, how are they to be placed? What means are to be made use of to learn their real capabilities? The parents are most anxious for the welfare of their children; and it soon becomes a daily topic of conversation as to what the boys are to do. The question is put first to the boys. They are asked what pursuit they would prefer? Being inexperienced, and having no clear idea of the difference between one calling and another, they would be as likely to select that of the stage-driver as anything more elevated. This, of course, would not suit the parents, and they call in the clergyman to advise them what to do with Charles. He looks at the hopeful boy through his clerical glasses—having no knowledge of Phrenology—and says, "Educate *him* for the ministry." Not being satisfied with this—seeing nothing in the lad which would lead him to this choice—but quite the contrary, for he would rather whistle than perform any more sacred rite, the doctor is then called on, who as promptly and as unwisely advises that the boy be educated for a physician. The lad has no taste for "tinctures," and dreads the sight of

"saddle-bags," with all their bitter contents. The father then appeals to the lawyer as one of the most learned men—one who *ought* to know enough to answer any question. But, like the rest, he names his own profession as that in which the lad could shine. Being peacefully inclined, and regarding the practice of the law in its popular light—as specially designed to cause, rather than to settle disputes—the boy says no.

What, then, is to be done? If the clergyman, the physician, and the lawyer can not decide the question satisfactorily, the parents have no other resource but to leave it to "chance." The father, being a shoemaker or a tailor, decides to put his sons at work in the same line, to which they all demur. At this juncture, a rich maiden aunt steps in and proposes to change the programme. She offers to have all the boys educated at her own expense! *She* would have *all* the professions represented in one family. Let one be educated for the ministry, one for medicine, one for the law, and one for a merchant or a banker. Her father was a rich merchant, and she inherited his property. "Capital," says the ambitious mother; "Good," says the thankful father; "Agreed," say all the boys. But who shall be preacher? no answer; and who doctor? no answer; and who lawyer? no answer; and who merchant or banker? I, I, I, say one and all. Here is a dilemma. But it is finally agreed among the boys that they will draw cuts, or "flip up a copper," for the choice. "Heads win, tails lose." And *this* is the way that such questions are sometimes settled. Is it any wonder, then, that "round men are found in square holes, and that square men are found in round holes?" They have been misplaced. A good farmer was spoiled to make a poor preacher. And a good preacher was spoiled to make a poor discontented shoemaker. There are, to-day, men in congress, in parliament, and in halls of our State legislatures, who are, by organization and education, almost totally unfit for the place. Of course they will fail and fall, disgracing themselves and bringing ruin on those connected with them. So it is in other places of honor and of trust. Men without integrity may be found in our banks,

post offices, treasury departments, etc., and the only recommendation which many ambitious aspirants for office can bring to recommend them is their long and very loud talk, their scandalous and unscrupulous conduct. Cashiers, collectors, custom-house officers—"Swart-out;" legislators bribe and are bribed; judges are perverted by party politicians; editors sell themselves, their principles, and their journals for a price; physicians resort to quackery; clergymen, sometimes, preach one thing and practice quite another; manufacturers make and sell "shoddy" goods; dairy-men, grocers, and stock-brokers water their milk, their rum, and their "stocks." Our coffee and ginger is half corn-meal or chicory, and there is cheating and swindling all round. And *one* of the causes of all this world of evil is simply that Charles, Henry, James, and John are in wrong positions; and right men are in wrong places.

REMEDY—the *Christian religion and a knowledge of ourselves*. Parents should watch the unfolding of each child's mind; encouraging the use of tools; permitting experiments to be made in natural philosophy, chemistry, and in the study of natural history, etc. They should at least *try* to answer their questions, and to direct their minds into proper channels for self-improvement. When Benjamin West was a child, his observing and appreciative mother noticed his efforts, with chip and charcoal, to make figures of horses, dogs, and birds; she kindly furnished him with slate and pencil to facilitate his efforts. This led to art; the child became a man, and wrote his name in colors which now grace the halls of high and beautiful art. So other children have been developed into the fullest, the fairest, and the happiest manhood by the right direction of judicious parents, sagacious teachers, and sensible employers. Let each and every child be rightly trained, physically, intellectually, and religiously. Let all be placed in right relations to the rest, each filling his proper place, then the whole world would "work together for good," each succeeding, each enjoying, and each developing into a more perfect manhood. At another time we will take up the subject of "CHOOSING COMPANIONS FOR LIFE."

HIPPOCRATES AND THE TEMPERA- MENTS.

WE translate below a curious passage from the great physician Hippocrates, who lived four centuries before Christ, and who was wonderfully shrewd, keen, and sensible in observing facts, in reasoning on them, and in stating his conclusions. A few remarks are appended for the sake of showing the extremely interesting analogy or parallelism between one of the famous old doctor's chief theories here developed and an important doctrine of Phrenology. The translation is from the Greek, with Littré's French and Kühn's Latin versions compared. It is from the treatise "On the Nature of Man," in the sixth volume of Littré's edition.

"The human body contains within it blood, mucus, yellow bile, and black bile.

[These four "humors" of the great doctor of Cos correspond to the four temperaments, sanguine, lymphatic, bilious, and nervous.]

"These constitute its nature, and create in it sickness and health. The body is most thoroughly well when these principles have their proper relations as to density, force, and quantity, and when their intermixture is perfect.

[Hippocrates does not seem, either here or in any part of his works, to have considered these four "humors" as indicative of four different tendencies, either of which might predominate in a healthy body. His idea was, that they were four constituents whose balanced intermixture was equally necessary in all bodies. Indeed, it does not appear, we believe, that he speaks at all of differences between individual constitutional tendencies as a matter to be considered in judging on diseases—such, for instance, as the different effects of fever, or a narcotic, on a very nervous and on a very lymphatic person. This looks as if he had practiced among a homogeneous race, such as the Chinese or Negroes; not among a mixed people, like us Americans. We know that the Greeks were proud of their own race, and despised all others, calling them indiscriminately by the impertinent nickname of Barbarians, and calling their languages "noises." So that it is extremely probable that Hippocrates had

not before him that variety of color, texture, and form, in the bodies of his patients, which has suggested the modern theory of the four temperaments.]

"Sickness exists when one of these principles is present either in too small or too great quantity, or when it is isolated within the body and is not combined with the others. Indeed, when one of these principles takes on a separate condition, and ceases to be combined with the others, it follows necessarily not only that the part which it leaves is affected, but that where it accumulates is engorged and undergoes unnatural exertion and pain. If either humor flows out of the body more than a mere surplus of it requires, such evacuation occasions pain; but if the evacuation, or change of place, or separation from other humors happens within the body, there is much reason to fear the double difficulty just spoken of, namely, in the place vacated and in that engorged.

[All this shows how clear and positive Hippocrates was in the notion of four constituents in each body. They were, he thought, liquids, each of which could withdraw itself from its association with the rest, and gather separately into some one region or corner, like a mutinous minority.]

"I have promised to demonstrate that the principles which, according to me, constitute man are always the same, both, according to the common use of language and according to nature; these principles, as I have said, are blood, mucus, yellow bile, and black bile. And it is to be observed, 1st, that these humors have, in common usage, distinct names, which are not confounded. In like manner, their appearances are by nature no less distinct; mucus does not resemble blood, nor blood bile, nor bile mucus. Indeed, what similarity can there be in substances neither presenting the same color to the eye nor the same sensation to the touch, and not being either warm, or cold, or dry, or moist in the same manner? Being then so unlike in appearance and properties, they must necessarily not be identical, unless fire and water are one and the same. Convincing proof may be given that they are in fact not identical, but that each has a special virtue and nature of its own.

Give a person a phlegmagogue, and he vomits mucus; give him a cholagogue, and he vomits bile, and this is black bile if the medicine be such as operates on that variety. And if the body be wounded anywhere, blood flows. All this will happen any day, any night, in winter or summer, as long as the patient can inhale and exhale his breath. This he can do, until deprived of some one of his congenital constituents. Now these four principles that I have designated are congenital. How, indeed, can they be otherwise? Man evidently possesses them uninterruptedly as long as he lives; he is born of a human being possessing them all, and his body was nourished within that of a human being possessing them all."

[In a subsequent paragraph of this treatise, Hippocrates develops a relation between his four "humors" and the four seasons, and says that each "humor" predominates during its proper season, one of each being hot, cold, dry, and moist. These four traits, again, coincide with the four temperaments. The parallelisms of the famous old Greek doctor and the phrenological theory of temperaments might be tabulated thus:

Sanguine.	Blood.	Hot.	Summer.
Nervous.	Black bile.	Cold.	Winter.
Bilious.	Yellow bile.	Dry.	Autumn.
Lymphatic.	Mucus.	Moist.	Spring.]

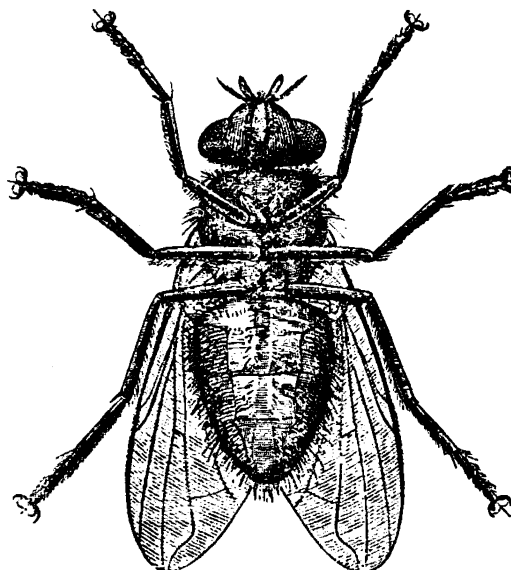
CRAZY PHRENOLOGISTS.

"WHY is it that practical phrenologists become so crotchety, cracked, vain, dissipated, sensual, long-haired, and eccentric?" Our correspondent might as well ask, why are weak and foolish phrenologists no better than other weak and foolish men? Are they not alike in propensity, in intellect, and in sentiment? And why should not bad men engage in Phrenology as well as in religion? All the fools and impostors are not phrenologists, nor are all phrenologists fools and impostors—though we confess we have more than our share of this latter class.

The practice of Phrenology is a comparatively new calling, and the people can not so readily discriminate, in this, between truth and error. An ignorant, "boggling" phrenologist may teach educated persons some things which they do not know, and thus pass muster in this, when he would not be trusted out of sight with the care of a favorite cat. If he be weak in morals, he may be more shrewd in intellect; and if he be susceptible to flattery, he will so often be praised for his "hits," and for his supposed knowledge and skill, that, forgetting his God, he will set himself up as an idol for foolish people to flatter and to worship. He will then put on airs, talk much of himself, strut and swell, to that extent

which would induce a modest person to suppose he owned all on both sides of the street. This great, this wonderful person, is then in a state to make a display. He dresses in a singular manner, in order to attract attention; wears his hair long; displays cheap jewelry; drinks much and often, and becomes a vagabond. We have described some of these creatures, such as we met in Europe, and such as may be found straggling from place to place in this country. It is only about a year ago that a somewhat noted phrenologist—who had traveled extensively during twenty years or more, combining singing with lecturing—died of delirium-tremens, in an almshouse in Massachusetts. He was a dissipated and a fallen man—a damage to the cause, a nuisance to his family, and a curse to his country. There are others, not so low, who peddle bad books, visit bar-rooms, and practice their art on steamboats, in drinking saloons, museums, etc. The only motive by which these poor creatures are actuated, is to pick up a few shillings, which they could earn no other way so easily. But are they worse than the thousands of quack doctors in all our cities who feed on the diseases of indiscreet young men? Are they worse than the base counterfeiters who make and circulate spurious currency? Are they worse than other hypocrites? Yes, verily, they are! We confess it, they are worse than any of these, for they know better than others what is right and what is wrong. And there is less excuse for a phrenologist to become perverted than for those less favored. We happily number at present among the practical phrenologists, gentlemen of culture, refinement, high moral standing, and who make vital religion something more than a mere profession, even educated clergymen, physicians, teachers; and there are learned college professors who are not above applying Phrenology practically, when called on to do so. Young lecturers, of clean minds and clean bodies, are in the field, instructing the people—delineating character as well as they can—and are liberally patronized. Others will soon come forward; and out of our schools and colleges where our doctrines are taught, will come a still better class of lecturers and examiners. May they come soon, and displace the miserable sinners who now impose themselves on a tolerant and most patient people.

EDUCATION DEFINED.—Ruskin says: An educated man ought to know three things: First, where he is, that is to say, what sort of a world he has got into; how large it is; what kind of creatures live in it, and how; what it is made of, and what may be made of it. Secondly, where he is going, that is to say, what chances or reports there are of any other world besides this; what seems to be the nature of that other world. Thirdly, what he had best do under the circumstances, that is to say, what kind of faculty he possesses; what are the present state and wants of mankind; what are the readiest means in his power of attaining happiness and diffusing it. The man who knows these things, and who has his will so subdued in the learning of them that he is ready to do what he knows he ought, is an *educated* man; and the man who knows them not is *uneducated*, though he could talk all the tongues of Babel.



A FLY MAGNIFIED.

FLIES.

THE above cut represents the under surface of a common house fly, as seen in the Novelty Microscope. This instrument, by an admirable contrivance, confines the insect within the focus during the examination, and yet does not interfere with its freedom of motion; indeed, to witness the activity and sprightly movements of the insect, is one of the most interesting features of the examination. He moves this way and that with the utmost agility, as if conscious of the restraints of his prison walls and anxious for his freedom; for a moment he forgets himself, stops his frenzied motions, rubs his fore-feet together with apparent delight, brushes the dust hastily from his face and eyes, and around he goes again—but all to no purpose. He feels the smooth surface of the transparent glass above him if he can not see it; finally, he concludes he will taste it: up comes his proboscis in contact with it, giving you a fine opportunity to view this organ; but the glass is tasteless to him, he gathers no sweet, and around he goes again, never reconciled to his situation.

The fly when thus viewed beneath the microscope presents many points of great interest. You have seen him walk on the window pane or upon the under surface of smooth glass with his body downward; look at his feet and you will see how he does this: he has two sharp claws, but they can not penetrate the glass to sustain even his slight weight, so they turn to one side; but between the claws are two membranous expansions or soft cushions which come in contact with the glass, as you will notice, and adhere to its surface, either owing to atmospheric pressure or the exudation of a sticky fluid on the surface of these soft bodies; his wings, how beautiful in color, yet how delicate! his two great motionless eyes, the cornea composed of over 4,000 little six-sided faces or eyes through which the insect looks in different directions—what a wonderful organ!

But of what use are flies? is the inquiry often made. They are scavengers, and delight not only in sweet things and fresh blood, but also in things unclean, especially in decomposing animal substances; with their proboscis sucking up the juices which by evaporation would contaminate the air—very useful indeed in the houses of slovenly housekeepers. The blue bottle or blow fly deposits its eggs on animal substances, which are recognized as fly blows; in a warm temperature they hatch in three or four hours after they are laid, and then are called larvae or maggots. A single blow fly has been known to produce 30,000 maggots. Linnæus asserts that the maggots from three flies will consume a dead horse as quickly as a lion; so voracious are they, that they increase in weight about 200 times in 24 hours. The flesh fly, a little longer than the blow fly, drops living maggots on dead flesh, the maggots being hatched within the fly. The cheese fly is

very small, of a shining black color, with transparent wings and yellow hind legs. It deposits about 200 or 250 eggs into the cracks in cheese, which are developed into skippers. The maggots of some species of flies spin cocoons; with others, the skin simply hardens and increases the pupa or chrysalis. At length the fully developed fly makes its escape by forcing off with its head the chrysalis case. The different-sized flies we notice are different varieties, and not young and old, as some suppose, for flies never grow to any very perceptible extent. A large proportion of the swarms of flies generated during the warm weather of summer are destroyed by the frosts of winter; only a few that are so fortunate as to find shelter and warm places escape; and in similar situations some of them pass the winter in the chrysalis state, and only emerge when warm weather returns. The house fly is a domestic insect, and is said never to be found except in the vicinity of man's present or recent habitations.

The saw fly is a very interesting insect, although it bears little resemblance to the common fly; it is smaller, and has a flat head, is broad through the wings, with a tapering body. There are several varieties, but the green and striped saw flies are the most common; the former will be found the latter part of the summer amid the grass, the latter on the leaves and twigs of bushes and trees, especially on peach trees and blackberry bushes. The female only has saws, and they are situated on the under surface of the body; a little dark line will show their locality. These flies use their saws for sawing through the tender bark of twigs for the purpose of depositing their eggs. It is worthy of special note, that each female has a pair of saws, running side by side, a hint from the Infinite Author of all mechanical science to our mechanics and inventors. There are, perhaps, no microscopic objects more beautiful and interesting than these saws, and those of the striped saw fly far excel those of the green fly. The Novelty Microscope shows the saws very well. The wing of the striped saw fly is also a very interesting object. But flies are not the only interesting insects, and we may call attention to others hereafter.

THE ANSWER.*

Love you? yes, I'll ever love you,
Love you morning, noon, and night;
Love you night, and noon, and morning,
With a love that will not blight—
Love you with a love most high,
With a love that will not die.
Love you? yes; and now you bless me,
Then thy heart no more is sad,
For I tell thee that I love thee,
And wouldst make thy lone heart glad—
Make it glad, and fond, and free,
Leaving all for love of thee.
Fame, and wealth, and power, and glory,
I would not that thou resign;
Dost thou wonder at the story?
Rather I that they were thine.
Ours shall be most perfect love—
Love like that in heaven above.
Oh, thy heart no more is yearning!
For thou hast my ardent love—
Love whose fires are ever burning
With a love-fire from above.
Yes, yes, dearest, I will love thee
Ever as thy heart loves me;
Earth a heaven to us shall be.

A GOOD EXAMPLE.—The New Orleans *Independent* says: "Lecture on Anatomy and Physiology. Dr. J. V. C. Smith's lectures at the Medical College, Common Street, are delivered Tuesday, Thursday, and Saturday, precisely at 12 o'clock. Open to all medical gentlemen and citizens who feel an interest in the diffusion of science, free of all expense."

[Dr. Smith, formerly mayor of Boston, is doing a very useful work in New Orleans in a sanitary way, besides teaching the people anatomy and physiology free of charge. We wish some of the learned medical gentlemen of our New York colleges would follow this excellent example.—Ed. A. P. J.]

* See PHRENOLOGICAL JOURNAL for February.



PORTRAIT OF JAMES PERRY.



PORTRAIT OF HENRY S. WOODFALL.

REPORTERS AND REPORTING.

THE world of readers is little aware how much is due to reporters and reporting. The newspaper of to-day, were reporting and telegraphing laid aside, would be as much shorn of their strength, their interest, and influence, as was Samson when denuded of his locks.

An eminent orator is to speak in Washington on a certain night. Reporters are dispatched from Philadelphia and New York. At ten o'clock the speech is finished. The shorthand writer has every word of it, as it falls from the lips of the speaker, and as soon as the last word is uttered, he hurries to the telegraph office, commences to copy his notes, and the telegrapher to send them five hundred miles away, where the compositor commences to put them in type, and before daylight fifty thousand copies of the morning papers are on their way at railroad speed to half a million readers.

Before verbatim reporting was introduced, the authors of speeches, if they wished them to be read, must write them out and send them by mail to the publisher, and in the course of a week or ten days, they were brought to the light. Now, all congressional and legislative discussion is reported on the instant, verbatim. Proceedings of courts, conventions, associations, synods, dedications, and all public proceedings of interest, are, as it were, daguerreotyped on the spot by the aid of phonographic reporting; and by the aid of the newspapers, and the means of rapid communication, they are sent from country to country, and from one section of the nation to all others. The rural districts, the pioneer among the Rocky Mountains, and the backwoodsman in his cabin, can have metropolitan scenes portrayed and speeches fully reported, and in his far-off home have one of the prime elements of high civilization.

Now, no great speech is uttered, no execrable sentiment of treason, which is not instantly committed to paper by the reporter's art, and goes on the wings of the wind to the remotest portions of civilization. It may not be uninteresting to our readers to get a glance at the first attempt at successful reporting of the debates in the British Parliament.

This in its day was a wonder, but since that time the system has grown to its present perfection, and this may form the subject of subsequent articles.

"The name of Woodfall is a landmark in the history of the newspaper press. It marks the close of one epoch and the beginning of another. It is permanently associated with the latest and the most celebrated of those literary politicians who used the columns of the newspaper for their own purposes, and it also introduces that feature which is now the most noticeable in our modern newspapers. One Woodfall was the publisher of 'Junius;' another began the modern system of parliamentary reporting.

"There were two brothers of the name. The sons of a respectable and flourishing printer in the city of London, they followed their father's business, and extended it. Henry Sampson Woodfall was the printer of the *Public Advertiser*, to whom 'Junius' sent his communications anonymously, never through the long period of their correspondence taking off his mask, and at last making over to him the entire copyright of the letters, in token of the honorable manner in which the printer had stood by the author. William Woodfall became the printer of the *Morning Chronicle*, which was started in 1769. His connection with the mechanical department led to other engagements, and he soon afterward added to his duties those of editor and reporter. Division of labor was a branch of political economy little discussed in those days, though, no doubt,

men practiced it long before they found a scientific name for it; but the truth was, there was not at that time in any of these departments labor enough to divide. Of his triple duties, the effects of only one have come down to us. The early sheets of the paper are in the hands only of antiquaries, or lie on the shelves of the British Museum; so that few can know how he discharged his calling either as printer or editor. But of his reporting the press traditions are full; and, after making every allowance for the exaggerated expressions of those to whom the whole process of reporting was new, his work was a wonderful feat, and such as justly to entitle him to the designation of 'Memory Woodfall,' by which he was generally known. It was his practice to go down early to the House of Commons, and secure for himself a favorite corner in the front row of the stranger's gallery. There he sat the long night through, never budging from his place, solacing himself, as he grew faint, with the indigestible but portable dainties of a hard-boiled egg, and with his eyes and his attention fixed upon the various speakers, but without taking a single note: the appearance of a notebook or pencil would have led to immediate expulsion by the sergeant-at-arms or his messengers. He would absorb, as it were, the whole scene passing before him, and would re-produce it on paper, to the extent of several columns, in time for the publication of the following evening. In this way he gave a character to the *Chronicle* which raised it far above all its contemporaries. Other papers, of course, followed in his wake; literary men blessed with good memories became in great demand, and were liberally paid—as literary pay went in those days—to devote their nights to the gallery of Parliament, and their days to writing out as much of what had passed there as they could recollect; but so long as he had to encounter only single reporters, Woodfall

outdistanced them all. Some of them might be equal to him in one part of the work, others in another; one man might remember as much, another might express it as elegantly, and a third might reproduce it with as much dispatch; but Woodfall had the union of all three, to an extent which none of them could match. In that feature which was most apparent to the reader, and in which they were most interested, some of his cotemporaries were woefully behind him. It was no uncommon thing for some of them to be seven days in arrear with their parliamentary debates. As the memory of each unwritten day's proceedings grew dim with the fresh overlaid stratum of the subsequent debates, it may be imagined that, when they did at last appear, it was in a rapid and colorless form. Woodfall, on the contrary, was always methodical, and always punctual; the debates were never delayed beyond the following evening, so that members going down to the House might purchase on the way the report of what they said on the evening before. The very perfection to which he had carried his system led to its downfall. He could not be beaten by individual skill, he might be overpowered by numbers. If he did the work of six men, the obvious resource of a rival was to engage six men to do the work, and this way was not long in being struck out.

"The first suggester was James Perry, a name still more extensively known in connection with the newspaper press than that of Woodfall himself. Perry was a native of Aberdeen, where his father was a house-carpenter. He acquired the rudiments of education in one of the parish schools, to which Scotland and Scotchmen owe so much, and was for three years a student in the Marischal College of his native town. He turned his attention to commerce, and proceeding to Manchester, he obtained a situation as a clerk in the establishment of a Mr. Dinwoodie. He remained here two years, and discharged his duties with painstaking fidelity. But for all that the ledger was as unsuited to his tastes as the law had been before; and taking leave of his employers, he started for London, as many of his countrymen had done before him, determined to devote himself to literature.

"The story of his first connection with newspapers is curious enough, though we dare say there are many brilliant ornaments of the profession who could tell as singular tales of the lucky chances which first led them in that direction. Perry had come to London with introductions to several booksellers, meaning to begin life, as Johnson and other famous men had begun it before him, as a publisher's drudge. But work at that time happened to be not very plentiful, and to all his applications a negative answer was returned. About that time a new paper had been started, under the title of the *General Advertiser*, and Perry, by way of amusing his enforced leisure, struck off sundry light sketches, varied with occasional letters to the editor, which he dropped into the letter-box of the office, without any name affixed to them. As he found these articles were invariably inserted, he was led on step by step to write more; but it does not appear that he ever thought of introducing himself

to the editor as the author of the sketches that found so much favor in his eyes. Fortune was to visit him from another quarter; for, in the midst of this literary employment, he did not forget the purpose for which he came to London, but went on in his daily and discouraging calls on the booksellers for employment. One day he called on Messrs. Richardson and Urquhart, a publishing firm, to whom, among others, he had introductions. He saw Mr. Urquhart, a countryman of his own, who was engaged in reading the *Daily Advertiser*. Scarcely lifting his eyes from the paper, he returned the usual cold negative answer, and then moved by some sudden impulse, he said to him, 'If you could write such an article as this, I would find you immediate employment.' He pointed, as he spoke, to an article in the *Advertiser*, which Perry on glancing at recognized as his last anonymous contribution. Of course he claimed it, closed with the offer of the worthy publisher, and, to prove that he was not imposing on his credulity, he produced from his pocket another article of the same nature, which he was on his way to deposit in the editorial letter-box. To him that interview was the stroke of fate, for Messrs. Richardson and Urquhart were the principal proprietors of the paper, and Mr. Perry's articles proved that he was just the kind of young man they wanted. Modern newspaper men will smile, and modern newspaper proprietors will envy, when they learn what was considered the fair remuneration for a newspaper writer in those days. For his daily services on the *Advertiser* he accepted a salary of a guinea a week, with an extra half guinea for any services he might render to an evening paper with which the firm was also connected. Nor let it be supposed that the work was proportioned to the pay. For this pittance all Perry's powers were devoted to the service of his employers. Among his other duties he was employed to report, that having become a prime qualification for a newspaper man, and he soon had an opportunity of proving his powers.

"The nation was then in the heat of the American war, but that war had gradually changed its character. From an arrogant and presumptuous attempt to coerce what was deemed a mere handful of colonists, it had become a struggle for existence; for all the great powers of Europe had gloated over our difficulties, and finally joined with the colonists in the attempt to circumscribe our dominion and cripple our power. It was then, as still more conspicuously on a later occasion, England against the world; and at each time the proud spirit of the islanders rose superior to every effort to subdue it. France was the first to adopt this ungenerous method of wiping out the memory of former defeats, and the nation fully accepted the issue. Perhaps the ministers of King George III. were never more popular than on the day when they announced the declaration of war against France. Party spirit was, for the time, fused in the crucible of patriotism. On all sides came promises of support to the ministers, and they, not to be outdone in public spirit, chose the admiral for the fleet, that was at once ordered to be fitted out, from among the ranks of the opposition. Admiral Keppel left England in the midst of as high-wrought ex-

pectations of conquest as another popular admiral left our shores a few years ago for the Baltic, and these expectations were doomed to be as completely disappointed. The hostile fleets met off Cape Ushant; the English failed in forcing them into close action, and the French celebrated a triumph because they had not been destroyed. The mortification at home was deep and bitter; the friends of the admiral threw the blame on Sir Hugh Palliser, second in command, who had been selected from the ministerial ranks for the very purpose, it was said, of thwarting and bringing discredit on the popular chief. The quarrel ended in a court-martial being held on both officers, which was held at Portsmouth, and lasted for six weeks. It was this court-martial that brought out young Perry's aptitude for newspaper work. He was sent down to report the proceedings of the court, and it is said that day by day, for six weeks together, he was in the habit of sending up a report which occupied five or six columns of the newspaper. He thus far outstripped his rivals, and as the trial was the theme of universal interest, the *Advertiser* was sought for everywhere, and the reputation of the reporter was largely increased. It was then something quite new on newspaper work, though doubtless it has often been surpassed since. The columns, of course, bore no proportion to the Brobdingnagian lengths of the present day. There is no court in the country so favorable to reporting as a court-martial, for every question must be put in writing by the interrogator, then read over to the court, and if they approve of it, and allow it to be put to the witness, it is copied out in full by their clerk, and then read over to the witness before he is allowed to answer; and when he has done so, the answer he gives is recorded in full before another question can be put. Of course Mr. Perry would be able to write at least as quickly as the clerk of the court. And for the pleadings, we may be sure that Mr. Perry would content himself with a pretty full outline of the counsel's speech, embracing the principal points and indicating the special bearing of his argument—such a summary, in fact, as that we see in a first-class newspaper of the speech of the Chancellor of the Exchequer when he brings forward his budget. The real marvel lay in his being able to continue at his monotonous task, unflagging from day to day for six whole weeks together.

"Soon after this, Woodfall left the *Morning Chronicle*, apparently in some quarrel with the proprietors, and commenced a new journal, which he called the *Diary*. To this paper he carried his peculiar facilities for gallery reporting, which he apparently expected would do as much for the *Diary* as they had formerly done for the *Chronicle*. He did not seem to have been afraid of a new system of reporting which Perry had first introduced on the *Advertiser*, and which he now elaborated and arranged on a more complete scale on the *Chronicle*, to which he succeeded on Woodfall's retirement. For though Perry himself was nearly a match for Woodfall in his own department of reporting, yet he knew the work required special capabilities which were seldom to be found in the same individual. He therefore devised an ar-

rangement by which not one man but several should do the work; and thus inaugurated the system which continues in force to the present day. The arrangement, however, must, in the first instance, have been crude and imperfect; and Woodfall, confident of his own powers, waged a tough, though, in the end, a losing battle, with his less capable but more numerous rivals. We can fancy the disdain, not unmixed with fear, which the old man would entertain for this irruption upon the territory where he had so long reigned supreme, and all the traditions of that period which have come down to us indicate those feelings. He is represented (while known to be a genial man in private life—a kind husband and father) as a rather taciturn man, holding no communication with those around him, wholly absorbed in the business, retaining his seat from the beginning to the end of the proceedings, and only satisfying the demands of appetite with the hard-boiled egg which he brought from home in his pocket, and which it was the special delight of the young wags his rivals slyly to abstract from its depository and substitute an unboiled one in its stead—an annoyance for which Woodfall never failed to certify his resentment by every demonstration which so silent and self-contained a man could make. The wonder is, now, how he managed, single-handed, to make head so long as he did against the decided superiority of the new system. But to say nothing of the reputation he had acquired, and which would not fail either him or his newspaper for many a day, it is plain that the system of the reliefs must have been imperfectly developed. It must have been so from the nature of the case, for the reporters had not then, nor for many years afterward, a gallery to themselves, which they could enter or leave at their pleasure. They were indebted for their seat, like other strangers, to a member's order, and like other strangers they were treated; with them, as with others, it was 'first come first served,' and an unlucky reporter who happened to be late might find the gallery filled, and his place lost for the evening, not for himself alone, but for all his comrades who had arranged to meet him. The great object of the reporters was to secure the center seats in the front row of the gallery, and to obtain one of these cost a struggle every evening. On nights when a great debate was expected, the first reporter for each paper would have to waste the whole day in the lobby, waiting till the gallery doors were opened, and then the rush for places commenced. It happened of course that they often lost the seats they aimed at, though by degrees, as time moved on, a sort of prescriptive right was established, and strangers visiting the gallery instinctively avoided what had come to be considered as the reporters' seats. But still the necessity for the reporters being among the first to take their seats could not be dispensed with, and long and dreary were the waitings to which they were subjected. This continued even down to a late period, and occasionally they got into trouble. One fiery little Welshman came down to take his turn, fresh from the festivities of St. David's day. The House had met, but strangers were not admitted till after

prayers. The Welshman, excited by his potations, began kicking at the unopened door, and startled the members at their devotions. The sergeant-at-arms came round and seized the offending reporter and he was lodged in the cellar. His companions sent an explanation of the circumstances to the Speaker, Mr. Manners Sutton, but at first he was disposed to treat the matter with more severity when he knew the offense had been committed by a reporter. However, he was willing to discharge him on his making an apology through the sergeant. But here a fresh obstacle occurred. The stubborn Welshman, in his then excited state, held that it was derogatory to his dignity to apologize to any man living, and the baffled sergeant was obliged to carry back to the Speaker the non-success of his mission. But along with it he carried another missive from the other reporters, who did for their colleague what he refused to do for himself, and pleaded the license of St. David's day as his excuse. This the Speaker was good-natured enough to accept, the Welshman was released, and he gaily mounted the stairs to the gallery, calling out to his companions to bear witness that he had made no apology. Such were some of the difficulties connected with obtaining admittance; the difficulty of getting out and giving place to another was quite as great. It was impossible that a reporter should leave his seat and cause confusion in the gallery when an orator was in the full flow of eloquence; he must wait till some halt occurred in the proceedings; and hence it would often happen that a reporter might be detained in his place for a full hour after he ought to have been relieved. It was provoking, too, that the more important the speech the longer he was likely to be engaged over his turn. Still, with all these disadvantages, as we are inclined to deem them, the system of reporting the debates by a succession of reliefs made way, and soon asserted its superiority over the single-handed style of Woodfall. That system could only have been a transitional one; it was not to be expected that Woodfall could have had a successor; and besides, the growing demands for fullness, accuracy, and expedition could not have been met by the reports as he produced them; but still the foundation of the modern style of reporting the debates must, in all fairness, be attributed to the practice of Memory Woodfall.

"While the *Morning Chronicle* was thus proceeding on its road to fame, the *Morning Post* had started in the same career. It differed from the *Chronicle* in this, that while the one owed its success mainly to the exertions, industry, and ability of its editor, Mr. Perry, the specialty of the other lay in calling forth the talents of young and then obscure men, many of whom afterward became famous in their own generation, and whose memory is still green in ours."

The portrait of Mr. Woodfall is a subject for extended study. He had one of the most finely organized and exalted of constitutions. The temperament was very active, producing great clearness of thought, force of mind, and memory of facts, arguments, and of words rarely equaled, and never surpassed. The head was relatively large. He had great Concentrativeness and Firmness, and the head was broad, giving Caution and Secretiveness, which imparted retentiveness, the power to hold on and retain. Had it been his

to make the speeches, instead of reporting them, we doubt not many of them would have been vastly better than those he was obliged to report from the lips of others. He had the developments of the historian in an eminent degree, and should have been connected with the higher departments of an original literary life, but the world is greatly indebted to him for inaugurating a system of reporting which could not have been done except by a man of genius.

In the portrait of Mr. Perry we find a very great development of the organ of Language, in the fullness of the eye, and especially in the fullness under the eye, which evince a remarkable memory of words and power of using language. On the forehead are several prominences, showing the organs of memory large, while his temperament was earnest, enthusiastic, and strong. We notice the expression of his countenance pretty strongly resembles the poet Burns, and though he might have lacked the vigor of Burns, he had perhaps greater versatility. He had a poetic spirit, if not talent to write poetry, and his early success as a writer is an excellent exponent of his character as transmitted to us through his likeness.

At another time, we will give portraits of Mr. Pitman, and other phonographic reporters, whose works are extensively circulated throughout the world. Phonographic Reporting affords one of the most promising fields for successful enterprise now open to young men. See advertisement for a list of the best books for learners.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

IDYLS OF BATTLE AND POEMS OF THE REBELLION. By Howard Glyndon (Laura C. Redden). New York: Hood & Houghton. 1863. [Price \$1.]

Now that the days of mere musical jingle are past, and the limpid woman's rhymes read so admirably thirty years ago are respectfully declined entrance into standard periodicals, we know it must be for good cause Laura Redden's name is coming to be spoken gently in thousands of homes.

In her the women of this war discover they have gained voice for the glowing souls, the sore sacrifice, and lack and longing of loss which they bear in silent rooms, with no gift of personal expression.

There is scarcely a war-stricken one in the land whose experience is not echoed, line for line, in some poem of hers.

The best description, perhaps, of her peculiar style is, that if you know not her own story, you feel sure you have it in every poem of a certain class you happen to be reading—it is so informed with pulsing human life. Instinctively,

"As quick along the glowing lines your kindling glances scan,
You never doubt her heart's best blood in all the letters ran!"

Now you feel that hers is the moan for the soldier who "died alone out in the dark and rain," leaving her the desolate world of bitter regrets for "the marriage-day never on earth to be." Again, she is the wife who, casting her husband off in doubt and jealous pride, learns her love's eternity through his desperate heroism in fight, and cries:

"I tore his ring from my worthless hand,
Denying my name of wife;
But I wear him yet in my heart of hearts,
And I love him with all my life!"

And so, until you learn hers is the life that,

"— Silence bound,
Renched blindly out its helpless hands,
Craving the love and tenderness
Which every soul demands."

And thus asking, found not only that, but power to thrill a nation with a voice beside which many a sweet one of woman's is dumb indeed.

Miss Redden's utterances are the words of the heart's life as it is lived, instead of those graceful, inconsequent fancies which form the staple of so much rhyme.

LOOKING TOWARD SUNSET. By L. Maria Child. Boston: Ticknor & Fields. 1865. \$1 75.]

The above is the quaint title of a most attractive and instructive book, intended more especially to console and cheer those whose day of earth-life is drawing toward its close, and who, therefore, are "looking toward sunset." The key-note of the whole is struck on the title-page, in the motto from Jean Paul Richter:

"When the sun is setting, cool fall its gleams upon the earth, and the shadows lengthen; but they all point toward the morning."

The work is made up of a large number of distinct articles—prose and poetry—from the pens of various authors, among which not the least beautiful are those of Mrs. Child herself. Let all who travel the descending slopes of life take this book as a companion.

WOODWARD'S COUNTRY HOMES. By Geo. E. and F. W. Woodward. New York: G. E. & F. W. Woodward. 1865. [Price \$1 50.]

The design of this work is to furnish practical designs and plans adapted to the requirements of those who are about to build or remodel and improve their country homes. The designs appear to be excellent, the descriptions clear, and the hints on building and improving judicious.

MORNING LECTURES. By Andrew Jackson Davis. New York: C. M. Plumb & Co. \$2. 1865.

This volume is made up of twenty discourses, delivered on Sunday mornings, before "the friends of progress," as the author calls them, of the city of New York; "the subject-matter being drawn," he says, "from the inspiration given during the moments allotted to their delivery." It will be read with interest, not only by the numerous friends and admirers of Mr. Davis, but by others who feel an interest in the remarkable psychological phenomena presented in his case.

NEW MUSIC.—We have received from Horace Waters, 451 Broadway, New York, the following popular pieces: "Oh, Seed me the Flower from his Grave," a ballad, by Mrs. E. A. Parkhurst; "Juanita," a duet, by Rimbault; "Did you Mean what you Said?" Song and chorus, by John S. Cox.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

WOOD'S OBJECT LESSONS IN BOTANY; LEAVES AND FLOWERS. With a Flora, prepared for beginners. \$1.

CHAMBERS' ELEMENTS OF ZOOLOGY. Copiously Illustrated. \$1 50.

POLITICAL MANUAL. A Complete View of the Theory and Practice of the General and State Governments of the United States. \$1 25.

THE HAND-BOOK OF DINING; Or, Corpulency and Leanness Scientifically Considered. Comprising the Art of Dining on Correct Principles consistent with Easy Digestion, the Avoidance of Corpulency, and the Cure of Leanness; together with Special Remarks on these Subjects. By Brillat-Savarin, author of the "Physiologie du Gout." 16mo., pp. 200. \$1 25.

THE OIL-RODADO OF WEST VIRGINIA. A Full Description of the Great Mineral Resources of West Virginia, the Kanawha Valley, and the Country between the Ohio, the Hughes, and the Kanawha rivers. 16mo., pp. 88. 25 cts.

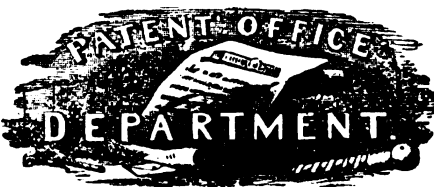
THE AMERICAN UNION SPEAKER, containing Standard and Recent Selections in Prose and Poetry for Recitation and Declamation in Schools, Academies, and Colleges, with Introductory Remarks on Elocution, and Explanatory Notes. By John D. Philbrick. \$2 25.

LEISURE MOMENTS OF MARTHA HAINES BUTT, of Norfolk, Va. \$1 25.

THE PACIFIC MONTHLY. The second (February) number of this new candidate for the patronage of the reading public more than fulfills the promise of the first. It is published in New York, by David M. Guzey & Co., but is devoted specially to the interests of the Pacific States and Territories, from whose people it should receive a generous support.

PHRENOLOGICAL JOURNAL.—Das von den Herren Fowler und Wells herausgegebene "American Phrenological Journal and Life Illustrated" ist der Vertretung von Gall's Schadeltheorie gewidmet und unterzieht sich dieser Aufgabe mit grossem Geschick.—N. Y. Belletristisches Journal.

[TRANSLATION.—The American Phrenological Journal, published by Fowler & Wells, is dedicated to the expounding of Gall's Science of the brain, which it performs with happy results.]



HISTORY OF THE STEAM-ENGINE.

Persons often get credit for discoveries and inventions which are not their own. For example, the power of steam was known and applied by Hero, of Alexandria, 130 years before Christ. Still later, in 1612, Solomon de Caus, of Paris, experimented with this agent in London. In 1623, Giovanni Branca, of Loretto, experimented with it at Rome. In 1643, Torricelli, at Florence. In 1650, Otto Guericke, at Magdeburg. In 1663, the Marquis of Worcester, at London, put this power to practical use as an agent for pumping water, since which very little improvement has been made in the same direction. In 1690, Deneys Papin, of Blois, at London. In 1698, Thomas Savery, also at London. In 1699, Guillaume Amontons, at Paris. In 1710, Thomas Newcomen, of Dartmouth, built his first steam-engine at London, which he improved in 1713. In 1720, Leupold of Planitz conducted his experiments at Wittenberg. In 1775, Smeaton improved upon Newcomen's engine, in one which he built at Chace Water, Eng. In 1782, James Watt, who took hold where all the others left off, built his first rotative engine at Soho. In 1788, his single engine for pumping was built, quite similar to that of the Marquis of Worcester; and in 1790 his improved rotative engine. In 1797, Ed. Cartwright tried his skill at building a steam-engine in London. In 1802, James Watt built his *bell crank engine* at Soho; and in the same year Fenton & Murray built an engine at Leeds. In 1807, Henry Maudslay; in 1810, James Watt; and in 1823, Jacob Perkins, made still further improvements in steam-engines which they built in these respective dates.

Notwithstanding all the other steam-engine inventors, the name of James Watt will be best known to posterity in connection therewith; yet he was neither the first, the second, nor the last. The Marquis of Worcester, in our judgment, was the first real inventor who applied that power in a practical manner to any useful purpose.

One of the most important and useful of inventions connected with the steam-engine was made by a lazy boy. He was set to work the lever by which the steam was thrown first under and then over the piston-head in the steam cylinder. It was tiresome for him to work this lever at every stroke of the engine, and he rigged a string to a part of the engine which by its motion would work the lever, and thus work the "cut off." Having done this he could play marbles with the boys near the engine-house while his work went on by means of this contrivance. In stead of praise and reward for his skill, he was flogged, and his ingenious though rude apparatus cast aside and he set again to his sleepy task.

The reader will see on every engine an apparatus for working the "cut off," or shifting the steam from one side to the other of the piston-head. This boy was flogged for opening the eyes of the world to this valuable invention, and millions on millions of dollars have since been saved by it, and many fortunes made by the inventors of different styles of "cut off."

PETROLEUM.

We have, so far, refrained from saying anything on this exciting topic, although our opinion of this or that section or company has been frequently asked. We prefer to spend our whole time in those duties more particularly connected with the management of our own business; but considering ourselves, to a certain extent, the servants of the public, we have taken occasion to look up the matter a little, and have come to the following conclusions:

1st. That petroleum has been known in all ages, since the rock poured out rivers of oil unto Job; but it has been of but little use to the world until recently.

2d. That the supply is probably as abundant as that of coal or iron.

3d. That, like many of the other hidden treasures of the earth, it has been brought into use, not by accident, but

because the time of its utility, as set in the great cycle of events, had arrived.

4th. That much of the "oil fever" now prevalent, epidemic, and contagious, is speculation, and nothing else.

5th. That out of the immense number of oil companies in the country, not more than one in ten has a sound financial basis.

6th. That nine in every ten stockholders not "in the ring," pay ten times as much for their stock as it is worth.

7th. That *wild lands* in Virginia, Ohio, Pennsylvania, and Michigan, where no oil has been found, but which only show "good surface indications," are not worth a thousand dollars an acre.

8th. That you are certain that oil will be produced from any tract, only when you see it running.

9th. That everybody had better use their money to pay their debts than to invest it in oil stock.

10th. But if you have a little spare capital that wouldn't be misad if you should lose it, and you are willing to take the chances, petroleum offers a fine field for you to try fortune in. If you are not posted, hand your orders to some friend to fill for you according to his best judgment, but do not blame him if you draw a blank. You can get shares in companies at all prices, from five to one hundred dollars.

We have had occasion to rejoice with some of our friends in the success of their oil operations, who, being also friends of Phrenology, are now better enabled to give a helping hand to the furtherance of the science, and shall be very glad to learn that many more are in the same condition. And in this, as in other things, we stand ready to give our best services to those desiring to make investments. If friends at a distance choose to remit to us, we will place their money according to our best judgment, leaving the results to be shown in the future, promising nothing, hoping much.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

HOLD, HOLD, ENOUGH!—We are receiving such a flood of questions, on such an endless variety of subjects, that we are almost overwhelmed. We did not anticipate such an avalanche, nor can we take time to answer one tenth of the queries that are put to us. Why, they come in pages of foolscap, closely written, and on every conceivable topic. Let the curious remember that it is much easier to ask than to answer questions, and that there are from 25,000 to 30,000 subscribers, all of whom have equal claim on the Editor's time and attention. Make your questions very brief. Write them on a slip by themselves, and only on subjects connected with or related to topics embraced in our Prospectus. We do not propose to discuss abstract theology, medicine, or anything not "in our line."

BREATHING THROUGH THE NOSE.—J. P. S. The paragraph on p. 108 of the December number (1864) was copied from another paper just as it stood. It is easier, in going through with the exercise recommended, to draw in the air through the mouth, but we should not advise a person with weak lungs or sensitive bronchial tubes to do it where the air is cold; and anywhere the exercise must be performed with caution at first by the invalid. We repeat the general rule: BREATHE THROUGH THE NOSE.

THE INFLUENCE OF OCCUPATION, ETC.—We are born with a certain organization and certain tendencies which, if not interfered with, give the first direction to our lives, and indicate the profession or pursuit for which we are best adapted, but external circumstances may turn us out of the course we would naturally have pursued, and we may adopt a pursuit quite different from the one for which we were originally best fitted; and this pursuit will react upon our character; so, while organization, when we are left free to choose, determines profession, profession when adopted effects, in its turn, the organization! Sir Asley Cooper or Valentine Mott could not probably have become Napoleons, but they might have been soldiers instead of surgeons, in which case their heads and characters would have been to a certain extent modified. The internal force and the outward pressure must both be considered in studying the signs of character.

PHONOGRAPHER.—If you can now write from 75 to 100 words a minute, you may, with practice, reach from 150 to 175—when you can turn it to account as a reporter in the courts, legislatures, or on the press. You should improve your longhand and your spelling. Persevere.

FOREKNOWLEDGE OF GOD—FREE-AGENCY OF MAN.—I can not see how the foreknowledge of God and the free-agency of man can be reasserted. If he knew when and where I would be born, and when I would die, and what would be my destiny, what is this but predestination, and how can I change it? *Ans.* We suppose the duck feels free and is free to go into the water, and since she gladly chooses to do it, it makes no difference with her about the foreknowledge which allowed her to be hatched near the water. In a certain sphere, man is free; beyond that, he is not free. Men organically differ; and the responsibility of each man, we suppose, is measured by his capacity, all things considered. Man is born man without his consent, nor does he choose the time or place of his birth. This is fatality; and he has endowments adapting him to his duties, privileges, and responsibilities, and it is just as easy for one man to do his duty as it is for another, because each has duties exactly corresponding to his talents; in short, to what he is.

IN PRESS.—J. F. K. The new work on Physiognomy will be announced in the *JOURNAL* as soon as ready. Part I. is out, and Part II. is now printing.

LARGE-HEADED IDIOTS.—A correspondent is puzzled to understand the case of an idiot having a very large head with more than an ordinary development at the upper part of the forehead, whose actions are characteristic of total idiocy, and asks if this is not in contradiction to the teachings of Phrenology? Of course not. The brain is unhealthy, increased in size, perhaps, by an accumulation of water in the skull. We have known many such instances.

The size of the brain "in health" is a measure of power; but an overgrown head is generally an indication of disease; it is certainly abnormal.

HEADS OF WOMEN.—What size is large, depends upon the size of the person. If she weighs one hundred and ten pounds, twenty-two inches is large; if she weighs one hundred and seventy pounds, twenty-three inches is large. What are called deep-set eyes is produced generally by an overhanging forehead, which indicates reflective intellect. If the lower part of the forehead is large, it indicates large perceptive faculties. A large-sized head, with a healthy body and brain, indicates mental power generally. Where the health is good and the body sufficiently large to support the brain, persons will possess strength of mind accordingly.

APPETITE.—Because Alimentiveness is very large, it does not follow that the other propensities must be the same. See "Education Complete," or "The Self-Instructor," for the definition and function of Vitativeness.

MEDICAL ADVICE.—G. D. C. State your case fully—we can not prescribe without definite statements. Read our "Special List."

A QUESTION IN OPTICS.—W. S. writes: "When I am on the bay or sea shore, or out on the flats at low water, I can not distinguish my very intimate acquaintance from a stranger, till he gets very near me. I can't

account for it; I am not near-sighted. Why is it so? I have heard others speak of it also. Can you explain it?" *Ans.* On the water or on the flats you have no background for the object you look at, except the sky or far distant land, and this has the effect to change the appearance of the object looked at. Engravings with no tinted background look very different from one with a tint to contrast with the features. A man on a mast, or roof of a house, with the glaring light of the sky as a background, would hardly be known to his friends at a little distance.

SADDLER.—Write poetry if you can, and stick to your trade. Poetry will not "keep the pot boiling," or the "wolf from the door." It is only the distinguished poets who can make their profession support them. If you write poetry well, perhaps you might write something else. Consult some literary person who knows what you can do.

CEREBRAL CHANGES.—The increase in one group of organs, which have been much exercised, render others, not much exercised, less conspicuous. Changing your occupation, you will probably find a marked change in your own developments in the course of a few years.

MAGGIE S. M.—You can put a wrapper on the *JOURNAL*, with a two-cent stamp attached, and address it to any post-office in Great Britain or Ireland.

WHO IS DR. CRANE?—We hear of the manipulations of a vulgar person with secession proclivities, now perambulating the West as a phrenologist. Where he belongs we do not know. Previous to the rebellion we heard of his pompous operations in the South. Since then, till now, he had been quite obscure. He now turns up "out West." To hear him talk, one would suppose the world belonged to him. He will "blow his own trumpet" for the amusement of the "great unwashed." Sensible people will judge him without further aid from us.

MEMORY—HOW TO CULTIVATE IT. 1st. By right living, eating, drinking, sleeping, exercising, etc. 2d. By attention. 3d. By the use of the faculties. See the little book on *MEMORY and Intellectual Improvement*, which forms a part of "Education Complete." When impaired by disease, the mind may regain its former vigor, if not too far gone. When the system has been dosed and drugged by poisons, it may be impossible to completely eradicate them, in which case memory will be poor.

PROFESSOR B. B. WILLIAMS, the "original psychologist." Correspondents in Philadelphia ask us to state what we know of the qualifications of this person to teach Phrenology. In reply, we have only to say, we do not know where nor when he became a "professor," nor have we ever seen his diploma. He may be very honorable and very learned; but we are not authorized public detectives, and prefer not to serve in the capacity of police. We are not aware that "Prof." B. B. W. ever before made any pretensions to a knowledge of Phrenology, though we had heard of some of his exploits as an animal magnetizer.

MUSIC.—It is extremely doubtful if at the age of 40 years you could improve a naturally deficient organ of music to extent sufficient to compensate for the time it would consume. Music and other studies should be commenced in youth, when all the organs are more susceptible to cultivation, and when time is not so valuable.

LOP-SIDED HEADS.—"Is one side of the brain the exact counterpart of the other? What is the cause of lop-sided heads and faces?" *Ans.* There are few, very few evenly formed heads—all the organs of the brain are double, the same as most of those of the body; we have two feet, two hands, two eyes, two ears, etc.; so of the organs of the brain; and it is usually the case that those of one side are larger than those of the other. One cause may be, permitting the child to lie on one side more than the other when an infant, and when the brain is taking on its form. Another cause may be, that we use one side, the right, more than the left; there are doubtless other causes which aid in producing lop-sided brains and lop-sided minds. There are very few who are built on exact mathematical principles now-a-days. But our moral and spiritual obtuseness and lop-sidedness are quite as great as that of the brain, and these may be classified and graded,

from the philosopher to the fool, from sinner to sinner, and from the sane to the insane. Reader, how is it with you? can you see straight? are you quite sure? Wiser men than you have been mistaken. Look at yourself phrenologically.

A LITTLE FLOWER PAINTER.—The specimens of drawing and painting executed by the little girl without instructions, which a subscriber has been kind enough to send us, indicate an aptness that may be fostered into a decided talent; but we can not determine from them alone whether the child will make an artist or not. An examination of her head would be a better test. Foster her taste. Drawing and painting are desirable accomplishments even if one do not become an artist.

HEAD MEASUREMENTS.—I. N. M., M.D. What is the proper distance from the opening of the ear, and what the width and length, in a head measuring 22 inches?

Ans.—We do not have these measurements in tables, but from some recently made, the following will be found not far from the average. The female head is about one inch less in circumference, and the several measurements, in most cases, are less.

Circumference of head.....	22 inches.
Individuality to Parental Love.....	7 1/2 "
Destructiveness to Destructiveness.....	5 1/2 "
Ear to Individuality.....	4 1/2 "
Ear to Comparison.....	5 "
Ear to Benevolence.....	5 1/2 "
Ear to Veneration.....	5 1/2 "
Ear to Firmness.....	5 1/2 "
Ear to Self-Esteem.....	5 1/2 "
Ear to Parental Love.....	4 1/2 "
Cautiousness to Cautiousness.....	5 1/2 "

We will endeavor to give answers to your other inquiries at another time.

FREE MASONRY AND ODD FELLOWSHIP.—In the advertising department may be found a list of books explanatory of these mysteries. We have no fellowship with secret orders of any sort, and can find quite enough elsewhere which is mysterious and past our finding out. But there are the books for those who want them.

CAN the "Anatomy and Philosophy of Expression," by Sir Charles Bell, be obtained? If so, what is the price? [The work is out of print.] Courtship—which is the best system for a young man to adopt? To keep company with a variety of the opposite sex, or wait till he has arrived at mature age, and finds himself provided with apparent affluent circumstances to give the proper education and nurture to his progeny, then choose a partner who is physiologically, phrenologically, and physiognomically suited to him? [He should wait.] What does the burning of the cheeks, either right or left, mean? [See Jan. No.] What does the burning of the ears mean? Either right or left? [Ditto.] What does the ringing in either of the ears mean? [A disordered condition.] Why don't Messrs. Fowler and Wells give their portraits and biographies in the *JOURNAL*? [Modesty forbids.] Bashfulness, its cause and cure? [See Jan. No.] Blushing? [Ditto.] Odd women. There is a woman in this county who has been confined to her room and bed for years; whether she has been so from birth, I do not know—but there she is, whining and lamenting continually. What is the cause of this? [The poor thing is ill. We can not "guess" the cause without fuller particulars.] Would the editor give the portraits of President and Vice-President and members of the Congress of the Southern Confederacy? [Yes, when they repent their sins, or get their just deserts.] Would you discuss the questions, education or no education? [No, for there is but one side to it.] Would you discuss the question, trade, or no trade. [Yes, and here are both sides, "civilization and barbarism."] What is the cause of the general winking of the eyes? [We give it up.] To what country and nation does the gorilla belong, and what is his history? [Africa; ape, or monkey. He is simply an animal.] How soon will your work on "Physiognomy" be ready for distribution? [The 1st and 2d parts will be ready the present month—other parts shortly.] Is there a work entitled "The Life of the Female Mormons"? If so, what is the price? [Don't know.] Is there any scientific rule by which a dead body may be found in the water after it has been drowned? [We think not. It has been said that an obstinate man would drift up stream.] What was "Lerna"? And what does the term, "men defied him who rid Lerna from its hydra" mean? [Lerna is the name of the place where Hercules destroyed the hydra—a serpent with nine heads.] What does the word carte de visite mean? [A small photographic likeness—literally, "visiting card."] Our correspondent will please pardon these very brief answers. By consulting his dictionary he may save himself the trouble of asking, and us from answering, at least many similar questions.

WRITING FOR THE PRESS.—L. S. Certainly, you may succeed in writing articles which would be interesting and profitable, provided you choose your subjects judiciously, and treat them in an earnest, straightforward,

heartily way; but we advise no one, unless drawn toward it by an irresistible attraction, to make writing a profession. The pen is a very pleasant and useful servant, but a hard master. Very few, comparatively, make writing profitable. We can not judge by what we have seen in what department you would best succeed. Your other question we are not able to answer at present.

SNAKE IN THE STOMACH, OR WHAT? We are able to throw no light on the singular case mentioned by our correspondent.

THE GERM OF ALL LIFE.—R. F. Your question is no doubt a very simple one, but human knowledge has not yet reached the development which would enable us or any one to answer it.

T. L. W. should never send money to lottery agents.

MARRIAGE.—A difference of a few years is no objection. Dark complexions match well with the blonde.

F. L. S.—The cause of the bee building its cells in regular hexagonal form is doubtless an *instinct* implanted in it by the Creator; but we may say it acts in the matter through Form and Constructiveness. The same principle applies to the flight of the cranes and the wild geese.

NEIL GWYNNE was one of the mistresses of Charles II., and died in 1687. She lived in dissolute times, and was no worse than many others born and reared under more favorable circumstances.

Q. S.—1. *Excessive* mental application creates a tendency to wakefulness, and is exceedingly inimical to health. *All* excesses should be avoided. 2. The hair indicates character by indicating temperament, which greatly affects mental manifestation. 3. We may perhaps publish the table of contents of the "Hand-Books" and "Education Complete" at some future time.

JUDGING CHARACTER.—P. K. S., when ordering our new work on Physiognomy, says: "Being a firm believer in the science, and having always made it my guide in judging character, without failing in a single instance, I wish to have your book."

THAT NOSE.—A. J. M. We occasionally meet with cases in which there is an *apparent* contradiction between the indications of the head and those of the face. A more perfect knowledge of both, and of the real character of the person in whom they occur, would, probably, reconcile them. We can not speak definitely of the case, you mention without more definite knowledge.

THE SOUL.—A. G. N. Of the essence and nature of the soul itself we know nothing. Science enables us to study its manifestations while in the body, and revelation enlightens us in regard to its future destiny. Beyond this we know nothing.

TEMPERAMENT AND MARRIAGE.—C. S. The temperaments are not arranged as contrasts or opposites. Each differs from the others, but does not stand in direct opposition. In relation to matrimony, however, the Vital and the Motive may both be considered as opposites of the Mental and of each other. The Vital temperament favors early maturity of body, and the Mental early maturity of mind.

THE TEETH.—Druggist. The cause of the decay of your teeth is probably an inherited defect in their organic structure, in which case it can not be prevented, though it may perhaps be retarded by attentions to all the conditions of health and cleanliness.

PENMANSHIP.—Subscriber. The specimens do credit to your skill in the use of the pen, and we have no doubt you will succeed as a teacher, if you have the necessary energy and perseverance.

LOUIS NAPOLEON.—Pittsburger. We have no confidence whatever in the interpretations of prophecy put forth by the author referred to. The most charitable conclusion in regard to his book is, that it was written under the influence of monomania, or partial insanity. In regard to table-tipping, we are no wiser than others, and have no new theory to offer.

Publishers' Department.

TO CONTRIBUTORS.—We hereby acknowledge, with thanks to the writers, the reception of the following communications: "What has Phrenology Done for Me?" by F. E. S.; "Habits," "Love," and "Ideality and Sublimity," by J. I. D. B.; "With the Beautiful," by S. R.; "Ben Merwin," by J. G. Q.; "A Smile," by L. L.; "More Beyond," "Philanthropists," and "Persecution," by — (Oxford); "Squire Bull," by A. T. E.; "Human Life," by A. P.; "Immortality" by J. W. W.; "Dead" and "Sonnet" by Caille Wellington. We must repeat what we have so often said before, that we can publish but a small portion of the matter received from our generous contributors, and that what we do ultimately find room for, often has to wait for months. Be patient, and we will do the best we can to promote "the greatest good of the greatest number"—readers as well as contributors.

"CHEROKEE MEDICINES."—This journal has given no indorsement to any medicines sold under the above title, and the use of our name in connection therewith is an imposition.

We may add, most of the "no-cure-no-pay" doctors, and most of those who make the infirmities of indiscreet young men a specialty, are swindlers and impostors. We include those who issue pamphlets, under the title of Howard Associations, with the rest. Beware of them.

THE NINTH NATIONAL BANK OF THE CITY OF NEW YORK.—JOSEPH U. ORVIS, President—J. T. HILL, Cashier—has been one of the most enterprising and successful agents for the various Government loans. Over fifty million dollars have been placed in the hands of the people through its agency within nine months, and it now advertises to furnish the 7-80 notes by express, free of charge, in all parts of the country. Its object is patriotic, and the high reputation of its officers, as well as its capital of a million dollars, is a sure guarantee the 7-80's subscribed for through its agency will be promptly forwarded.

MISCELLANEOUS BOOKS.—In addition to our various works on Phrenology, Physiology, Anatomy, Medicine, Hydropathy, and Phonography, we have a great variety of books (old and new) on all subjects—Poetry and Prose, books of Travel, History, Biography, etc.—which will be supplied at a discount. Parties wishing to enlarge or replenish their libraries, may select at prices from 25 to 80 per cent. below publishers' rates. We have no catalogues of this miscellaneous stock. Some of the books are somewhat faded or shop-worn, though the print of all is good.

MAKING UP CLUBS.—W. W. S., writing from Missouri, inclosing a club of subscribers, says: "It was less trouble to make up a club for the A. P. J. this year, than for any other paper I have ever tried."

This is encouraging. The same is true of other co-workers in other places. We may here state that new subscribers are coming in constantly, and we are enabled to supply back numbers to January, the beginning of the volume. By lending the numbers, your neighbors will be able to judge the merits of the JOURNAL, and thus induced to subscribe. Our lady friends are among our most efficient advocates and agents.

PENMANSHIP.—One of the finishing accomplishments, of either lady or gentleman, is a plain and elegant handwriting. Whatever aids the general public in attaining this, is worthy of commendation; and for this reason we are inclined to notice favorably the system of Babbittonian Penmanship now being extensively introduced. This is presented by copies on slips of cardboard, on the back of which the full instructions are printed and explained. The whole work, consisting of 90 copies on cardboard slips, illustrated by 60 woodcuts and a chart, is sent post-paid for \$1.50.

MAPLE SUGAR.—A sugar-making subscriber in Michigan asks if we will exchange 15 or 20 copies of the A. P. J. for the real saccharine. In answer to which we would say, *certainly*, and glad of the chance. Our phrenological household are as fond of the M. S. as

you can be of the A. P. J. So please send on the sugar and we will send the JOURNAL.

ENCOURAGING.—A subscriber writes us from Vermont: "I have become very much interested in the PHRENOLOGICAL JOURNAL. I never take it up without learning something, and I never put it down without thinking I will try to be a better man."

[This is praise enough, and we feel our responsibilities increased in proportion as the JOURNAL may aid in strengthening all good resolutions, and in directing the steps of readers in the right course.]

GOING UP.—We hear of sales being made for back volumes of the JOURNAL at high prices. The volume for 1863, in which the articles on Physiognomy were commenced, was recently sold by a subscriber for \$10. A good interest on his investment.

LIKE WAITING FOR A LOVER.—L. L. S., writing for a missing number of the JOURNAL, says: "Awaiting its coming is much like awaiting a lover, and a disappointment the same—a little too grave a misfortune to tolerate."

ENIGMAS.—We have received hundreds of answers to the Enigma in our February issue; also a large number of new enigmas, some of which we may insert at some future time.

"OLD EYES MADE NEW."—In our reply to correspondents who felt aggrieved, under this head, in the March number, we simply gave expression to several complaints and inquiries sent us by subscribers, without knowing or naming vendors of instruments or of medicines. We are now informed by the gentleman who advertises an instrument called the Eye Sharpener, under the title of "Old eyes made new," that it is not a humbug, but a very different thing from "eye-cups," advertised years ago by other parties. Hearing much complaint in regard to these, and knowing nothing of the "Eye Sharpener," we naturally supposed it to be the same thing under a new name. If there be known to man a method by which optical infirmities may be modified or overcome, and old eyes made new, we beg the inventor to proclaim it from all the house-tops, for the benefit of all old eyes; we will not throw a straw in his way. But we reiterate our protest against all quack nostrums, patent medicines, and slops with which the country is flooded. Experiment with your eyes if you will, but spare your stomach, and save your lives.

OBITUARY.

DIED, in Sturbridge, Mass., on the 26th of February, 1865, Deacon JOHN PHILLIPS, aged 104 years, 7 months, and 26 days.

A biographical sketch of this aged man, together with his phrenological character, was published in this JOURNAL, Vol. XXXII., p. 28, and an account of his voting at the last Presidential election, in the January number of the current volume. He ever enjoyed good health up to a few weeks previous to his death. He then contracted a severe cold, which settled into an influenza, undermining his appetite, and terminating his life on Saturday evening, Feb. 25th, about nine o'clock. He possessed great vigor of constitution, practiced great regularity in all his operations, and observed strictly the laws of temperance in all his habits. Frugal and industrious, he secured all that this world can give, and lived a happy, contented life, and has gone down to the grave like a stock of corn well matured and ripe for the harvest.

The funeral services were attended in the Congregational church in Sturbridge, on Tuesday, Feb. 28th, at eleven o'clock A.M. Rev. Mr. Stearns, of the Baptist, and Rev. M. B. Angier, of the Congregational, church, officiated, when and where a large congregation assembled to pay the last tribute of respect to this venerable man. The scene and services were very appropriate and deeply impressive.

In the death of Deacon Phillips the family are bereft of an honored father; the town, of an esteemed and venerable citizen; the church, of a bright example; and the whole community, of a valued friend.

Advertisements.

To ADVERTISEMENTS we can give but a limited space; and only to those deemed proper. We prefer brief announcements only. Price 25 cents a line each insertion. Must reach us by the 10th of the month.

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BROOKLYN HEIGHTS WATER-CURE, 63 and 65 Columbia Street, corner of Cranberry, Brooklyn, N. Y.

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Assets, February 1, 1865.....\$12,395,407 86

Premiums received during the year 1864.....\$1,904,584 66
Interest received during the year 1864.....945,231 84

\$2,849,866 50

Invested in U. S. Stocks.....\$4,915,921 25

Bonds and Mortgage and Real Estate.....5,927,991 18

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Attorney, RICHARD A. MCCURDY.

Applications and communications from persons in the undermentioned States, to be through General Agents in their respective districts.

F. RATCHFORD STARR, General Agent at Philadelphia, for the States of Pennsylvania, Ohio, and Delaware.

HALE REMINGTON, General Agent at Fall River, for the New England States.

H. B. MERRELL, General Agent at Detroit, Michigan, for the States of Michigan, Indiana, Illinois, Iowa, Wisconsin, and Minnesota.

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MYSTER EDDITER—their is a great menny peepel in the wurd more to the acre this year than ever befor. They wood oll like to see sitch a man as me. Travellin costs hi and so they cant oll grattify their appetights to cum and see me, in konsekwence of which I therefore hence on that account send you my profile to print, so that all can see and admire a man which hez done so much for his kentry and the other sciences. Be careful to print it right end up as I am subject to rush of blud to the hed. A few remark on my life wood no dout be entertaneing.

I was born at a very early period of my life and am proper fond of tirkey and chicken. In my native kentry in which I was born if I found a tree which was hard to climb I always clumb it. This was the foundation of my futur grate-ness. You will find me of a affexyoneight disposishen when I aint mad. My parents brot up a large fammaly, mostly boys and gurls. I am of a very moddest temperrament as you will see by notissen the slite tindge of red on my face in the pictyour. I doant smoak. I wunst knoad a man which was a inveter8 smoaker and he died. I always wear my boots rites and lefts of enny sighs which fits best. In my childhood when I was small I wear shoes and stockings, but now I always wear boots, and hev them rites and lefts so as to give free scoop to my vois when I sing.

Sitch is a ackount of my elustrious carear, leastways of the prinsypal points of it.

A breaif ackount of my deth wood be hiely grattifying to my frens, but I cannot give it at present.

Mewsick is at a lo eb in moast places whair I havent tot, but I kan't be in every place to wunst. Terms reasonable, and satsisfaction guaranteed if nobuddy finds fault.

Wishin you grate suckcess and much of it I remane
Yours without fale,

P. BENSON, SR.

which the Sr. it stans for singer.

P. S. if enny of the gurls folls in luv with my profile tell them to right to me encloasin a three (3) cent stamp poast pade and ile see about it.

Goose greece is better then lard for makin fried cakes and donuts, if you raise your own geece. Besides the quill makes tooth pickers and potater pop guns.

[For the foregoing cut and accompanying very humorous description of the celebrated "P. Benson, Sr." (Singer), we are indebted to Messrs. Root & Cady, of the *Song Messenger of the Northwest*, Chicago, Ill.]

RUNNING FOR A WIFE.—In this country, men "run" for office; in Lapland, they run for a wife. It is death in that country to marry a maid without the consent of her parents or friends. When a young man has formed an attachment for a female, the fashion is to appoint their friends to meet to behold the two young parties run a race together. The maid is allowed, in starting, the advantage of one third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If the maid outrun her suitor, the matter is ended; he must never have her, it being penalty for the man to renew the motion of marriage. But if the virgin has an affection for him, though at first she runs fast to try the truth of his love, she will (without Atalanta's golden balls to retard her speed) pretend some casualty, and make a voluntary halt before she comes to the mark or end of the race. Thus none are compelled to marry against their own wills; and this is the cause that in this poor

country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love, and cause real unhappiness.

A PUZZLER.—If your mother's mother was my mother's sister's aunt, what relation would your great-grandfather's uncle's nephew be to my older brother's first cousin's son-in-law? *Answer:* As your mother's mother is to my elder brother's cousin's son-in-law, so is my mother's sister's aunt to your great-grandfather's uncle's nephew. Divide your mother's mother by my elder brother's first cousin's son-in-law, and multiply my mother's sister's aunt by your great-grandfather's uncle's nephew, and either add or subtract—we forget which—and you will have the answer—in the spring.

"JANE, what letter in the alphabet do you like the best?" "Well, I don't like to say, Mr. Snobbs." "Pooh, nonsense! say right out. Which do you like the best?" "Well," putting her finger in her mouth and dropping her eyes, "I like U best."

AN ENIGMA.—I am composed of 25 letters.

My 22, 3, 5, 22, 15, 16, 22 is what all should strive to remember on the Sabbath.

My 7, 4, 1, 20, 10, 5 is a river in Africa.

My 12, 13, 22, 3, 15, 4, 19, 25, 5 is one of the illustrations in the February number of the JOURNAL.

My 17, 8, 13, 21, 6, 1, 12 is a useful book found in every family.

My 2, 9, 14, 11, 22, 15 is what all should be.

My 7, 8, 23, 24 is one of the most flourishing and populous of the Western States.

My whole is what every person should undergo.

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SAMUEL R. WELLS, EDITOR.]

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The Journal.

Man, know thyself. All wisdom centers there;
To none man seems ignoble, but to man.—Young.

HEADS OF THE CLERGY.*

AMONG all studies, what is there more interesting than that of MAN? What powers he possesses! What faculties! and how different in degree! What variety! Who can understand all about that complex organ, the human brain? It is comparatively easy to dissect the body; to discover the locations and functions of its bones, muscles, arteries, and veins; but it is not so easy to dissect the brain, trace its nerves, and determine with the same exactness the precise quality, quantity, and function of each part. We have

* In England, only those of the established church—Episcopalians—are called clergymen; all others are denominated "dissenting ministers." But in America, all authorized preachers are called clergymen.



A GROUP OF THE MOST EMINENT DIVINES.

not yet learned *all* about the machinery through which the mind is manifested. This field is still open for investigation. But we have learned so much as this, namely, that the BRAIN is the organ of mental manifestation; that different portions of it perform special functions; that the forehead is allotted to intellect, the back-head to the affections, the side-head to the propelling powers, and the top-head to the moral, spiritual, and religious sentiments. These general principles all intelligent and unprejudiced people

admit. The details of Phrenology only are questioned, and these only by persons not acquainted therewith; every one accepts or rejects a truth according to the knowledge he has of it. If he knows much, he accepts much. If he knows little, he admits but little; and if very ignorant, he rejects nearly all. This is a general rule, and the acceptance or rejection of Phrenology forms no exception. Hence when a skeptic says that he does not believe in Phrenology, he simply informs us that he does not know

Phrenology. It is fortunate for Phrenology that its truth is not at all dependent on anybody's *belief*. It is simply a matter of fact, and only needs to be understood to be accepted and applied.

But what of the clergy? This: *taken as a body, they have the best heads in the world*, THEOLOGY being the highest of all the "ologies;" and mind being the man, it follows that they who devote themselves almost exclusively to the cultivation of the former, are likely to acquire the best development of the latter. It is a fact in Physiology, that those parts most exercised get most blood, and become largest and strongest. For instance, the arm of the blacksmith, which swings the sledge; the legs of the dancer; the chest of the boxer; the hands of the sailor, who pulls on the ropes. And so it is with the organs of the mind in the brain. Those most used become the largest and strongest.

A true clergyman attends much to his devotions, lives constantly in this atmosphere, and he thereby cultivates the organs in the top-head—VENERATION, SPIRITUALITY, HOPE, BENEVOLENCE, and CONSCIENTIOUSNESS. Of course the intellect, the executive, and the affectional elements all enter into his teaching and preaching; and to be great and good in his calling he should be a complete man, in body and brain. If warped and lopsided in organization, he will be singular, if not eccentric as a preacher. We admit all that can be claimed for the power of grace to modify and perfect, but fall back on the organization as the medium through which grace must act, as the means by which to judge the natural character of the man. And is there not as great diversity and variety among clergymen as among any other class of men? And does not even grace manifest itself differently through different members of the same sect? Grace, like the mind, is manifested according to the medium through which it acts. But let us "stick to our text," and analyze the clergymen whose splendid heads we have engraved. We selected such as best represent the profession. In doing this we put aside all party bias, preference, and prejudice, looking at the men rather than their creeds. We will try to describe them truthfully and charitably, as we would be described.

At the top we place EMANUEL SWEDENBORG, with his three and a half or four story brain; his ethereal and intellectual countenance, which speaks wisdom and peace to the righteous and solemn warnings to the wicked. He was a profound scholar, a voluminous writer, and a most virtuous and excellent man. Had he been less ethereal and more practical, or had the world been more spiritually minded, he would, ere this, have had more followers. His head may be regarded as a model for size, quality of fiber, and proportion. On his right—and on the reader's left—is the sainted WESLEY, who was as eminent for his powers of observation, his scholarship, his strong practical common sense, temperance, perseverance, endurance, order, system, method, love for poetry, oratory, and music, as he was for integrity, kindness, faith, and devotion. He had a large brain, an active mind, a most flexible physiology, and a genial though earnest spirit.

On the left we place MELANCTHON, the gentle, the benevolent, and the good. As a reformer, with Luther, he worked through his large Benevolence and intellect, and depended more on persuasion than on force; while Luther, with his lion-like spirit, brought to bear all the guns of his powerful animal and spiritual battery, to *compel* the acceptance of his teachings. Melancthon was more like a Quaker, and would not fight; but in his chosen sphere he exerted great influence. In high moral qualities, this head is one among ten thousand.

Coming to PRESIDENT EDWARDS, we have the true type of a New England clergyman of other days. In intellect he was as sharp, clear, and logical as a lawyer; in moral sentiment and devotion equal to the best; and in strong social qualities a worthy example for all the world. Exact and almost severe in his justice, his motives were high and holy, and his works are a monument which testify to his industry, his sincerity, and his earnestness.

The grand Washingtonian head and face of the great DR. CHAMBERS, of Scotland, speak the character he was. Broad, comprehensive, logical, and profound, he would of necessity occupy a leading place among men. His intellect was Websterian; his percepts and reflectives

both large; and he was no less receptive than communicative. With his great intellect and large Language, his words flowed freely, and were always freighted with thought.

Our DR. TYNG, were he not over-worked, or could he take time to rest, recuperate, and *write*, instead of using himself up in speaking and working, would shine in authorship. Our artist failed to give a due degree of fullness to the crown of this head; in other respects it is nearly perfect, and shows a beautifully modeled and every way well-shaped brain. If he fails anywhere, it will be in vitality. The wick is too large for the lamp—or the brain for body—and it is in danger of premature exhaustion. Still, by the most rigid temperance, Dr. Tyng is enabled to work almost incessantly—always most zealously—without breaking down. With a fine, clear, highly trained, thoroughly educated, and available intellect; a resolute self-relying will; the most indomitable perseverance; thorough-going patriotism—large Self-Esteem, Firmness, and Combateness—he is bound to stand his ground, defend the right, and put down the wrong. He is both conservative and reformatory, taking a lively interest in all the great questions of the day, and throwing his influence in the direction of temperance, education, abolition, and the largest liberty compatible with good government. He is a fair representative of that large body of most intelligent, refined, and elegant worshippers—the Episcopalians. He is a most interesting speaker, a fine writer, and an eminent Christian gentleman.

The late BISHOP HUGHES was the virtual head of the Roman Catholic Church in America. He had a large brain, a well-formed body, and a mind stored with the largest experience; almost self-made, he worked himself up from a common plane to the highest position in the church attainable in this country. He combined, in a remarkable degree, all the qualities of the politician, the preacher, the business man, the scholar, and the orator. He was a fine writer, a forcible speaker, a capital debater, and a good metaphysical reasoner. When in his prime he was most decidedly a power in the world. Professedly a spiritual leader and teacher, he was no less potent in secular affairs.

Indeed, his voice was more than once heard in the elections and in the halls of legislation. He was a true champion of the faith he professed.

The REV. DR. R. S. STORRS, though young and less conspicuous than some of his cotemporaries, is one of our most scholarly, discriminating, just, gentle, sympathetic, and affectionate divines. Highly educated, an excellent historian, a great lover of art, he is an elegant writer, and one of our most eloquent orators; modest and unassuming, meek and humble, he is, when preaching, the personification of a man of God. His very manner, when approaching the throne of grace, is devotion and grace itself. We regard Dr. Storrs one of our not yet appreciated, but most promising clergymen.

Next we have the veritable head, front, and foundation of the BEECHER brotherhood—and, we should add, "sisterhood." And what a head! who would not take off his hat when in his presence? There was some "thunder and lightning" in that battery, and when opened on a sinner, there were no blank cartridges fired. He was a regular son of thunder. His head was long, broad, and high, made for utility rather than show, the reflective faculties predominating, with large Benevolence, Causality, Mirthfulness, Conscientiousness, Hope, and Combative-ness. He was both a philanthropist, a philosopher, a wit, a critic, a debater, and a just judge. Radical and reformatory, he was true to his convictions; he was an earnest worker, a sincere worshiper, an honest man.

Last, but not least, comes DR. CHANNING. Sectarian asperity classed this good man among infidels, and the time is not yet come when his name may be spoken with due respect in strictly orthodox circles. But it is surely coming; for if there was ever a true and sincere worshiper; if there was even an unselfish, unperturbed, pure-minded, large-hearted man in the world, WILLIAM ELLERY CHANNING was one. Look at the man! His temperament was of the finest kind, his brain large, even, and healthy, and the superior portions predominating. Benevolence was most conspicuous, and he was a very Howard in kindness; while Veneration, Conscientiousness, and Spirituality were also large—a face beaming with benignity, full of sympathy,

and overflowing with good-will to man. One of the first in the temperance reform, in the movement for the abolition of slavery, in advocating the education of the people, in prison reform, and in all good works, his memory will be transmitted to future generations as one of the brightest lights and choicest spirits of the nineteenth century.

At another time we will state in general terms the peculiar developments which go to make up peculiar religious opinions and beliefs. Why is one a Roman Catholic and another a Methodist? Why is one a Baptist and another a Presbyterian, a Unitarian, an Episcopalian, an Israelite, a Mormon, a Mohammedan, etc.? Why have we so many different modes of worshipping the same God? Why a thousand different creeds? The answer may be found in the different colored glasses through which people look at the same object, and the glasses are the different phrenological organs. The common rule is to judge others by ourselves. We wish also to state why it is that one preacher of the same creed holds out the promises of bright hope, by which to lead the people onward and upward, and another of the same school appeals only to the feeling of fear, casting the murky shadows of endless perdition over his terrified hearers. What are the effects of vigorous health, and what of a dyspeptic condition on the preacher and on his discourses? These and other questions will come up for elucidation in their proper order. We would have all our clergymen understand and apply Phrenology. It will not do for them to ignore its truth and its power. Those who know it and apply it will have a lever by which to move the moral world from its very foundations—to interpret the laws of matter and of mind, yea, even the word of God, all the more acceptably for this knowledge.

THE SKY.

BY R. H. STODDARD.

THE sky is a drinking cup,
That was overturned of old,
And it pours in the eyes of men
Its wine of airy gold.

We drink that wine all day,
Till the last drop is drained up,
And are lighted off to bed
By the jewels in the cup.

SECRETIVENESS.

I HAVE often heard it remarked by those lecturing on Phrenology, that the organ of Secretiveness is larger in woman than in man—I have seen the same in your writings. How is this? when every one knows that anything which it is desired to be kept secret must not be told a woman. This is not merely a whim of the present day; but we can trace the same far back in history. We read in the life of Cato, that one thing which he regretted through life, was trusting a woman with a secret. We read again in the history of Brutus, that when he had conspired against the life of Julius Cæsar, his wife saw that something heavy was on his mind, and in trying to get from him the cause, commenced thus: "I know that Secretiveness is not the characteristic of my sex." How, then, does Phrenology prove that organ to be stronger in woman than in man? G. B. N.

REMARKS.—It is true that woman has more Secretiveness than man. She has, in general, more policy, more power of evasion, more tact and adroitness, more ability to stifle her nature, and when oppressed, to accept a hard lot without repining. She can suffer a life-time from an ill-assorted marriage and utter no complaint; "while concealment, like a worm in the bud, feeds on her damask cheek." Yet she is social in her nature, chatty, communicative, and desires to blend her life with that of those she loves. She is curious, prying, fond of finding out things hidden and mysterious—this comes from Secretiveness. She is apt to whisper facts thus picked up to intimate friends, but under the injunction of secrecy—this flows from active Secretiveness. One with little Secretiveness has no relish for secrets, no curiosity to find out concealed facts, never wants to hear secrets, and sees no significance in them; has no secrets of his own, and never cares to know the secrets of others, and if he is told a fact and requested not to mention it, will not do it, unless by accident, and perhaps will utterly forget that he is the keeper of a secret, unless the fact is repeated by others. The secretive cat is always on the alert for secreted game; every sound indicating the stealthy motion of the mouse is instantly perceived and watched for, and with all the aliveness of her nature she seeks to conceal her own presence until the unconscious game comes within her reach, when she pounces upon it. Some persons mouse for secret facts, and are eager to ferret out that which it is desired to keep concealed, in the same spirit as the cat seeks her game, or as she silly plays with a ball of yarn.

Secretiveness enables woman to keep her own secrets; to "cry content to that which grieves her heart." The same feeling leads her to be curious to know other people's affairs, and to whisper them to confidential friends. She would not tell them openly and bluntly, as a non-secretive man would do.

AN ostentatious man not unfrequently sets up his statues of the heathen gods and his worship of the true God alike for show.

SOME of the young women may think single-blessedness an excellent thing, but most of them know a game worth two of that.

THE physician who is advertising to cure "all kinds of female weaknesses," must be the most wonderful of all possible doctors.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cubaica.*

OUR SOCIAL LIABILITY.

A SERMON ON THE PUBLIC HEALTH, DELIVERED IN THE CHURCH OF THE MESSIAH, NEW YORK, ON SUNDAY, MARCH 19, 1866.

BY SAMUEL OSGOOD, D.D.

And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.—*LUKE XI. 14-17.*

We are learning new and startling lessons in the law of social liability, and signally changing old opinions, and ceasing our too habitual boasting of our individual independence. Not long ago, it was the usage of liberal and thoughtful persons to regard with dissent, and even with positive contempt, not only the disposition of Europe and Asia to stand by old thrones and priest-hoods, but even the attachment to old laws and prejudices; and we seemed to think that this slavish thralldom had passed away, and that the rule of our future is to be for every man to think and act for himself in the most perfect individualism, as if he were a lonely unit instead of one in a row of figures. A certain class of our own citizens, who follow the old country ways, have been and are still, not without some reason, a marvel to us; and on Friday, as we saw our streets filled with the enormous procession of Irish Catholics who paraded in honor of their national saint, with banners expressing not only love for their Emerald Isle, but for the most thorough-going usages of their priesthood and church, we could not help contrasting our thoughts and ways with theirs, and perhaps setting our independence against their bondage.

I have no disposition to commend their clan-nishness, much less their Romanism, yet may we not ask whether we may not boast too much of our entire independence, and forget the great law of social liability which these people so enthusiastically acknowledge, not only in their religion and national fellowship, but even in their charitable societies? Who of us can say that we live and die to ourselves alone? that we bear only our own burdens, and do not share the lot of our kindred, friends, and neighbors? This very week we have watched the turnings of the wheel that shall decide which of us shall bear arms for the country, whether he wishes it or no; and the rise or fall of our worldly hopes depends not merely upon what we think and do, but upon what comes to us from the turn of the public fortunes, the chances of the field, and the market-place. Everything that we buy or sell is not upon our own terms, but at the rate fixed by the current standard which depends upon the changing tide of affairs, and may be elated or depressed by some general's wisdom or folly, or some factor's foresight or rashness. We surely are not wholly our own, but we belong to society, and are liable to rejoice or to suffer with its vicissitudes.

At this season the ritual churches instruct their people to fast and pray together, as belonging to one spiritual body, and bound to seek together divine grace by peculiar self-control and seriousness. We are left to ourselves in these matters by our churches to do as we think best, yet we are not wholly free by God's providence and the order of events. In some respects, many of us have been obliged of late years to simplify our tables and scrimp our wardrobes, and wear our old clothes and give up our equipages; and again and again we have been virtually in sackcloth

and ashes because some leader has been incompetent or some official has been drunk. We suffer by whatever evil counsel or evil spirit is let loose upon society; and if sometimes the talking devil is abroad in the demagogues, there is never a time when the dumb devil of stupidity, ignorance, and misery is not among us in the dirt, darkness, disease, and death that speak louder than words.

I am asked by personal friends and a powerful and honorable public association to preach a sermon to-day on the miserable sanitary condition of this city, and I do it in my own way, not as a politician, nor merely as a sanitary agent, but as a Christian minister, who is bound to begin and end every appeal with God, the giver of all good and the object of all obedience and aspiration. May God bless the meditation. In the name of the God of nature and the Father of our Lord Jesus Christ, I enter upon the subject and claim your attention. Our subject is, Our Social Liability in view of the miseries and needs of this great city of our home, and especially in view of the dumb spirit among us in high places as well as low places.

SANITARY CONDITION OF NEW YORK.

I. Let us treat the topic first and chiefly in its bearing upon the material or physical needs of the city as presented by our lower class of inhabitants. I am well aware, at the outset, that it is an act of self-denial, both in preacher and people, to dwell upon the wretchedness and disease of a class of our population. On that very account it is well to give our thoughts to the subject. Self-denial for humanity's sake is a good ground to stand upon, and it is not weakened by considerations of enlightened self-interest. I will appeal mainly to high humanity; but even this principle allows and compels us to regard our own welfare as connected with that of the wretched, and to see that when the city is divided against itself and one part is left to sin and misery, the other part suffers, and the whole is in danger of falling. Our people are taxed enormously, surrounded by filth, and exposed to disease and death, because the public health is so notoriously neglected by our officials, and the city which by nature is as beautiful and healthful as any upon earth, is, in great part, filthy and sickly beyond any of the capitals of the civilized world.

OUR TAXES.

Our tax for city and county purposes amounts to \$15,000,000 for the year, a larger sum than was expended by the National Government during the administration of John Quincy Adams, and being equal to a tax of \$200 on every voter. With all this outlay, the sanitary care of the city is shamefully neglected, pestilential diseases are fostered and allowed to exist to an appalling extent, and the average rate of deaths is unexampled in the great cities of the Old World or the New. Within two days the inspectors found 644 cases of small-pox, and in two weeks upward of 1,200 cases; and in two months, January and February of this year, 1,500 cases. They found also and located no less than 1,600 cases of that other most contagious and fatal disease, typhus fever, during the last year. The rate of death from causes so general and uniform as to be regarded inevitable by sanitary writers is only 17 in 1,000, while in New York for ten years, from 1850 to 1860, omitting 1854, the rate was nearly double that figure, or 33 deaths in 1,000 inhabitants; a startling contrast with Philadelphia, where for the same period the death rate was but 20 in 1,000; and with London, where the rate was 22 in 1,000. It must be remembered that for every death there is usually found as many as 28 cases of sickness on the average, and that in the most pestilential quarters of the city the rate of sickness rises as high as 50, 60, and even 70 per cent. of the whole number of persons.

CAUSES OF OUR CITY MORTALITY.

The cause of the fearful amount of sickness and death of this city is found to be mainly in neglect of sanitary laws; and by the last cen-

sus it appeared that among the well-housed class the rate of death was from 10 to 17 in 1,000, while in tenant-houses the rate was from 50 to 60 in 1,000. These tenant-houses are of various grades, and contain nearly one half of our whole population, from the comparatively comfortable apartments, in which each family occupies an entire floor, to the frightful cellars, which reek with filth and fester with vice and disease, and which contain 18,000 of our population. I do not wish to go into the minutiae of all this wretchedness, for the details are sickening, and may be more profitably read at home. It is believed that the death rate may be decreased 80 per cent., and from 7,000 to 10,000 lives saved yearly. Set this company before our eyes, and try to imagine even the lowest number, 7,000 persons of all ages, appearing before us on the way to the grave under the charge of our recreant sanitary officials, and what a terrible retinue of death haunts us, and what a chapter is opened from that Apocalypse which reveals to us the rider on the pale horse and his spectral squadron! It is better for us to group all of the conditions and subjects of exposure under one general head, and bring all under the eye of Christian compassion and the rule of Christian beneficence.

POSSESSED BY A DUMB SPIRIT.

May we not say that a large class of our people are possessed by a dumb spirit, which in the name of the God of nature and humanity we are to cast out. The portion of our population that suffers most from exposure to dirt, darkness, drunkenness, and disease, is virtually dumb to the great world, and certainly dumb to the more favored portion. Thousands do not speak for themselves; and if represented at all, are represented by wily demagogues who speak for them as the drover speaks for the dumb creatures in his keeping. Almost half the city has no voice that is heard in our homes, and presses, and churches; and the voices that pretend to speak for the poorest, usually follow a policy that imbrutes them more in intemperance and pestilence. Who of the loud-mouthed declaimers for the interest of the poor and neglected here, have striven to lead them to sobriety, neatness, industry, health, and purity? Alas! the most eloquent pleas for the most wretched are made by facts that are more expressive than words and though in a certain sense dumb, they speak trumpet-tongued. What a fact it is that on an average there are over 1,500 cases of each of two most fatal and fearful diseases. They say nothing, and hear nothing, but these diseases nevertheless strike, and sometimes they strike the very persons thought most exempt from the blow; and many a fond parent is laid low without warning, and many a fine child is snatched away. Surely the dumb spirit is among us, and our whole body politic is possessed. How are we to cast him out? Not by another spirit like himself, not by prejudice or passion, partisanship or fanaticism. We are not to fight Satan by Satan, or try to cast out devils by Beelzebub the prince of devils, but in the name of the living God and in the use of all the healing powers of nature and of grace. The age of exceptional miracles may have passed, but the kingdom of divine forces and manifestations has not passed away. The form of the manifestations has changed, but the power remains, and ought to act with new efficiency as means abound and methods are understood. God is ready now as of old to heal the sick and strengthen the lame and make the dumb speak, the deaf hear, and the blind see, and more cures are performed now by Christian people than were performed in the days of the Apostles, but in quite a different way. Our reasonable faith claims all the laws of nature and all the arts of healing as powers of God; and our enlightened Christian wisdom goes into infected districts, among the sick, the blind and dumb, and demented, and brings the benign agencies of heaven to bear upon all that wretchedness with marvelous results. The light, air, water, all pure food, and worthy shelter, and good neighborhood, and innocent recrea-

tions, and beautiful arts, are gifts of God and powers of healing. One can not help wishing that our religious methods moved in the line of such agency, and that the priests who have such influence over their people would review their Lenten code and their forms of exorcism, think it more important to forbid dirt and drunkenness than to proscribe meat, to think cleanliness more sacred than fish and eggs, and to try to drive out the evil spirit by air, light, water, whitewash, and drainage, and not merely by bell, book, and candle.

WHAT IS IT?

If any hearer asks me what I mean by the dumb devil, whether a personal, disembodied spirit, or a bodily disease, I reply that the human marks of the presence of the dumb spirit are one thing, and the question as to the invisible cause of that presence is another thing. I call that man possessed of a devil who is so far given over to evil that it becomes automatic or involuntary, like his breath or the circulation of his blood. Every bad habit, however formed, seems to end in such possession, and they who live in filth, and darkness, and drunkenness, and disease are likely to be thus possessed by a bad spirit that insists on staying till the conditions are changed and the habit is broken. What invisible powers are at work in such possession may not be clean, and it is not essential to our faith or our virtue whether we accept the pneumatology of the old orthodoxy and the new spiritualism, or rest in the scientific solution of the phenomena and ascribe the mischief to the infraction of natural laws, as most of us have been in the habit of doing.

The dumb spirit has been again and again cast out by true means, and the dumb has spoken in the voice of reason, conscience, and faith, and glorified God. Let the work be done in God's name, and religion wins new power with the very class sometimes disposed to doubt or deny its claims. Let it be distinctly seen that the gospel of Christ claims all utilities and truths as its own, and makes all science and art begin and end in God's wisdom and goodness, and a new day of humanity will break upon us, and the shameful wrong that divides the kingdom of God against itself by setting the powers of nature against the means of grace will be done away.

SPEAK OUT.

What encouragement and help are secured to our higher civilization by quickening the minds and opening the lips of those who are now held by the dumb spirit! Imagine the 18,000 of our population who live in dark, damp cellars, visited by a true and efficient sanative commission, and taken out of their dens into the light and air of God, and the society and speech of rational and moral beings; how great and benign the transformation! How could there fail to be some utterance of faith and wisdom and charity from the very souls before possessed with the dumb spirit? The most thrilling literature and eloquence of Christendom have come from those who have been outcasts and prodigals, and who have been reclaimed. What prayers and hymns and lessons would be added to this great treasury of penitence, in a great city like ours, if the whole population were baptized in the full sense of the term, and the water were not only a poetic but an actual symbol, and stood for the purity that makes all things clean! Among the sad, and even among the erring and the wretched, there are thousands of persons of once promising gifts and of precious aptitudes and capacities. How much want, pain, vice, disappointment, despair there is that is dumb to the world, yet has a depth of experience to tell, and might have a depth of contrition and peace to tell that all society might well wish to hear! Could the wretched, by sanitary arts in unison with moral and spiritual ministry, be brought within true Christian fellowship in a great city like ours, what a voice would come from them to the church and the world! We might not expect all the confessions to rest upon the same creeds and all the reformed purposes to

move upon the same paths of administration. But the great human heart would be heard speaking out its better instincts and aspirations in unmistakable tones, and giving glory to God the Father of all for his providence and grace.

DUTY OF THE UPPER CLASS.

II. In what has been said thus far, there may be danger of our being haughty and self-complacent in view of miseries and frailties that are below our level, and even in our pity we may refuse fellowship with suffering as we cry unclean, unclean as to those in comparison with whom we think ourselves pure. Let us look to ourselves and consider whether the favored half of the city have not much to answer for in the exposures of the less favored half. Are we not worldly, pleasure-loving, thoughtless, and ungodly in our great neighborly relations? and do we not look upon this great city too much as a refectory where we may live daintily, or a hotel where we feast and be feasted luxuriously, or a market where we may sell our commodities, or a theater where we may enjoy the performance, or a parlor where we may indulge in the freest gossip, or a news-room where the ends of the earth bring their teachings together; and too little as a part of God's kingdom, a portion of his church, a city of his jurisdiction, for whose welfare we are all in some measure responsible? Are we not allowing our best gifts to be hidden or to be perverted to wrong uses, giving to enervating pleasures or dissipating indulgences the talents that God asks for himself and our neighbor? Is there not a great deal of the dumb spirit among the more favored classes of society, and are not many of them yet to learn the true tone of humanity, the living word of God and his gospel? It may be that the artificial manners, and conventional ways, and selfish luxury, and systematic ostentation, and studied disguises, and languid energy, and halting convictions of the prosperous may be an offset to the demoralizing influence of the want and exposure of the wretched classes in respect to the highest virtues and graces. No man of intelligence indeed can fail to note and bless the large elements of virtue and religion that are found among us in combination with favored position. But is our social tone, on the whole, positively Christian? Is there not more polish than solidity, more keenness than wisdom, more decorum than rectitude, more courtesy than good-will? Is the upper register of our speech in voice and tune? Does the true humanity speak out, or is it not dumb, as dumb in the heated air and enfeebling pleasures of our comfortable and sometimes magnificent homes as it is in the dirt and damp and dark and disease of those miserable dens and cellars?

Many can talk in the honeyed phrases of the mode, and many can sing according to the best schooling of the costliest Italian masters of music, but how many can speak the language of the human reason and the human heart and bear glad tidings of great joy with that ministry of the voice that at once makes the speaker's own being whole by integrating all power of body and soul in his word, as the church bell voices and integrates the whole pile with its note, and also makes the hearer whole by the healing tone that carries health in its breath, as summer airs carry balm in their breeze.

ELEMENTS OF OUR GREATNESS.

What would our great city be if all of its better elements spoke out as they should for nature, humanity, and God? What rich resources there are here in the very varieties of our population! and what a consummation will come when their higher mind speaks out and their differences are integrated into a generous public spirit! Celtic enthusiasm and Germanic independence and our American thrift are capable of meeting as never before upon the high plane of national and civic loyalty, not to say of humane and Christian fellowship. The very traits that are now open to caricature will rise into worth and power. The Celt will be seen to bring a spirit of organization

that will not stop with priestly rule, and the German will prove himself not a mere denier of despotism and a champion of self-will, but an up-builder of moral order and a friend of humanity and religion, while the American will develop his large disposition, and prove that much as he loves to make money, he loves better to spend it for its true worth. Sometimes we have glimpses in our best hours and associations of this high fellowship of the nationalities; and our personal friends from so many lands give an idea of what our civic life may be, when the house is no more divided against itself, but its ruling powers are given to the common welfare.

Let our upper classes do their part in the good work, nor think that they do right because they do not mean to do positive wrong. It is wrong to do nothing, and indifference may be the fatal millstone that drags the body politic into ruin. Inertia is a gigantic power, not only in the mere weight of massive inorganic bodies, but in the composition of organic substances. The laziest of all the great gases is, strange to say, found in all deadly combustibles and nitrogen is explosive simply because it is so passive as to part so easily with the mischief that it holds in charge. What niter is to gunpowder, so is indifference to society; and wherever the upper classes are indifferent to the public good, the restraints of society are withdrawn, and mobs and miseries are sure to come.

SCIENCE THE PIONEER OF GOD'S KINGDOM.

Why not rebuke the reigning indifference and urge the union of the sometimes opposing interests of society, especially the three leading interests, capital, education, and labor, for the public health and welfare? These ought to be friends, for their affinity is deeply seated, while their hostility is but on the surface. Let the best representatives of each speak for the whole, and a marvelous change will come over the body politic. The dumb spirit will be cast out, and it will be seen that the mind of the community has a voice, and capitalist, scholar, and workman set their mind upon the same enlightened policy and work together for mutual good. What a congress that would be which would best represent these three great interests of the city, and assemble the wisest and noblest representatives of our wealth and intelligence and our industry!

In the order of divine Providence, we may expect some memorable awakenings of the general mind from above, by that spiritual light that never deserts our race and shines sometimes in dark hours when its ray is least looked for. But that light is not shut off, but rather brightened by fidelity to the work put before us. Probably the new humanity that is to open God's kingdom to men will be ushered in by a union of all well-disposed men upon the simplest principles of reason and conscience. It may be that science is to be the pioneer of the new Catholicity, and we are to meet together around the flowing water, in the cheering light and wholesome air; and when we agree to give and take these common things, upon true principles of knowledge and skill, it will be seen that they are the conditions of a higher fellowship—that they are at the foundation of a divine order of life—the heralds of that social order in which the eternal Word is the light, and the eternal Spirit is the breath, and God's own love is the organic law of the whole social economy.

Surely we are warranted in some high visions of the future of this great city from its marvelous history. Its wealth and arts and schools and asylums and churches have risen like a dream; and Babel as the city sometimes appears, its heterogeneous elements have wonderfully united in some of the noblest public works, such as our aqueducts and our great park. God help us to still nobler results. The city of God that was unveiled to the seer of Patmos as descending from heaven, is descending still; and in the best hours of our life in this metropolis, we have some glimpses of its glory, and bathe in its rivers and taste of its tree of life.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

HINTS FOR HUSBANDS.

Will the time ever come when one half the world will not be giving good advice at the point of the tongue and pen, and the other half repudiating it, with a barbed conviction of its fitness and necessity ranking in their bosoms all the while? Possibly—in the sunshine of millennial days; but then the millennial days are some years off, as yet, and in the meantime are we past improvement?

After all, this "good advice" is rather a thankless piece of business. People don't exactly like to have their mental window-blinds thrown open and all the dust and débris of their inner lives placed under the merciless glare of microscopic lenses. Mrs. Jones may have a pug nose and red hair, but nobody ventures to tell Mrs. Jones of these facts, and why shouldn't the world preserve a similar reticence in regard to Mrs. Jones' obliquities of habit and daily life? No reason on earth, except that the world is singularly inconsistent on some points!

Until somebody furnishes us with a satisfactory answer to the above question, we reserve the privilege of mildly jogging the elbow in regard to one or two disputed and uncertain points on the great subject of matrimonial equality—in short, giving the aforesaid public a few pithy "Hints for Husbands." May they be duly appreciated, and taken!

Open your purse-strings, firstly. If your wife is worthy of the name, take our word for it, you will have no occasion to regret your liberality. Don't keep her so miserably cramped for money that all the pleasant little surprises and luxuries of life are totally beyond her reach; calico and shoe-strings are not the only things to be purchased in this world. A man who rolls up his eyes and groans forebodingly when his wife brings home a three-cent bunch of violets or a pot of verbenas, among the spinach and cutlets in her market basket, ought to be sent to the penitentiary. What would your business partner say if you locked up the funds and obliged him to come crawling to you for every ten-cent piece he wanted to use, with a humble statement of what he desired to invest in? Isn't your wife a partner for life? And has she no rights to be considered? "She don't know how to spend money judiciously!" No, and she never will, unless she has a chance to try the experiment. As well may you try to learn to swim in a quart bowl as endeavor to acquire the art of true economy on the niggardly sum that is doled out, with "My dear, don't you think you might get along with a little less money in these hard times?"

(Oh, girls, girls! what a thing it is to contemplate the majesty of manhood!)

Give her a little change sometimes. Don't imagine that the promenade from cellar to kitchen and from cradle to laundry constitutes a sufficient variety for woman's daily life. Even your horses are taken out for regular exercise, and isn't a

woman of almost as much consequence as a horse? Invite her to walk with you; try and see if you can not win back the faded roses of her girl-days. Even setting aside the trifling consideration of sentiment or affection, is it not for your interest to keep that delicate bit of mechanism the world calls "your wife," in good "running order?"

Talk to her about the current topics of the day. Don't retire behind the newspaper, like a bear behind the bars of his cage, with a short "Don't bother me!" when she ventures to speak, and then profess unbounded surprise because she doesn't know all about the floating news to which a chance neighbor happens to allude. "It is surprising how little interest women take in these things!" Very! but not half so surprising as the obtuseness displayed by their husbands in the matter. Chat with them about books, war, and politics; let them see that you consider them in the light of reasoning beings. It is just possible that you may be surprised now and then by the dawning sparkle of an idea in their female brains. At all events, isn't it worth the trial?

Don't put your extinguishing foot on the social chat, which all men are too apt to characterize under the sarcastic epithet of "gossip." It is a bad sign for a woman's tongue to be sealed in her husband's presence. Let her talk about the neighbors just as much as she pleases, as long as she looks at the sunny side of things. After all, what is the difference between your critical dissection of Jonas Jefferson, the candidate for member of Congress, and your wife's spicy remarks concerning Mrs. Jonas Jefferson's ways and manners? Men never gossip—they only "discuss." Where is the harm? Why were people tossed together into a sort of social conglomeration if they were not meant to talk about each other, and visit each other, and share all the trials and vicissitudes of life together?

Make a little allowance for her share of the great inheritance of human nature. Don't expect her to smile in unmoved serenity when children are ungovernable, servants are in high rebellion, and husband comes home cross and hungry. If she is a little petulant, don't bang doors by way of soothing her temper. Just remember that a pleasant word or two, the touch of a kindly hand, or the light of a pitying eye, will act like oil on the troubled waters. Even men are known to get out of patience sometimes, therefore be not astonished at woman's occasional lapse of self-control!

Help your wife in the government and management of the little domestic kingdom. Don't "shirk" your share of discipline or instruction. Study your children's brains and physiognomies; learn their peculiarities, moral and mental, and impress upon their minds that "father" is not a mere abstraction to be held up, an avenging terror, before their eyes, or a convenience to pay school bills and provide daily food, but a tender, loving friend, whose constant sympathy invites their childish confidence.

Don't suppose it at all derogatory to your dignity to remember the small sweet courtesies of life where your wife is concerned. Why should a man be ashamed of politeness to his own wife,

when he would step forward in an instant to render a like service to any other lady. Give her your arm when she is weary; carry her veil and parasol and little trumperies; pick up her pocket handkerchief without saying "Now I wonder why you can't hold on to your traps!" Notice her new dresses; give a complimentary word to the curls she has arranged with special reference to your taste, and don't put your destroying foot on the lustrous trail of her pet dress without a conciliatory "I beg your pardon." Because a man has married a woman, does it necessarily follow that thenceforward he is to be exonerated from all the duties of ordinary civility toward her? By all the wedding rings in Christendom, no!

Let her know that she is held in tender remembrance by you. A woman's life at best—that is, a married woman's life—is but a monotonous recurrence of daily duties and daily cares. Men have some change—some variety. The gray, leaden atmosphere of domestic vocations does not hang eternally over their horizon. But women—we have heard of people's becoming insane through close confinement in round rooms, with nothing to relieve the white, everlasting sameness—no breaks—no blessed relief of angle or shadow. The lives of some women are round rooms.

Therefore, do not ignore her. Bring her some little trifle, when you come home at night—something that shall recall the old tender flushes to her cheek and the forgotten dimples to her lips. It need not necessarily be an expensive or elaborate gift. A flower, a book, a basket of rose-checked peaches, or a newspaper—our old friend the "AMERICAN PHRENOLOGICAL JOURNAL" for example. She will value it for your sake, and it will be a more efficacious tonic to her failing system than all the medicines in the pharmacopeia.

Now it is not to be supposed that these hints are addressed to hardened malefactors who knock their wives down with pokers, or to the dull, gross, idea-less people who have married because they wanted housekeepers, and are perfectly indifferent as to whether the said housekeepers are contented or miserable, as long as dinner is ready promptly, buttons sewed on carefully, and the kettle boiling regularly according to contract. These two classes are beyond reform, and one is about as amiable and beautiful as the other. Nothing but the gallows will ever bring these thick-skulled sinners to repentance, and it is not to them that we are speaking.

But there are good-hearted, unthinking, unreasoning people who err simply through lack of consideration. Will they take hints? We have a certain sympathy with the kind-humored jolly fellow who answers promptly, when he is asked why he did not strive to lift the burden from his wife's tired shoulders—"Never thought of it!" We want to refresh his memory—to cause him to "think of it." He is selfish—but after all, it is not an unredeemable selfishness!

Nor would we have it supposed that we regard the wives as having reached worldly perfection. By no means. We may have one or two hints to drop to them, next month, but for the present we have said our say. And if somebody's husband chances, as he undoubtedly will, to cast his Jove-like eyes over these heartfelt remonstrances, why, we hope somebody's wife will reap the benefit of his meditations thereon.

MRS. GEORGE WASHINGTON WYLLIE.

VICTOR HUGO.

THE PROSCRIPT IN A NEW LIGHT.

THE *Guernsey Star* contains an account of the funeral of Emily du Putron, which took place not long since on that island, and at which Victor Hugo, the celebrated French poet and political exile, feeling himself indebted to the deceased for her hospitality to him, came forward to pronounce the funeral oration. He said:

"Within a few weeks we have been occupied with two sisters—the one we have married, and now we are burying the other. Such is the perpetual agitation of life. Let us bow, my brethren, before inflexible destiny. And let us bow with hope. Our eyes are made to weep, but they are also made to see. Our heart is made to suffer, but it is made also to believe." After continuing in an eloquent strain, M. Hugo concluded as follows: "And now I, who am speaking, why am I here? What brings me to this grave? By what right do I address the dead? Who am I? Nothing! But I am wrong—I am something. I am a proscript. Yesterday exiled by violence—to-day a voluntary exile. A proscript is a vanquished, a calumniated, a persecuted man, a man wounded by fate and disinherited by his country; a proscript is an innocent man weighed down by a malediction. His blessing ought to have a virtue in it. I bless this grave. I bless the noble and gracious being that lies there. In the desert we find the oasis, in exile we meet with souls. Emily du Putron has been one of the lovely souls that we have met with. I come to pay her the debt owing by a proscript whom she has consoled. I bless her in the dark profound. In the name of the sorrows whereon she blandly beamed; in the name of the trials of destiny which for her are ended, but which continue for us; in the name of terrestrial things which once she hoped for, and of celestial things which she now obtains; in the name of all she loved, I bless this lifeless being. I bless her in her beauty, in her youth, in her innocence, in her life, and in her death. I bless her in her white sepulchral robe, in her home which she has left desolate, in her coffin which her mother has filled with flowers, and which God is about to fill with stars."

The following paragraph, which we find elsewhere, is another evidence that the great writer's heart is as tender and as true as his intellect is clear and strong; which agrees perfectly with the phrenological indications of his magnificent head.

"He makes it a point in his regular work to feed the poor children of his neighborhood, once every fortnight, with a generous and wholesome dinner. Both he and his lady superintend the arrangements personally, and help the little ones to their anticipated enjoyment. M. Hugo does this charitable act in obedience to a practical suggestion of the commissioners of France to examine and report on the cause of sickness and death of so large a proportion of the children of the poor born in that kingdom, the cause having been found to be the want of nothing but nourishing food. Here is indeed a true charity, performed in the very way calculated to be of benefit to all concerned."

RIGHT—WRONG.

As the star is from the sea—
And the known from mystery—
And the earth seems from the sky,
So do Right from Wrong, heaven high.

GALENA.

CHARACTER is mainly molded by the cast of the minds that surround it.—*Tupper.*

Poetry.

Poetry is itself a thing of God;
He made his prophets poets, and the more
We feel of poeas do we become
Like God in love and power.—*Deley.*

THE MOTHER.

I LOOKED upon an infant child,
And marked its features meek and mild,
While on it gazed and sweetly smiled—
Its mother.

She watches it with ceaseless care,
While in her heart she breathes a prayer,
Which enters heaven and whispers there—
"A mother."

Untriflingly three anxious years
She watches it 'mid hopes and fears,
One bringing joy, the other tears—
To mother.

Disease, alas! that cruel foe,
Invades her home and lays her low,
Upon a bed of pain and woe—
That mother.

She knew her life was closing fast,
That she should kiss her child the last,
That it would have, ere night was past—
No mother.

It was her last sad, parting kiss,
For morning found her soul in bliss!
Oh! think how much that child will miss
Dear mother.

MIDDLE FORK, IND.

O. M. S.

ASPIRATION.

As the floweret striveth upward,
From the gross, detaining earth,
So the soul of man—immortal—
Seeks the haven of its birth:
But the flower is of the earthly,
And the soul of man is free—
Free from every earth-born fetter
Of materiality.
Ever longing for ascension
To the regions heavenly fair,
Sighing for a new dimension
In the realms where angels are;
Ever yearning for attainment
Of the mysteries to be,
Free from earth through all the eons
Of the Age, Eternity.

GALENA.

CRIMINAL LUNATICS IN ENGLAND.

AN interesting account of a visit to the Criminal Lunatic Asylum at Broadmoor, England, appeared recently in the *London Times*. Of the inmates and their occupations the writer says:

"Broadmoor now contains nearly five hundred inmates—about four hundred men and fifty or sixty women. With a few rare exceptions nearly all are homicides, and we are probably much within the mark when we say that the victims of their united crimes would amount to nearly one thousand. Here one may occasionally see a female croquet party on the lawn, the players in which have been guilty in the aggregate of some thirty murders; or on the men's side, playing at bagatelle, a little group, with each of whose crimes all England at one time rung. Entering one of the large blocks devoted to the men, the visitor passes at once to the sitting, dining, and recreation rooms, which are all on the ground floor, the dormitories and infirmaries being above.

THE CRIMINAL TYPE.

"In the sitting-room, which is nearly always full, the first thing which strikes him on entrance is, as a rule, the criminal type of all the faces. Any who have been in the habit of visiting our great convict prisons know what we mean by this expression. The low mental organization which one always finds associated with crime in the common run of criminals, the small head, narrow and receding forehead, and restless, furtive eyes, are at Broadmoor intensified, and in most cases accompanied with a weakly, undersized physical development. Small ill-formed heads, narrow stooping shoulders, weak limbs, and shuffling, hesitating gait, are the rule among them. [The offspring of low, dissipated, or diseased parentage in most cases; and what else could be expected? 'A tree may be known by its fruits.'] These are the occupants of a 'block' of a hundred, and are what they always call themselves, her 'majesty's pleasure people,' that is, people acquitted of murder on the ground of insanity, and sentenced to imprisonment during her majesty's pleasure.

OCCUPATION AND GENERAL APPEARANCE.

"Some are reading, some are writing, some playing draughts, a few shambling to and fro in moody silence like caged animals, while some sit staring with blank intensity upon the opposite wall, from which they never move their eyes. Here comes one who was, when at large, more dangerous to her majesty than Oxford himself, hopelessly mad from a vain love of notoriety, which he thinks he has attained, as the grand strut with which he enters the room shows clearly enough. [Excessive and perverted Approbateness and Self-Esteem.] The once terrible Captain Johnston is here now, cured to a mild and inoffensive idiocy; and here, too, is Macnaughten, as really mad as when he killed poor Mr. Drummond. Here is a non-commissioned officer, whose murder of his wife and family some years ago shocked all England. His only anxiety now is about his good-conduct medal. [Excessive Approbateness again.] Here, too, are several whom we have already alluded to as having been in asylums before for attempted murder, who have been discharged as cured, and having then perpetrated murder outright, have been committed to stay here for evermore. As a rule, those reading are the half-cured, and these seldom speak or are spoken to. Those writing so intensely are generally preparing interminable memorials to the Home Secretary, or keeping the most insane of diaries to show the commissioners in lunacy as proofs of their cure and reasons for their discharge." [Not knowing, poor things, how warped and crazy they are. This should be a warning to those who "dissipate" by the use of alcoholic liquors, tobacco, opium, etc., and who neglect to take regular sleep and physical exercise, by which the bodily organs and mental machinery are kept in working order. Finally, all men and women need the restraining and consoling influences of true religion, to fortify and keep them on the track.—Ed. A. P. J.]

"The happiest of pillows is not that which love first presses; it is that which death hath frowned on, and past over."—*Aspasia to Pericles.*

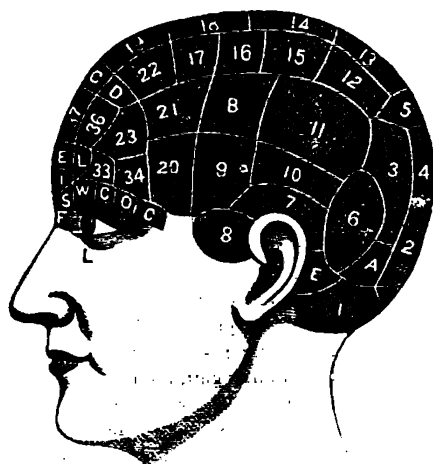


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

PHYSIOGNOMY.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

CAUSALITY (36).—Fr. *Causalité*.—The supposed faculty of tracing effects to their causes.—Webster.

Philosophers, in their explanation of natural phenomena by reasoning, always suppose or admit some cause, and then develop their subject by mental induction according to it. It seems to me, therefore, that the special faculty of the cerebral parts on either side of Comparison examines causes, considers the relations between cause and effect, and prompts men to ask why?—Spurzheim.

Perception of the relation between cause and effect. Comparison seizes the general relations between objects, but Causality ascends beyond juxtaposition and relations; it penetrates the manner in which effects and their causes are connected together, seizes the action of one body on another, and traces the result of that action.—Broussais.

Causality perceives the dependencies of phenomena, and furnishes the idea of causation. It impresses us with an irresistible conviction, that every phenomenon or change in nature is caused by something, and hence, by successive steps, leads us to the great Cause of all.—Combe.

LOCATION.—Causality is situated in the upper part of the forehead (36, fig. 1), on each side of Comparison, which occupies the center. The two together, when both are large, give great fullness to that portion of the forehead, as seen in fig. 3.

PHYSIOGNOMICAL SIGN.—The organ of Causality being situated in the forehead, where phrenology and physiognomy blend or run into each other, as it were, we seem to need no other sign of this faculty than that furnished by the size and form of the parts where its organ is located. Dr. Redfield, however, de-

scribes what he calls the faculty of Reasoning *a priori* (one of the functions of Causality), the sign of which he says is the upward curve of the wing of the nose, as shown in fig. 2. This sign may be observed largely developed in the faces of Gall (fig. 4) and Lavater, as represented in the portraits we have of them, and they manifested the faculty in the way they studied character.

The action of Causality gives a tendency to incline the head forward, as shown in fig. 3, unless its influence be counteracted by large Self-Esteem.

FUNCTION.—The function of this faculty is so well described by Dr. Spurzheim, that we can hardly do better than to quote his remarks here. He says: "The effects of Causality are immense; the cultivation of fields, plantation of trees, all the artificial enjoyments of the external and internal senses, the invention of instruments of all kinds, in short, all which man produces by art, depends on this faculty. It is the fountain of resources. It knows the conditions under which events happen, brings these to bear, and produces effects; for man can not create, he can only imitate nature; he can not attain final causes, which nevertheless must exist; all he can know is the succession of phenomena, and if one uniformly succeed another, the preceding is considered as the cause and the succeeding as the effect.

"This succession of events may take place without being perceived. To this end a special faculty is given to man. Animals do many things



FIG. 3.—EMANUEL KANT

instinctively according to laws, but they do not know them or their cause; while man by this power has the irresistible conviction, that every phenomenon of nature has its cause, and is led by successive steps to the first cause. Further, in considering the actions of man, we must admit motives or moving causes from which they proceed. The law of causation can not be too much recommended and attended to.

"Comparison and causality combined constitute reason, which has its laws, and depends on the activity of the other faculties. Without causality, no argumentative reasoning; without great comparison, no comprehensive views, and no nice distinction. Reason, however, or the reflective faculties, are no sure guide for themselves alone, though they are the most important powers of the mind. They themselves decide, but the object to be judged must be furnished. In intellect, sound judgment requires strong reflective faculties and sound knowledge, and to judge soundly of the feelings, as of the moral and religious nature of man, great reflective faculties and the activity of the special feelings are necessary. Reason

determines the relations and right employment of the feelings, but does not produce them.

"Thus the faculty of individuality makes us acquainted with objects, that of eventuality with events; comparison points out their identity,



FIG. 4.—DR. GALL

analogy, or difference, and finds out their harmony; finally, causality desires to know the causes of all occurrences. Consequently these faculties together, pointing out general principles and laws, and drawing conclusions, inductions, or corollaries, constitute the truly philosophic understanding."

ILLUSTRATIVE EXAMPLES.—Mr. Combe illustrates the action of this faculty as follows: "A gentleman in a boat was unexpectedly desired to steer. He took hold of the helm, hesitated a moment what to do, and then steered with just effect. Being asked why he hesitated, he replied, 'I was unacquainted with steering, and required to think how the helm acts.' He was requested to explain how thinking led him to the point, and replied, 'That he knew, from study, the theory of the helm's action; that he just ran over in his mind the water's action upon it, and its action on the boat, and then he saw the whole plainly before him.' He had a full Causality, and not much Individuality. A person with great Individuality and Eventuality, and little Causality, placed in a similar situation, would have tried the experiment of the helm's action, to come to a knowledge of the mode of steering; he would have turned it to the right hand and to the left, observed the effect, and then acted accordingly; and he might have steered during his whole subsequent life, without knowing anything more about the matter."

Causality is a fountain of resources. Place an individual in whom it is small, in new circumstances, and he will be helpless and bewildered; while another, in whom it is large, will show his superiority in a similar situation by adopting his line of action to the existing conditions and making them subservient to his ends. A mechanic with little Causality will be at a stand if his ordinary tools be wanting, or something be required of him which he is not accustomed to do. Another, having this faculty largely developed, will find or invent substitutes for his accustomed implements, and apply known general principles to the new processes he is required to practice; and the same remark in substance will apply to any profession or pursuit.

Dr. Gall speaks of a cast molded on the head of Kant, the great metaphysical philosopher, after his death, in which he found an extraordinary prominence in the region assigned to Causality,

or, as he termed it, Metaphysical Depth of Thought. He adds: "Afterward we became acquainted with Fichte, and found the same region still more prominent than in Kant. We also saw the same organization in Schelling."

As examples of large Causality we may mention Plato, Socrates, Bacon, Montaigne, Galileo, Descartes, Leibnitz, Franklin, Cuvier, Gall, Napoleon, Dupuytren, Condillac, Fourier, Brunel, Wordsworth, and Webster.

DO ANIMALS REASON?—M. Vimont admits Causality in the elephant, the dog, and the orang-outang, and attributes this faculty to an analogous organ occupying the same situation as in man; and Broussais seems to take the same ground, giving the dog, particularly, great credit for his reasoning power. Mr. Combe dissents from this view, and thinks that what is supposed to be reason is merely a modification of instinct. For a full exposition of this subject see "Instinct and Reason" in PHRENOLOGICAL JOURNAL for July, 1864, p. 12.

CAUTIOUSNESS (11).—Fr. *Circonspection*.—The quality of being cautious; provident care; circumspection; prudence with regard to danger.—Webster.

It was necessary that man and brutes should be endowed with a faculty to foresee certain events, to give them a presentiment of certain circumstances, and to prompt them to provide against danger. Without such a disposition they would have lived only for the present, and been incapable of taking any measures for the future.—Gall.

I do not believe, with Dr. Gall, that this faculty *foresees*. It is, in my opinion, blind, and without reflection, though it may excite the reflective faculties. It incites us to take precautions; it doubts, says *but*, and continually exclaims, *take care!*—Spurzheim.

Fear is a positive sentiment, and not the mere want of courage; and it appears to me that this faculty produces that feeling. The tendency of the sentiment is to make the individual apprehend danger, and this leads him to hesitate before he acts, and to look to consequences that he may be assured of safety.—Combe.

This term (*circumspection*) expresses the idea of looking around one—an action which implies a desire to avoid danger and place one's self in security.—Broussais.

LOCATION.—The place of the organ of Cautiousness, as indicated by its number (11), is on the upper, lateral, and posterior part of the head, and near the middle of the parietal bone. When large, the head is very broad at that point, as in fig. 5, while a deficiency gives quite another shape to the skull, as in fig. 6. To find Cautiousness on the living head, take the back part of the ear as the starting-point and draw a perpendicular line upward, and where the head begins to round off to form the top is the location of the organ.

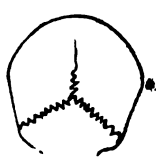


FIG. 5.

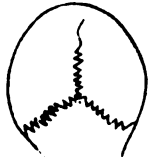


FIG. 6.

PHYSIOGNOMICAL SIGN.—This Dr. Redfield thinks is the breadth of the face at the angle of the jaws (fig. 7, a), or the distance through between one angle and the other. We do not consider this sign established, but place the alleged discovery on record here, in order that it may be brought to the test of general observation.

The action of this organ raises the head and body, and gives the former a rotary motion as in

looking on all sides, whence the French name given to the faculty by Spurzheim—*Circonspection*, to look around one's self.

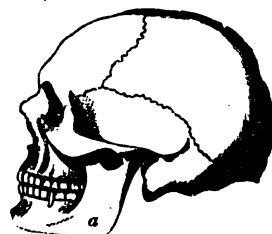


FIG. 7.

from plunging us into difficulty and danger. Persons having it well developed, Dr. Gall says, "are habitually on their guard; they know that it is more difficult to sustain than to acquire reputation, and, consequently, every new undertaking is prosecuted as carefully as the first. They look forward to all possible dangers, and are anxious to anticipate every occurrence; they ask advice of every one, and often, after having received much counsel, remain undecided. They put great faith in the observation, that of a hundred misfortunes which befall us, ninety-nine arise from our own fault. Such persons never break any article; they may pass their lives in pruning trees, or in working with sharp tools, without cutting themselves. If they see a vessel placed near the edge of the table, their nerves shrink. If they give credit, or indulge in gambling, they never lose large sums of money. Finally," says he, "they form a standing subject of criticism to their less considerate neighbors, who look on their forebodings as extravagant, and their precautions as trifling and absurd."

EXCESS AND PERVERSION.—When the faculty is too largely developed, with moderate Hope, it produces doubts, irresolution, and wavering, and may lead to absolute incapacity for any decisive and vigorous action. A great and involuntary activity of it produces *paric*—a state in which the mind is hurried away by an irresistible emotion of fear, for which no adequate cause exists. In armies and other large bodies of men this feeling becomes contagious, and results in the abandonment of everything else in obedience to the one absorbing instinct of self-preservation.

A large development of this organ, combined with large Destructiveness, predisposes to suicide. Dr. Andrew Combe examined a number of suicides in the *Morgue* (dead house) of Paris, and found in them Hope generally small, with Cautiousness and Destructiveness large.

ILLUSTRATIVE EXAMPLES.—"Cautiousness is larger," Mr. Combe says, "in the Germans, English, and Scotch than in the Celtic French or Irish, and it appears to be larger in the English than in the Turkish head. Mr. Forster, a civil servant on the Madras Establishment, traveled overland from Bengal to England in the year 1782, disguised as a Turk. In all the numberless scenes through which he passed, he had the address successfully to maintain his disguise, except in one single instance, in which he was detected by an individual who was led to certainty in the discovery which he made, by examining the *shape of the traveler's head*. 'A Georgian merchant,' says Mr. Forster, 'who occupied the room next to mine (it was at Cashmere), and was a very

FUNCTION.—A full development of this faculty is essential to a prudent, considerate character. It is one of the restraining powers of the mind, and prevents the propelling forces of our nature

agreeable neighbor, did not, I observed, give a ready credit to my story, which he cross-examined with some tokens of suspicion; and one day, having desired to look at my head, he decidedly pronounced it to be that of a Christian. In a future conversation he explained to me, and proved by comparison, that the head of a Christian is broad behind, and flatted out at the crown; that a Mohammedan's head grows narrow at the top, and, like a monkey's, has a conic form.' This description indicates Cautiousness to be larger in the Christian."

CAUTIOUSNESS IN ANIMALS.—Dr. Gall mentions that this faculty is possessed in the highest degree by those of the lower animals which venture out only during the night, as owls and bats; and also those animals which place sentinels to warn them of approaching danger, as the wild goose, the chamois, the crane, the starling, and the buzzard [also in the crow]. It is generally larger in the female than in the male. Among goats, the leader is always a female, their safety depending upon their circumspection; but among wild cattle and horses, who are accustomed to defend themselves by their courage, the leader is uniformly a male; for in this sex Combative is usually larger.

Humboldt tells us that when a mule thinks itself in danger, it stops and turns its head to the right and left, completely at its ease. After some deliberation, for its resolutions are always slow, it makes a decision, which is generally a safe one; hence the mountaineers are accustomed to say to a traveler, "I will not give you my handsomest mule, but the one that reasons best." They mean the most circumspect or prudent one.

CHAMBRE (de la), the physician of Louis XIV. published (1662) among other works, "The Characters of the Passions," a physiognomic-metaphysical treatise founded on the theories of Aristotle and Seneca Claramontius. His works are curious rather than valuable.

De la Chambre was a physician, and all his disquisitions have, to a greater or less extent, a professional bearing. "The Characters of the Passions" refers to pathognomic rather than to strictly physiognomic indications—that is, it points out mainly the "signs of character" in action, such as modifications of the voice, the expression of the eyes, the gestures of the hand, etc.

CHEERFULNESS.—Good spirits; a state of moderate joy or gaiety; alacrity.—Webster.

Cheerfulness is generally supposed to result



FIG. 8.



FIG. 9.

from the moderate action of Mirthfulness. Its sign is the turning up of the corners of the mouth, as in fig. 8. The opposite expression is Gravity or Seriousness, which draws the angles of the mouth slightly downward, as shown in fig. 9.

Mirthfulness is not, we may add, the only source

* Forster's Journey, vol. II., p. 88.

of cheerfulness and smiles. Hope, Benevolence, Wonder, gratified Approbativeness, in fact, any pleasing affection of the sentiments, induces a cheerful feeling and a smiling look. Cautious-



FIG. 10.—DR. KANE.

ness, Veneration, Causality and Conscientiousness when predominant give the expression of Gravity or Seriousness, the tone of these faculties being grave.

CHIROMANCY.—The art or practice of attempting to foretell events or to discover the disposition of a person by inspecting the lines of the hand; divination by the hand; palmistry.—*Webster.*

Chiromancy was practiced throughout pagan antiquity. It was regarded by Aristotle as a certain science, and was held in great esteem among the disciples of Pythagoras. The augurs of Rome and the Emperor Augustus himself practiced it. During the middle ages it was studied, like alchemy and astrology, by such philosophers as Albert (le Grand), Cardan, Roger Bacon, and Paracelsus. It is now chiefly in the hands of the gipsies, and a low abandoned class of pretended fortune-tellers in our cities. In its ancient form, it constitutes quite an extensive and complete system of signs and rules, for which however modern science finds no real basis. There are signs of character in the hand, however, as we have shown conclusively in our new work on "Physiognomy" (Chap. xviii.), which see.



FIG. 11.—A HOTTENTOT.

CLIMATE.—*Lat. Clima.*—The condition of a place in relation to the various phenomena of the atmosphere, as temperature, moisture, etc., especially as they affect animal life or man.—*Webster.*

I mean those qualities of the air and climate which are

supposed to work insensibly on the temper by altering the tone and habit of the body.—*Hume.*

That climate effects organization, and consequently configuration, can not for a moment be doubted by the careful observer; but in relation to the extent and character of this influence there are wide differences of opinion, some contending that the principal differences existing between the various races and nations of the earth are mainly attributable to this cause, while others think its effects are quite limited and comparatively insignificant.

The results of our observations have been fully set forth in our "Physiognomy" (Chap. xxiii.), from which we condense the following paragraphs, referring the reader to the work itself for further particulars:

"Cold contracts and heat expands. In warm countries nature seems more prodigal in the abundance and luxuriousness with which she produces both plants and animals. Compare, in this respect, the flora of the tropics with that of the arctic regions.



FIG. 12.—PAUL DELAROCHE.

"It is on a middle line between these extremes of heat and cold that plants, trees, and man attain the highest degree of perfection. Mere existence is possible in both extremes, as has been proved by our explorers; but to develop and improve the race requires more favorable conditions. It is in the temperate zones that we find the highest types of man; where his social, intellectual, and moral nature is called out most fully—where he is most civilized.

"Compare, for a moment, the Hottentot and the Esquimaux with the Caucasian! What a difference! Do you say the difference may be accounted for on the ground of difference in origin or of race? Granting this, we should claim that by a change of situation to more favorable climates, you might look for a favorable change in the physiology and character of individual and people.

THE MAN OF THE TROPICS.—"In warm countries, where nature furnishes in abundance all the necessities of mere animal existence, we find the people lazy, indolent, and without enterprise,

industry, or ingenuity. Look again at the Hottentot, one of the lowest varieties of the human race. He has no necessity to think, to work, to invent, or to do anything but eat, drink, and



FIG. 13.—AN ESQUIMAUX.

sleep. His food is furnished without effort on his part, and he lives and dies little else than an animal.

THE MAN OF THE NORTH.—"The man of the extreme North—the Esquimaux for instance—on the contrary, is compelled to work nearly all the time. With him the price of life is eternal vigilance. He invents traps, makes nets, fashions spears and harpoons from bone and wood, builds sledges and boats, and makes clothes of hair and skins, and exhibits a moderate degree of mechanical skill in manufacturing utensils, and providing for the real wants of his body." But he is neither a philosopher, a poet, a statesman, nor great in anything. At best, he is little more than a simple child in mind. But how very different his temperament from that of the Hottentot!

BETWEEN EXTREMES.—"The people occupying the middle line between these extremes, exist under more favorable conditions. Here man lives in a more favored climate and country, and attains a higher degree of development in all respects. Here reason reigns, and man rises in the scale out of mere instinct—perceptive intellect, passions, and propensities—and stands forth the full measure of a man, in all his functions and faculties.

CRANIA.—"The people who inhabit cold or temperate zones have broader heads, bodies, and



FIG. 14.—RUBENS.

faces than the dwellers in southern climates. They also have Acquisitiveness—moderate, full, large, or very large; while those of tropical countries are usually more tall, spare, and thin,

with narrow heads, and moderate, small, or very small Acquisitiveness. It is small in the negro, his head being long and narrow rather than broad; and, as a race, he is prodigal, if not improvident and wasteful. That there are exceptions to the rule is conceded, but it is claimed to be the rule, nevertheless. Why, it is a fact, that even the squirrels of the South, where the winters are open and mild, have narrow heads, Acquisitiveness being small; while in the North, where the winters are long and cold, they have that organ large, and in the autumn lay up stores of nuts and corn for use in winter. In the South, where there is little or no snow, they have neither the desire nor the occasion to be so economical.

To sum up: "The North man is more cautious, considerate, thoughtful, calculating, and economical; the South man more venturesome, impulsive, reckless, generous, improvident, and revengeful. The Southerner has more Self-Esteem, Approbation, Benevolence, Combativeness, and Destructiveness; the Northerner more Conscientiousness, Firmness, Constructiveness, Acquisitiveness, Causality, and Comparison.

COMPLEXION.—"As a general rule, the dark races are found in hot climates, and the light in temperate climates. It is also true, that individuals belonging to the fair races grow darker under a tropical sun, and that their children are born with brown or black eyes and have darker hair than their parents. It is so in India, in South America, and, to some extent, in our Southern States, where, however, it may be due quite as much to the mixture of French and Spanish blood as to climate. It must be admitted, too, that there are light-skinned races even in tropical Africa, and that our North American Indians have the same dark skin and black hair and eyes in Canada as in Florida. Even the Esquimaux who hunts the seal amid the icebergs of the polar seas shows no signs of becoming a blonde.

"These facts seem to indicate that, while climate affects the color of the skin, hair, and eyes, in the Caucasian at least, to a certain extent, it is powerless to eradicate the distinctive characteristics of a race."

COLOR (38).—*Fr. Couleur.*—A property depending upon the relations of light to the eye, by means of which the mind is capable of distinguishing individual and specific differences in the hues and tints of objects which are apprehended in vision.—*Webster.*

The laws of the proportions of colors have not been invented by man. They exist in creation; and man, and probably he alone of all animals, is endowed with an organ by the aid of which he recognizes these laws—that is, this organ and these laws are in direct relation, and the action of the organ becomes a revelation of the laws—in other words, the organ bears the impress of the laws to which the proportions of colors in the external world are submitted.—*Gall.*

This faculty perceives the harmony of colors, but does not understand how to adapt coloring to the subject of a picture.—*Spurzheim.*

LOCATION.—The place of the organ of Color, marked C in our diagram (fig. 1), is the middle of the eyebrow, at the most elevated part of the superciliary ridge.

PHYSIOGNOMICAL SIGN.—The form of the eyebrow is greatly modified by the development of this organ. The ordinary indications of its full development is the regular arching of the brow, as seen in fig. 14; but sometimes the brow is pushed forward and made very prominent at that

point, as in fig. 12. When large, it also gives a peculiar appearance of fullness to the upper eyelid.

FUNCTION.—Its function is to distinguish all the shades of color, and the relations of harmony or of discord between them. When large, the faculty of Color gives great delight in contemplating colors and good taste in their use and combination in dress, painting, etc. Those in whom the organ



FIG. 15.—MADAME DE STAËL.

is deficient, on the contrary, experience little interest in coloring, and are almost insensible to difference of hues.

DEFICIENCY.—Certain persons are almost destitute of the power of distinguishing colors. Dr. Spurzheim mentions a family, all the individuals of which distinguish only black and white. Dr. Unzer, of Altona, could not perceive green and blue; and inability to distinguish between these colors is very common. To many, also, green and red look the same. This defect is called color-blindness.

ILLUSTRATIVE EXAMPLES.—The organ of Color is generally more developed in woman than in man; hence it happens that the eyebrows of women (fig. 15) are more finely arched; and this

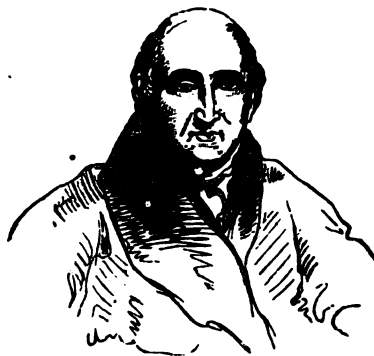


FIG. 16.—BENJAMIN WEST.

explains why they are more frequently lovers of flowers and fond of a variety of colors in dress.

Among great painters, this organ is seen to be very large in those most distinguished as colorists; for instance, Corregio, Titian, Claude Lorraine, Rubens (fig. 14), Rembrandt, Poussin, and Raphael. The eyebrows are also seen to be finely arched in the above portrait of Benjamin West (fig. 16).

ABOUT HEADS.

In the *Monthly Homeopathic Review*, published in London, we find "A Chapter on Heads," from which we make the following interesting extracts:

THE "OS SUBLIME."

The human being is the only animal that can throw the head back and look upward into the heavens above. This is the "os sublime" of Ovid; and the word *sublime* has great force. A creature of clay looks up from under it—from under mud. Other creatures can only look straight forward, or downward. Our English word *sublime*, derived from the Latin, at once testifies to man's lowliness and his loftiness. The Princes, to use a Scripture phrase, are taken from the dunghill. Take the Poet's description: "What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! and yet, to me, what is this quintessence of dust?"

PHYSIOGNOMY AND POETRY

are as old as Adam's first looking into Eve's face, and our mother's first glance at the first man. The story of that first of all human loves is admirably told by Milton. But who reads Milton now? Yet first of all England-born, with the exception, perhaps, of Shakespeare, was that John Milton.

The poets are full of *physiognomic* and *phrenological* indications. If you take the attraction that unites the sexes in wedlock, you will find a frank acknowledgment of

"The purple light of Love, and bloom of young Desire."

Even the eyelids are made to describe an overmastering influence—

"A thousand graces on her eyelids sat,
Under the shadow of her even brows."

One of the poems of Præd, so prematurely removed, harmonizes with the present current of our thoughts.

"There are tones that will haunt us, tho' lonely
Our path be o'er mountain and sea;
There are looks that will part from us only
When memory ceases to be.

There are hopes which our burden can lighten,
Tho' tollsome and steep be the way;
And dreams that, like moonlight, can brighten
With a light that is clearer than day.

There are names that we cherish, tho' nameless
For aye on the lip they may be;
There are hearts that, tho' fettered, are tameless,
And hopes unexpress'd, but yet free."

A SAYING OF SENECA.

Many of the wise and virtuous—and *naturally pious* of the heathen—have written memorable things. There is an expression of Seneca—"Qui nimis notus omnibus, ignotus moritur sibi." Everybody knew him but himself, and he goes out of this world in that self-ignorance.

TRUE, IF NOT NEW.

Of all fools the greatest are those who think they are very wise and know a great deal.

"The proper study of mankind is man"—

is an obvious *platitude*. But it is true, notwithstanding. To know others—all we come in contact with—and to know ourselves, is the true practical wisdom.

TYPES OF HEAD.

There are many types of head, some of which pertain to both sexes, while others are confined to the male. We may name—1. The Agricultural; 2. The Military; 3. The Commercial; 4. The Structural (constructive); 5. The Mechanical; 6. The Artistic; 7. The Literary; 8. The Theological; 9. The Philosophical.

There is a place for every well-formed head of each type. These types are found mixed in the same way that the temperaments are; and some heads seem to belong to no particular type, but to be about equally fitted for each of the different professions and pursuits.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Speranza*.

CHRISTIAN CHEERFULNESS. A PRIZE ESSAY.

BY REV. FRANCIS J. COLLIER.

THE life of many Christians is a life of constant sadness and gloom. They seem to be entire strangers to all the happiness of earth and all the hopes of heaven. Their faces commonly appear as somber as the stones which mark the dwelling-places of the dead. Their feelings are better expressed in sighs than in songs. Unhappy themselves, they make others unhappy; they come and go like clouds, shutting out the sunshine from cheerful hearts, and for a while casting upon them shadows cold and dark.

MELANCHOLY IS NOT PIETY.

Some suppose that this melancholy is a sure evidence of extraordinary piety. Others imagine that it is the necessary and invariable effect of all religion to depress the spirits and make men gloomy and morose; and entertaining this erroneous opinion, they refuse to acquaint themselves with the Holy Scriptures, neglect all private and public acts of devotion, and prefer to mingle with the people of the world rather than to mingle with the people of God.

Now, we believe that dejection is neither the necessary result of genuine faith nor the indication of uncommon grace, but that it is altogether at variance with the spirit of the Gospel. The religion of Jesus is essentially consoling and exhilarating, and so has a natural tendency to produce cheerfulness in the soul. The best and truest Christian ought to be the happiest and most hopeful of men. His features should wreath themselves into sweet and attractive smiles, instead of forming, as we often see, only forbidding frowns. His words should not be cross, but kind; expressions of comfort rather than of complaint.

CHEERFULNESS IS NOT LEVITY.

The cheerfulness of which we speak is not a momentary mood, but a lasting temper. It has not the noise of mirth, nor the emptiness of levity. It is a serious and abiding joy; a joy resembling the flame of a wax candle, which is so mild, so steady, so bright, so pure.

CHEERFULNESS A CHRISTIAN DUTY

The Christian owes it to *himself* to be cheerful. Only when he is so, has he attained a state most conducive to the enjoyment of high spiritual pleasures, most suited to encourage the growth of the heavenly graces, most consistent with the free exercise of the soul's mightiest energies, most adapted to lighten its crosses and cares. "The man who is possessed of this excellent frame of mind," says Addison, "is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul; his imagination is always clear, and his judgment undisturbed; his temper is even and unruffled, whether in action or in solitude. He comes with a relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which

are poured about him, and does not feel the full weight of those evils which may befall him."

GOODNESS SHOULD BE MADE AGREEABLE.

The Christian owes it to his *fellow-men* to be cheerful. Amid all the trials and disappointments and anxieties and sufferings which pertain to this earthly existence, and which tend to shroud the soul in distressing gloominess, they have need at all times to see "lights" in the world; to see those whose faces constantly beam with a heavenly glory—whose looks and words and deeds are a good medicine which never fails to give peace to the troubled spirit. And do you not think that if each one of the Lord's disciples were thus to pass the days of his pilgrimage; if his presence in the social circle, at the bedside of the sick, at the cottage of the poor, in the halls of learning, and at the mart of business, were hailed as a bright sunbeam which diffuses joy and gladness; if, in truth, his path were the path of the just, which, "as the shining light, shineth more and more unto the perfect day," our blessed religion would be well commended to the world, and the triumphs of the cross become glorious! It is the excellent remark of Archbishop Usher: "If good people would but make their goodness agreeable, and smile, instead of frowning, in their virtue, how many would they win to the good cause!"

"BE OF GOOD CHEER!"

The Christian owes it to his *Lord* to be habitually cheerful. His example must be copied, his will obeyed. You know the record of the Saviour's life, how he spake unto the man sick of the palsy, and to the terrified disciples tempest-tossed upon the Sea of Galilee, and to the little band weeping in prospect of their Lord's departure from the world, and to others troubled and sorrowful, and his words were ever the same, "Be of good cheer. 'Be of good cheer.'" Then is it not the duty of every Christian to endeavor to attain that spiritual state in which he will be capable of receiving and doing the greatest amount of good? We are assured that such is his duty, and we believe that cheerfulness is an exalted frame of mind, arising from and resting upon a firm faith, a strong love, a steadfast hope, and a good conscience—a state well pleasing to our Divine Master.

CHEERFULNESS AS A MEDICINE.

Perhaps nothing has a greater tendency to cast gloom over the spirit than *disease*. The mind sympathizes with the body as much as the body with the mind. Their union is so intimate, so delicate, so sensitive, that what affects the one necessarily affects the other. Each to a certain degree determines the other's condition. If the mind is joyful, its emotion is betrayed by the expression of the body. "A merry heart maketh a cheerful countenance." But if the body is injured, or the physical system deranged, the mind at once suffers, and forthwith droops into sadness. It becomes, therefore, your Christian duty, if you have health, to study the laws of your physical being, to compel yourself both to labor and to rest, to avoid unnecessary risks or exposure, to abstain from injurious indulgences, to be prudent, temperate, chaste, and by every proper means to try to preserve what is so essen-

tial to your spiritual comfort. If you have lost this boon, strive to regain it. Think not, speak not, all the while about your malady. Suppress moans and complaints; they are always disagreeable to others, they can never be beneficial to you. Count your mercies and not your miseries. Try upon your body the stimulus of a cheerful spirit. It may not insure your recovery, but it will certainly produce a pleasant alleviation. "A merry heart doeth good like a medicine; but a broken spirit drieth the bones."

THE SIN OF IDLENESS.

Another cause of dejection is *idleness*. Employment is essential to our spiritual as well as our physical well-being. And it is only when we are engaged every day in some useful task, some acquisition of learning, or some deed of charity—something that will call into action the hands, or the head, or the heart—it is only when so doing that we have any right to expect health or happiness. An idle body is death's easiest prey; an idle brain is either "the Devil's workshop" or "the slough of Despond." "They that do nothing," says Mason, "are in the ready way to do worse than nothing. It was not for nothing that we were called out of nothing." Our blessed Saviour "went about doing good." And you should do likewise, if you profess to be his follower. If you have nothing to do for yourself, do something for others. When you cease to be idle, you may expect to be cheerful.

NEGLECTED DUTIES.

The want of cheerfulness is often owing to the *neglect of duty*. A man may be in his counting-room when he ought to be in his closet. He may be looking over his ledger when he ought to be searching the Scriptures. He may be at a political meeting when he ought to be at the meeting for prayer. What he does may be right enough when it is done at a proper time; but when worldly business excludes or interferes with the performance of religious duty, then it becomes wrong; and in such a case, the Christian's spirit is soon prostrated under the severe scourgings of an offended conscience. Again, a man may fulfill one duty and at the same time slight another more important. He may act after the manner of the Pharisees, who paid "tithe of mint and anise and cummin," while they "omitted the weightier matters of the law, judgment, mercy, and faith."—Matt. xxiii. 23. The moral effect in this case will be the same as in the other. Conscious of his fault, the man feels depressed, and manifests his feeling by his moody silence or querulous speech. Doubtless, you pray to be kept free from this melancholy and disagreeable state, even though it were to last but for a single day. The rule for your guidance is plain. Learn your whole duty and perform it well, and a heart filled with cheerfulness will be your sweet reward.

DISCONTENT AND DOUBT.

When envy pushes out *contentment* from the soul, cheerfulness goes with it. We sometimes complain and feel discontented when we see others living in more commodious and elegant dwellings, better clad, more sumptuously fed, possessed of a higher refinement of mind or manners, or occupying a more exalted position than ourselves; but if we were to reflect that for

every one above us there are hundreds beneath, we would have less occasion for sighs of regret and more for songs of rejoicing. "Be content with such things as ye have," says the Apostle. He does not mean that we should be content with our sins, or with our ignorance, or with our imperfect graces, but with our worldly substance, and even concerning that he merely stops our mouth against murmurings, while he leaves our hands free to labor. And why should we not be content with our earthly comforts? We have far more than we deserve, more than many of our fellow-men, more than Christ had, and, if we are faithful, we will have better things by-and-by.

When the soul is perplexed with doubts, it is a stranger to cheerfulness. They cause uncertainty as to our change of heart and acceptance with God, or as to our belief in the truths of Divine Revelation. They are cobwebs which Satan weaves to obscure the vision of Faith. A breath of the Heavenly Spirit can clear them all away. Prayer sets in motion this invisible power. Sometimes doubts are frightful specters which haunt the shades of ignorance. A few bright rays from the lamp of God's Word will cause them speedily to disappear. Most frequently doubts are the vile progeny of disease. The remedy which restores health to the body will rid the soul of their annoying presence.

SAD MEMORIES.

Memory often causes dejection. It reminds us of our neglected duties and misimproved privileges, our open and secret sins, our unkind words and actions, our mistakes and disappointments, our trials and temptations, our disputes and enmities, our sufferings and losses. We grow cheerless looking at such a gloomy panorama of our lives. But if we were to revert to our past enjoyments and mercies and successes, to the good that we have done, to the wisdom which we have gained in the school of misfortune, to the full forgiveness which Christ has bestowed—if we were to look more at the bright side of our experience and less at the dark, we would rise soon and completely out of our despondency.

BORROWING TROUBLE.

Forebodings of evil rob the mind of cheerfulness. "Ills that never happened have mostly made men wretched," says Tupper. Casting our glance ahead, we see "lions" in the way—difficulties which we are sure we can never overcome—griefs under whose heavy weight we shall be utterly crushed! Not satisfied with our present troubles, we borrow misery from the future. The Holy Scripture instructs us to do otherwise. "Thou knowest not what a day may bring forth."—Prov. xxvii. 1. "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Matt. vi. 34. And then it gives us a golden promise, "As thy days, so shall thy strength be."

AFFLICTIONS MEANT FOR OUR GOOD.

But after all, afflictions are the chief and most unavoidable cause of despondency. It may seem very unreasonable, like mockery indeed, to ask him to be cheerful who has become the victim of disease, or who has seen his ship wrecked, his

crops blasted, his cattle perish, his debtors fail, his property consumed or swept away with a flood, and, saddest of all, who has seen his beloved ones sicken and die, and buried in the earth! And yet, if he is a true child of God, it is his right, yea, it is his duty, amid all these sore troubles, to be of good cheer. He may then regard his afflictions, not as punishments for his sins, but only as Fatherly chastisements intended for his good, making him humble, making him sensible of his weakness and unworthiness, and causing him to look to the Almighty for aid and comfort, and so well fitting him for his heavenly citizenship and his heavenly crown! Surely God does not delight in lamentations and tears, and to the man himself such things are useless; they can not repair his losses, nor lighten his sufferings; and if proof were required, they are evidence enough that his heart was too much wedded to the world, and hence he had need to be afflicted. More pleasing to God is the cheerful and submissive spirit that can "sing songs in the night," that can say, "It is good for me that I have been afflicted. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" The Christian's worldly losses are his heavenly gains. Like a ship upon the stocks, he is ready, when the last of his earthly supports is knocked away, to launch forth into the widely extended sphere of a new life!

The hindrances in the way of cheerfulness seem many; but it is encouraging to know that they are not alike to all, and they are not so great but that they can be overcome. The end to be gained is worthy of the best means, and the mightiest and most persistent endeavor. And duty urges every one to make an effort to rid his face of frowns, his manners of crabbedness, his heart of gloom. This obligation rests with peculiar force upon the Lord's followers.

REASONS FOR CHEERFULNESS.

Truly, O Christian! you above all men have reason to acquire and retain a cheerful disposition. No longer an alien from the commonwealth of Israel, a stranger to the covenants of promise, but redeemed, regenerated, forgiven, made a child of God, protected and nourished by your Almighty Father, trained, instructed, loved, having a mansion in your father's house, made an heir to a heavenly inheritance, and expecting soon to receive a crown of glory that fadeth not away; O! why should you, why should any one in such a case, give way to dejection? God's own temple, purified, strengthened, adorned with beauty, furnished with every goodly and gladsome thing, filled with sacred light and peace, having within the glory of the shekinah, your devotions sweet incense, your heart a burning and acceptable sacrifice; oh, have you not great reason for abiding cheerfulness? If in this life only you had hope in Christ, then, indeed, you might be miserable; but having "a hope which is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," how inexcusable does it seem that you should be habitually downcast and sorrowful!

Arise, O Desponding One! Quit your tearful abode in the valley of gloom, and come and make your dwelling on the bright hill-top of cheerfulness. Look up! look up! and behold the sun shining through the clouds, and the stars through the darkness!

[We take the above from the *N. Y. Observer*, and regard it as a most hopeful indication of the "good time coming." Let us have more of the same sort.]

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless tamer night;
Lovely, but solemn it arose,
Unfolding what no more might close.—Mrs. Hemans.

CONFLICTING PHILOSOPHY.

SIDNEY SMITH, and other eminent philosophical writers, bring forward the structure of the honeycomb (showing the design of means to ends), the colonization of the bee, together with the creation of a queen from an ordinary worker, as a matter of the highest reason, and not of instinct. They consider reason more a matter of mind, soul, or spirit than of organization; while Smee looks upon reason as a pure matter of organization, which dies like the general organism of man or brute. New philosophers propound new theories, but the best writers assert that soul, mind, and spirit are synonymous, from which reason acts through the instrumentality of physical organization. The latter maintain, contrary to Smee, that there can be no animal organization without mind or instinct; and Smee asserts that reason, mind, thought, etc., are produced by galvanic or voltaic action! This writer, while taking great pains to prove this by voltaic experiments, says in the end of his lecture, "Yet there is soul, and the dead shall be raised incorruptible, and we shall be changed." This is all he says of soul, while the contents of his lecture would lead the best thinker to suppose that there was no soul, and that all of man perisheth.

This I believe is his aim, or there would be some attempts to prove man's immortality, as a whole lecture is devoted to the final destruction of the thinking, logical, and expatiating principles of the mind. If these things, reason, memory, mind, thought, are only matters of physical organization, and die, what is the soul, that he says does not die?

He seems afraid of Christian civilization, and does not seem to mean what he casually or cursorily alludes to in the end of his lecture, in the last few lines of it (viz., that the soul shall be raised, etc.), for he is not brave enough to face the age with the doctrine that he *really means*, and that he has taken a heap of trouble to prove, that all of man must die. This pervades every line, and is the soul of his experimental purposes, yet he flings a half transparent veil over his doctrines, lest he should be too naked!

Other philosophers make a comparison between the soul or spirit of man with a musician. The musician has his musical instrument to play upon; without it, he can not play; with it, broken in any part, there is discord and not melody; when broken altogether, he flings it aside and obtains a new one. When man's physical organization goes (the soul's instrument), a new one is received, made of a purer nature. No intelligent man can die without a religious belief of some kind. It is hard, where we perceive a tumultuary riot of philosophical theories to choose. The latter has been my view for many years—a view which is yet unshaken. It is Christian, too.

Smee believes (as we perceive in his work, "Electro-Biology, or the Voltaic Mechanism of

Man") that all man's knowledge is obtained only by the organs of sensation, and that all sensations, etc., are purely voltaic; that all mental phenomena are voltaic; that reason, the lamp of thought, and the highest gift of man, is a mere voltaic action!

How does he prove man's total wreck of personal identity? As to the accidental *concession* in the end of his work, viz., that man has a soul, I don't believe he *means* it, from what he has tried to prove against it; so I look upon it as a thing not meant. When reason is a matter of physical organization, as he supposes, how can he say man shall be raised? He tries to prove that galvanism is the parent of thought. He takes a dog and passes a stream of galvanic matter through the muscles of his jaw, and the dog "*snaps*," and nearly bites him. The fact is, the dog had not the slightest *intention* of biting him—the spasmodic action of the jaw, brought on by a charge of galvanic properties, is not *intention*. See how a man is moved by such, but the movement is something like a spasmodic, involuntary muscular action. If the dog snapped, it was the spasm or the involuntary disturbance of the muscles and nerve fluids. The dog *ought* to have bitten him. This does not prove that galvanism can produce *reason, or intention, or design*. Man's organization is full of vital electricity, but electricity can not think, though it may be made the messenger of thought. He places a battery at the base of the brain (I believe there is one there), and he places another in the body (I believe in one there, too, but one more spread and less concentrated), and he asserts again that the currents and voltaic circuits passing and changing from place to place, produce thought. Dr. Dood asserts rightly that "*mind acts on the whole*" (these are not the *exact words*), it communicates thought from within. None of those dead elements can create life nor mind; they are ancillas to mental phenomena and to the soul's progress in learning, and in receiving evidence and impression. Now, none of these voltaic currents, if applied by Smee even to a man's head, or brain, or nerve, can make him, if a poet, compose a poem; if an orator, an oration; if a carpenter, a ladder; if a cabinet-maker, a sideboard or piano; nor can they create the inherent power of thought. It is a sheer mistake. Some quibblers can say man is immortal, yet not in the Christian sense. All matter is immortal. Man dies; suppose he loses in every way his personal identity, enters into other forms, makes new alliances, and appears under other combinations. This is immortality; there is nothing lost in the world. The soul itself is material; that is, it is a thing, an entity, and exists. Now what has an existence evolving phenomena is a thing, and not a no-thing, and no-thing is purely immateriality. But as we do not know what the soul is, as we do matter which we can analyze, the best name for a thing which can not be known is "immateriality." Smee is embodied in the language of the ancient Greek poet:

"What has this bug-bear, Death, to frighten men,
If souls can die as well as bodies can?
The worst that can befall, if measured right,
Is a sound slumber and a long good-night."

He believes it the only thing that *shall* befall, yet tremulously he does so. Magnetism, elec-

tricity, odyle, voltaic currents, and circuits, vital fluids, vital galvanic batteries—all these are terms used generally to show what the IMMORTAL MIND depends upon for its messengers of office, but *not for its power of thinking*. The mind can not live without them as concomitants. Electricity is indestructible, so is the mind; whether in this world or the next, there must be a union between it and MIND. Where there is a mistress entity, there must be a servant entity; where there is a sovereign, there must be a subject: if there is no subject, there is no sovereign. Voltaic currents can *will* nothing, yet they may force involuntary action; so the voltaic battery of the *parenchyma* and that of the *peripheral* are not parents of, but servants to, mental phenomena.

The sensorium is dead matter filled with subtle fluids, nerves, and electric messengers possessing the resemblance partially to the electric telegraph, which does not operate *of itself*, but by the *will of the operator*.

I must notice an article in your paper, by somebody. I hate a *nom de plume*. I can not recollect the name.

The article says, "Whatever is created can be destroyed." The soul is created, and the writer aims at its annihilation.

It will take the regular logical form.

Whatever is created can be destroyed;

The soul is created;

Ergo—The soul can be destroyed.

This is a blow against immortality, as Christians understand it. But it does not venture so boldly as to assert, Whatever is created *shall* be destroyed. Some things that are created can be destroyed as regards the identity, but not the matter. Matter is coeval with God; electricity is matter, for instance. Nothing can self-exist. There must be concomitant entities. Put a man in a close-made box, and when he absorbs all the oxygen in it he is dead. His own poison, carbonic acid gas, deprives him of life. Oxygen is a concomitant of life. The soul is rather *imparted* than created. I suggest the term to your students. It is a more appropriate one, with reference to the soul. They must not call the soul the "electric spark," for if all souls that ever left the earth were such, heaven, or the other "mansions," would be only filled with electric fluid! and the word "angel" would only mean a stream of electric fluid, an electric messenger, without life, mind, or song!

The article alluded to that speaks of the destruction of what is created, says, "Immortality can not wish for immortality; the full stomach does not feel hungry." The author very rightly teaches us that we are wrong in saying that "the proof that we are immortal is in the desire for immortality." It is more, I think, in the desire to *change the field of its observation*, and in the intuitive evidence.

However, Phrenology gives the best proof, the possession of the religious sentiments. Man has more organs than he requires as an animal, but only enough for a combination of animal and spirit.

Argument strengthens and sharpens the reasoning capacity of man. If we assert in the presence of metaphysicians that the spirit grows, they will

tell us that growth comprehends decay. When we thus use the word "growth," we mean the growth of knowledge. The growth of a tree implies decay. The progress of knowledge would imply more knowledge, and perhaps perfection hereafter; yet perfection, as understood by the perfection of the Creator, would, in the contemplation of the disembodied spirit, take such time as would be beyond all human comprehension.

There is something to be noted yet. Who will venture? The Rev. Sidney Smith and others assert that many of the lower animals (animals lower than man) possess great reason. How the bee goes about altering the sex of a grub is astonishing! Reason is exhibited by spirit-power, or soul, through organization, and according to the Rev. S. S. (whose essays were the chief ornaments of the celebrated *Edinburgh Review*, under the presiding mind of Lord Jeffrey), those lower animals capable of this high reason, we are allowed to infer, have soul. Soul is immortal. See how we are placed with reference to the doctrine! All rational animals possess immortality—the bee is a rational animal! In the spirits' home it would not be an ugly sight to behold a beautiful butterfly hanging upon a lovely flower, or to see a green and golden humming-bird whizzing around a lily; but then the rhinoceros, the elephant, and the crocodile, with as much reason in them (or perhaps more) as the humming-bird—these would be ugly sights, and terrible, unless their tusks or fangs were extracted! The song of a nightingale* would not be disagreeable. Unless the coarsest animals were selected for coarser places, and the finer for the more exalted, the matter startles one to think of! We know that He who does all things well has settled all this as it should be settled. I think a world peopled with lions and tigers strange, yet hunger may not be, and *immortality can not be devoured*.

Christians generally believe that only the spirit of man shall enter the "place of promise." These are all legitimate inferences from the theories of great men—full of conflict and inconsistency, yet much ingenuity. Metaphysics won't do. Sir R. Armstrong's go to prove that man knows nothing except a momentary consciousness of existence! According to him, I do not know that I have written this, nor can I prove it!

Pyrho said that he was nothing more than a current of vibrations, and that a cart-wheel could not hurt him! Phrenology is overturning all metaphysics. According to it, *only* man can be proven to be adapted for a higher state. The *Encyclopedia Britannica*, I believe, at last has acknowledged it, and Phrenology has burst like a golden sun-flood over intellectual gloom and the superstition and ignorance of the world! It comes nearer than any other moral science to the support of Christianity, and points to the decalogue as the moral law of God.

I have known clergymen who consider it the greatest aid that theology can possess; who also consider that translators have often perverted metaphor to the injury of religious progress.

THOMAS FENTON.

CHATHAM, CANADA WEST.

* Vi sente d'un ruscello il roco pianto,
E'l sospirar dell' dura in fra le fronde,
E di musico cigno il flebil canto,
E l' ugnuol che piara e gli risponde.
—TASSO, J. D.

Communications.

NOSES OF IDIOTS.

A WRITER in the March number of your JOURNAL takes exception to your teaching in relation to the nose as an indication of character. It is very true that the correct explanation of the usual phenomenon of a large Roman nose being connected with what we customarily styled "greatness," has not been given in any publication on the subject which I have seen.

It may be remarked that the word "great," without some sort of qualification, is too broad in its signification to point out with scientific precision the character of an individual. It is a term whereby we express a mathematical relation, and not a quality; though it may be, and often is, used to express the latter also with a moderate degree of accuracy.

When we call a person *great*, it may be asked, How great? In what particular? Is he a great poet and a poor lawyer, or a great lawyer and poor poet? or is he only a "great" fool? which latter, I suppose, was the kind of greatness which belonged to some of the gentlemen whose portraits arrested the attention of your correspondent.



FIG. 1.



FIG. 2.

As to fools, it may be said that there are two distinct classes of them, as different from each other in character as two individuals could well be. The one of these classes of fools (fig. 1) is *invariably*—not *sometimes*, but *always*—characterized by a noble Roman nose of the most Caesarian pretensions. The other of these classes (fig. 2) has to content itself with the most insignificant of snubs. Now, to understand the difference between these two classes of fools, it may be first necessary to consider why they are fools, or in what their folly consists; for in the one class it consists in one thing, and in the other it consists in quite another thing. However, the utmost degree of idiocy, or mental imbecility, reduces the two classes to a level, and we see no difference of mental manifestation; but when the condition of idiocy is not total, and there is, so to speak, a little light to render the darkness visible, the difference in the character of the mental manifestations is as I here give it—the characteristics attributed to the Roman-nosed variety *never* being found in connection with the snub-nosed physiognomy. The Roman-nosed fool is a fool, not so much because he fails to see things as they individually exist, but because he does not perceive the *relations* of things. He possesses the prime elements of greatness—that is, exaltedness of purpose, though incapable of making more than the most imperfect display of such qualities. He lacks the

powers of *reflection*. He can not think. His great defect is his utter incapacity in adapting means to ends.

The snub-nosed fool is a fool because he can not perceive. Absolute idiocy does not afford us an opportunity of observing the idiot's character. But when we have some glimmerings of reason, we can as easily discern the character of the mental phenomena as if the person's were more fortunately developed.

The Roman-nosed idiot is always seeing "what is not to be seen," while the snub-nosed idiot is utterly unable to perceive "what any fool ought to see." The Roman-nosed fool is unable to reason logically from correct premises; the snub-nosed fool can not see the *facts* upon which the reasoning ought to proceed.

What I have said in respect to the unfortunate class of persons of whom we are speaking, it will be perceived, relates to their intellectual characteristics. I will now say something as to their moral difference.

The Roman-nosed idiot is altogether a more noble being than his snub-nosed fellow-sufferer. He is usually serious and grave in his deportment, and less restless and fidgety than the other. The snub-nosed fool is more marked by a silly vanity, shifts himself about, giggles, etc.; in short, he is not so dignified a creature.

A very grave error is often committed in speaking of idiots as persons in whom there is an excessive development of the animal propensities; whereas, in truth, there is apt to be as great a deficiency of animal impulse in these poor creatures as of reason. Phrenologists have even fallen into this error.

It will be perceived that I have taken no notice of those unhappy beings who have been rendered idiotic by sudden frights, diseases, blows, etc.; regarding them as *hunatics* or insane persons; as being rather diseased than deficient in organization; like an individual whose limbs, naturally well developed, are rendered useless by violent disease or severe wounds, and not like persons who are lame from a natural, or rather congenital, lack of an essential organ. I will also remark, that the Roman-nosed idiot is remarkable for his little, feeble under jaw and retreating chin.

CAMERON, WEST VIRGINIA.

J. W. M.

[Our correspondent's remarks are worthy of the reader's attention, and we insert them with pleasure, though without fully indorsing them. His illustration of the snub-nosed idiot (from Lavater's works), if a portrait at all, doubtless represents a case of hydrocephalus, or water on the brain, and the shape of the head has no phrenological significance whatever.]

MODE OF CREATION.

BY C. F. TOWNSEND.

[Our correspondent has chosen a great subject. If he can describe correctly the "mode of creation," he can solve a problem which has puzzled the wisest. Our readers shall judge for themselves as to the correctness of his theory. What do our scientific savans think of it? We shall be glad to hear from Profs. Agassiz, Owen, Silliman, and others, on the point. Our columns are open—not for controversy, but for the most succinct statement of original views.—Ed. A. P. J.]

There are two contestants in the field, in the modern inquiry after the mode of creation; the one claiming distinct and original creations for each type of organic life; and the other, a gradual development from the simple to the complex, by divergence from previous inferior types, to the present end of comprehending all existing forms of organized beings.

The following reasonings and conclusions, based upon scientific principles of ascertained phenomena, must forever settle this question upon the gradual development theory, for all existing forms of animal and vegetable organisms as well as of all compound forms of matter.

All forms of creation, organic and inorganic as far as we can observe, are by gradual stages of accretion, from the simple to the complex, i. e. from a single cell, germ, nucleus, or atom, with gradual additions made to each cell, germ, nucleus, or atom, before a compound organized system or inorganic mass is produced; or, in other words, nothing is made instantly whole, but always in parts, accreted. If such has always been the mode, which the present observed process makes probable (nature always acting on uniform laws, which infinite foresight made perfect at first), then the present observed types of vegetation are the product of once lower types, and they still lower down in the scale of organization, to an original simple germ; thus from the beginning, by gradual divergence, to increased complexity of present types; and so with the existing highest types of animal organization, being but branches or divergence from previous lower types, and retrospectively from an original simple cell. Thus neither the first man nor the first oak are supposed to have been originally created whole, instantaneously complete or matured, presupposing their contained seed and germ of reproduction, also; which all observed phenomena of creation point to as no less improbable than that a rock strata, a mountain, an ocean, or a world should be produced without accretions from slow and gradual additions.

The present observed mode of individual creation must guide our judgment in estimating that of the past processes, which fully authorize us in assuming a gradual development from an original cell, germ, nucleus, or atom, in the animal and vegetable perfections, at present existing, as well as of those symmetrical minerals and vast masses of accreted inorganic matter, forming our present world. Such unavoidable conclusions for the production of all organic and inorganic accretions of matter lead the mind to a more wondrous perception of Almighty intelligence and power, which could foresee and plan all existing productions, from an original simple cell, germ, nucleus, or atom, with an impressed formulated law of accretion governing each, than could be presented to our finite comprehension, on the supposition that each accreted cell or atom, to form organized compound bodies and masses of matter, always required and continues to need the immediate act and superintendence of creative will in each individual production. Rudimentary organs, which could be of no use to the animal possessing them, and which are exhibited in many fossil remains, as well as in existing species, certainly became developed in the former, as we observe in succeeding fossil types, and thus equally foreshadows development in the latter; which clearly demonstrates a gradual departure or divergence from preceding types successively down to the original cell, germ, nucleus, or atom. It would be difficult to conceive of any compound body or mass of matter to be created by any other than gradual and successive accretions; hence the supposition of the instantaneous creation of a matured animal or of man as the first of a type, with all their organs and functions put into instantaneous operation, is inadmissible; and the same reasoning equally operates against the admissibility of instantaneous creation of matured and perfected vegetable types, or other masses of matter.



HON. GEORGE BROWN.



HON. GEORGE E. CARTIER.



HON. A. J. GALT.

OUR NEIGHBORS IN CANADA.

It gives us pleasure to introduce to our readers in "the States," a group of the leading spirits from across the borders. These gentlemen may be taken as true representatives of our Canadian neighbors. They are gentlemanly, scholarly, dignified, and honorable men, whom all who know would delight to trust and to entertain. We give brief sketches, with portraits.

GEORGE BROWN.

The Honorable George Brown, President of the Executive Council of Canada, was born in Edinburgh of Scottish parentage in the year 1818. He emigrated to America when nineteen years of age, and having settled in Toronto in 1843, became publisher of the *Daily Globe* newspaper in 1844. That journal was started to resist the efforts of the then Governor of Canada, Lord Metcalfe, to prevent his executive council, and through them the representatives of the people in the House of Assembly, from controlling the affairs of the province. The Governor claimed the right to make appointments without the consent of his cabinet, who, on the contrary, contended that they, and not the nominee of the colonial office, were responsible for every act of the administration. Into this contest Mr. Brown threw himself with great energy, and exerted much influence in bringing about the final establishment of the doctrine, that the people of Canada were entitled to the full control of their own affairs. This dogma, affirmed in 1848 by Lord Elgin, Lord Metcalfe's successor, has never since been disputed. In 1851, Mr. Brown became a candidate for a seat in Parliament for the county of Haldimand, and was defeated chiefly through the exertions of the Roman Catholic clergy, to whom Mr. Brown had become obnoxious on account of articles which had appeared in his journal in opposition to the claims of the Papal church to erect episcopal dioceses in the British dominions. The Roman Catholic Church in Canada was at this time very powerful, controlling as it did almost the whole of the representatives of Lower Canada, and through their influence a large number of Upper Canadian members. The attempt by the hierarchy to exclude Mr. Brown from Parliament was the signal for the commencement of a contest which

has raged in Canada from 1851 to the present time. Mr. Brown was elected for the county of Kent a few months afterward, and soon made his influence felt in the House. At this time he was probably the youngest member there, being but thirty-three years of age. At the time of the union of the Canadas in 1841 it was provided that the representatives in Parliament of each section should be equal. Upper Canada had then a smaller population than Lower Canada, but the western province being the more progressive, its population rapidly increased, until in 1848 it was greater than that of Eastern Canada. In 1852 Upper Canada had not only the greater wealth, and paid seventy per cent. of the taxes of the united provinces, yet she possessed no greater representation than the sister province. Against this injustice Mr. Brown energetically protested, and for twelve years earnestly struggled to secure for the West representation according to numbers. He was aided in his work by the extravagant expenditure of the governments which existed from 1851 to 1862. In order to resist the popular demand in Upper Canada for amended representation, the ministry made a lavish use of the public money, and large sums were wasted for Lower Canadian purposes which came out of the pockets of the people of Upper Canada. Mr. Brown began with only a few followers, but year by year their numbers increased, until a majority of the representatives of Upper Canada was gained, and at length, with the aid of a few Lower Canada liberals, the long reign of the Lower Canadian party came to an end. It was defeated in 1862, and for two years attempts were made by temporary governments to carry on the affairs of the country without adopting the remedy proposed by Mr. Brown. These attempts proved to be failures, and in 1864 the chiefs of the party who had so long opposed Mr. Brown, requested him to join a cabinet with them for the purpose of settling the disputes between Upper and Lower Canada.

After much solicitation he consented, and the result is the confederation scheme now before the Canadian Parliament, the basis of which is the principle of representation by population which Mr. Brown had contended for so long. Mr. Brown was sent to England to explain the project to the

Imperial government, and met a distinguished reception from the members of the Government. Mr. Brown has advocated during his public career free education for all, free trade, the extension of the control of Canada over the north-west territory, strict economy in the administration of public affairs, and the maintenance of friendly relations with the Northern States during the civil war. His journal, the *Toronto Globe*, has become the most influential reform paper in Canada, and is widely and favorably known throughout the United States. Throughout the civil war it has been a staunch and uncompromising friend of the North, ever desiring the downfall of slavery and the restoration of the Union. Mr. Brown is six feet four inches in height, and has a well-proportioned frame. His temperament is sanguine-nervous, with fair hair and fresh complexion. His style of speaking is impulsive, often rising to eloquence; but he has great command of facts and figures, and as a politician is eminently practical.

Observe the head of this gentleman! It is decidedly large, well balanced, and of good quality; his body well trained, and mind well educated. We can see no reason why he may not become a very prominent man, even a leading statesman. He is one of the most promising citizens of Canada, and we shall be most happy—in the good time coming—to invite him to a seat in our United States Senate. Mr. Brown will ever exercise all his great powers in the interests of the people, and leave the "well-to-do" to take care of themselves.

GEORGE E. CARTIER.

The Hon. George E. Cartier, whose portrait we here present to our readers, has been for years one of the leading politicians of, and is now the attorney-general for, Lower Canada, and as such, a member of the executive council.

Mr. Cartier is a Lower Canadian by birth, having been born in the county of Verchères in the year 1814, and is now in his fiftieth year. He was educated in the city of Montreal, where also he studied law in the office of a leading member of the Montreal bar. At the early age of twenty-one, having successfully passed his examination, he commenced business, selecting as his field of operations the city in which so many of the best

years of his life had been spent. In person Mr. Cartier is rather under the average height, but of a tough, enduring constitution, with an active temperament, eminently fitting him for hard work and unflagging industry. To this he undoubtedly owes his success as a professional man, and his present eminent position as a statesman; a hardy constitution giving strength and endurance to the mind, making work a pleasure, and success certain.

For thirteen years he practiced his profession with assiduity and success, gaining the good-will and confidence of many of the influential men of his time. In 1848 he was induced to offer himself a candidate for his native county of Verchères, as its representative in the House of Assembly. The result of the election showed that he had not miscalculated his influence; he was successful, and entered the scene of his future efforts with flushed hopes and an awakened ambition. Fitted by birth, experience, and education for such a position, warm in his sympathies, active and industrious in all that he undertook, we are not surprised when we find him taking a prominent part in all the legislation of the day, and gradually winning his way to popular favor.

In 1861 he contested the city of Montreal with Mr. Dorion, the leader of the Lower Canada opposition party, and defeated him, thus gaining himself a great triumph, and securing to his party a large and influential constituency.

No one incident in his brief but brilliant career has shown to better advantage his bold and resolute character than this election. Mr. Dorion, his very opposite in politics, had hitherto maintained his seat for Montreal against all opposition. Mr. Cartier, with courage and resolution, ran against him and triumphed.

In January, 1856, Mr. Cartier first became a minister of the crown, having accepted the office of provincial secretary. In four months after he was offered and accepted the high and responsible office of attorney-general for Lower Canada, a position which he has held almost ever since, and the one in which we find him to-day.

During his official career, many of the leading questions of the day have been settled, and the historian will record their adjustment as due in a great measure to Mr. Cartier's patriotism, talents, and unwearied zeal in his country's cause. He assisted in the settlement of the clergy reserves question, by which the immense properties originally reserved by the crown for the support of the Protestant clergy in the province, and which had caused more dissatisfaction than any other question, reverted to the crown, and all future connection between the church and the state in Canada ceased. The same may be said of the seigniorial tenures, a similar endowment in the lower province, and many other great and important questions. But the crowning act of his administration is that at present in hand, viz., the confederation scheme, by which it is proposed to unite all the British North American Provinces into one confederacy. In this he has the able assistance of his hitherto great opponent, the Hon. George Brown, and of his life-long colleague, the Hon. John A. Macdonald, with every chance of a final and glorious success.

Mr. Cartier is perhaps held in higher esteem by



PORTRAIT OF LAURA O. REDDEN.
[SEE NEXT PAGE.]

his countrymen than any other man in the Canadian assembly. His great popularity enables him to wield an immense influence, which there is no doubt will be ever exerted with an earnest desire for his country's good. A large brain, an active mind, an open countenance, a clear and expressive eye, a warm and ardent heart, efficiency, and executiveness are written on every feature. He is a close observer, a good thinker, and a capable leader; cautious and watchful, but not timid; generous and liberal, but not wasteful or extravagant; frank and candid, but always guarded; firm and decided, but not obstinate; systematic and methodical; mirthful, but not trifling. He is gentlemanly, honorable, and honest.

A. J. GALT.

The Hon. A. J. Galt, the finance minister of Canada, is a son of John Galt, the author of several well-known and popular works of fiction, and a life of Byron, whose friend he was. Mr. Galt was born in London in 1817, and is now in the prime of life. He was educated in England, and early manifested rare literary talents. His school-days, however, were hardly ended when with his father he removed to Canada, the field of his future labors. Mr. Galt is naturally a man of business, especially that kind of business which involves bargain and sale, and his mind was early trained in a provincial school, eminently fitting him for his present important and honorable position. When sixteen years of age, he entered the service of the *British and American Land Company*, where he served with great acceptance many years, filling in succession every office in the service of the company, until eventually the full management of their affairs was confided to him by the directors in London.

As a public man, Mr. Galt has been connected with many of the great enterprises which had for their object the development of the resources of his adopted country. Specially may be mentioned his connection with the Atlantic and St. Lawrence Railroad, running from Montreal to Portland, and now forming a connection with the Grand Trunk of Canada to the seaboard. The management of this line at the most critical period of its history devolved in a great measure

upon him, and to him is due the eventual amalgamation of the two lines. He owns at present fine property at Portland, the port used by the Canadian and Liverpool lines of steamers in winter, and is perhaps the wealthiest member of the Canadian government.

He entered Parliament in 1853 for the town of Sherbrooke, which he has without intermission continued to represent until the present time. No likeness of Mr. Galt will ever convey to a stranger a correct idea of the animation and genius with which his countenance glows when speaking. He has a quick, unassuming manner generally, and withal a cold, inanimate look until the occasion causes him to brighten up. He is not a quick speaker, delivering himself generally with studied care as though each word had to be measured ere it was enunciated; few, however, would hear him without carrying away the leading thoughts of his speech.

Mr. Galt is best known as a financier; in this department he is one of the ablest men in Canada. But he is a statesman too, and has without doubt won his way to his present high and influential position by the exercise of peculiar talents of a high order. In 1858, during a time of great political excitement, the Governor-General sent for Mr. Galt and requested him to undertake the formation of a ministry. Mr. Galt declined the proffered honor, preferring rather to follow than to lead.

Mr. Cartier, the present attorney-general, was then invited by His Excellency to do so, and having succeeded, Mr. Galt accepted office under him as minister of finance. He is not a demonstrative man, and seldom or ever takes an active or prominent part outside of his official duties unless under strong pressure. He is, notwithstanding, a hard worker, having a great knowledge of detail and a Gladstone-like aptness for making his annual budget "interesting as a well-told tale." His department is one of the duties of which require constant and vigilant watchfulness. Upon its successful management depends prosperity at home and credit abroad; and Mr. Galt, in giving his undivided attention to his office duties, has undoubtedly placed the finances of Canada upon a solid foundation, and is working them with great ability. Mr. Galt was one of the earliest advocates of the confederation of all the British American Provinces, and the recent apparently successful efforts which have been made are undoubtedly due in a great measure to the manner in which from time to time he has advocated it and pressed it upon the attention of his colleagues. If, as in all human probability it will be, the confederation scheme is brought to a final and successful issue, Mr. Galt will form one of those to whom will be confided the task of inaugurating and fully establishing the new order of things, and his hitherto successful career consequent on a matured and experienced judgment, leads to the firm belief that he will not only be equal to the task, but will add new luster to an untarnished fame and insure for himself one of the brightest pages in the history of renewed Canada.

Sensible, practical, and free from crotchets, he will "keep to the right." He is above all common temptations, is self-regulating, and though modest and unassuming, he is self-relying. There is combined with this fine intellect, high moral sentiments, and he will be as well known and even more respected for his high integrity, sympathy, devotion, honor, and manliness, as for his intellectual abilities. With such men in the lead, our neighbors across the lines will not go far wrong in making and administering the laws.

At another time we shall try to introduce to our readers gentlemen from the other provinces. In New Brunswick there are Messrs. Wilmott and Tilley, whom to know is to honor; and there are high-toned gentlemen in Nova Scotia, Prince Edward's Island, and Newfoundland whom we have met, who are worthy a place among the best of our countrymen. Let us become still better acquainted, and our interests will be one.

LAURA C. REDDEN.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

This lady has an excellent constitution, and is capable of enduring more than an ordinary amount of labor and fatigue, either of head or hand, and to bear up under the hardships which cares and trials bring. She appears to have inherited the strong traits of her character from her father. She may have her mother's forehead and eyes, but her father's middle head and middle face. Hence she possesses the intuitions of the feminine, and also the forcible, heroic, self-reliant, and independent elements of the masculine. This is a more favorable development than if she resembled her mother more completely.

She has quickness of observation, power of gathering knowledge by contact with the world of matter and of mind; she is quick to take a hint, or a point of wit, or of argument, or the peculiar shade of meaning which may lurk in a sentence. She has also a good degree of the reasoning and thinking intellect; but her perceptive predominate, hence she has more to do with facts than with mental speculations. She has a keen appreciation of wit, has a good talent for music, excellent mechanical judgment, is ingenious to do almost anything, and is a real critic of the works of others.

She appreciates property, understands the value of things, their uses and relations, and could devote herself to business with success. She is watchful and prudent, but not timid or sly, is wakeful and sagacious relative to the conduct of others, and reads the motives embodied in them. She is frank in the expression of her ideas, and admires people who are frank, cordial, and outspoken.

She provides beforehand for difficulty, but has so much executiveness and energy, that she drives on as if there were no danger in the way. Having made up her mind to succeed, she meets danger bravely. She has an active imagination, and a strong relish for what is sublime or magnificent. She can appreciate storms, mountain scenery, and whatever borders on the terrific. If she were to paint a picture, it would have mountains in the background, however soft and delicate it might be in the foreground.

Her faith is not very strongly developed, therefore she must have everything proved that can be. Her imagination grasps subjects which pertain to the real rather than the ideal, and her power lies chiefly in depicting in strong style the emotions and the deductions of the intellect as applied to the surrounding world. She does not wander into the domain of mere fancy; her word-pictures are recognized by those who have had deep experience, as being true to the life.

Her Veneration is not quite large enough to give her a spirit of devout trust in Providence. She needs more hope and cheerful anticipation of the future; but her fortitude, self-reliance, and power to stand up in the midst of storms, to bear them all, is one of her strong traits.

She loves justice, believes that the right and the true must prosper, and feels safe only when following in that direction. Her friends may consider her headstrong and unyielding, but her self-reliance and firmness, with her strong sense

of justice, brace her up and make her proud-spirited and dignified. Her desire to gain the good opinion of others is very strong, but she is too proud to seek the world's good opinion in the ordinary way. She thinks the world should appreciate, come to her, and recognize her value.

Socially, she is strong, and thinks more of her friends than do most persons, and is well adapted to fill the various domestic relations. She selects a few personal friends, and devotes herself to them, not to the great mass.

She has great tenacity of purpose, especially in a patient earnestness of thought, which is so rare a quality in the American mind. She prefers to drive things through at once, but can wait and labor until she accomplishes her object. She has clearness and force of intellect, a practical readiness of expression and fervor of imagination in the sphere of reality. She has fortitude, ambition, determination, and executiveness. She needs more of the religious sentiments, more faith, more ardor of hope, more policy, and more consideration for other people's wishes, and could be improved by cultivating those conformatory and mellow dispositions which adapt one to other people's mental needs.

BIOGRAPHY.

Laura C. Redden was born in Somerset County, on the Eastern Shore of Maryland, in 1840. She is the daughter of Lytleton J. D. Redden and Wilhelmine Waller. Her mother's father was the son of William Waller, who was a younger son of Sir William Waller, admiral in the British navy, tracing back a direct descent as far as Edmund Waller, Queen Elizabeth's court poet. This William Waller was disowned by his family for some youthful indiscretion, and emigrated on this account. He took a grant of land from King James, came over, and settled in Somerset County, where his descendants have lived ever since.

Mrs. Redden's mother, according to family report, was a lineal descendant of Dr. Joseph Warren. On the father's side, there is no gentle or noble blood to speak of, his extraction being obscure, but he inherited great wealth from his father, and lost it all before he was thirty. He also was a Marylander by birth and descent. Reverse of fortune caused him to emigrate westward. In 1848 he was murdered on the Mississippi River. Mrs. Redden married again in 1850.

The subject of this sketch was the second child of a family of ten children, some own and some half-brothers and sisters. She has two own brothers and two half-sisters living, all younger than herself. She became perfectly deaf in December, 1851, from the effects of brain fever, though originally endowed with a most perfect and vigorous physical organization. She was many years in recovering from this illness, and brooded morbidly over the misfortune for four years, though but a child, refusing to accept it with resignation, and thereby injuring both her mental and her physical constitution. She was very misanthropic at this time.

About 1857 she gradually gave up the useless struggle, and became more gentle and cheerful—humanized, as it were—and turned her attention to other things. She began to write rhymes at

twelve, always composing with facility, even before she could write. She always showed an aptitude for what is called the *Belles Lettres*, but disliked practical and scientific studies. She was almost altogether self-taught, aided by a mother who was a most superior woman, and never was at school over three years in all. When about eighteen she went to the Deaf and Dumb Institution in Fulton, Missouri, to learn the language of signs, for the purpose of becoming a teacher of mutes; but showed no peculiar aptitude for pantomime.

At the age of nineteen she took charge of a department in a religious weekly paper, and succeeded much better in this. She had already attracted some attention by essays in poetry and prose.

At the age of twenty-one she began to write on political and practical subjects, and was making a fair reputation in this line, when the war broke out in 1861, bringing great reverses of fortune to her family. It seemed then as if she took her place at the helm naturally. The older members of the family accorded it to her, and for several years she was the entire support and dependence of the family, providing for them, or finding them employment.

Death came at last, making great changes. The mother of the family was taken in 1864, after a life of trial, endurance, and self-sacrifice. She was a woman of strong mind and superior mental and physical endowments—indeed, it has been often said that the father and mother of Miss Redden were the handsomest couple in their county—but of a nervous temperament, which will not bear the wear and tear of adversity.

Miss Redden lived from 1848 to 1861 mostly in St. Louis, Missouri, except when absent in Fulton, and since that time in Washington, New York, and St. Louis. In 1862 she published, for private circulation, a pamphlet called "Notable Men in the Thirty-seventh Congress."

She has obtained some reputation as a newspaper correspondent, and her poems always find a place in the prominent periodicals of the day. Recently her poems on the war, written from 1861 to 1864, have been collected in a volume, and have met with a fair reception. It is a fact worthy of notice that she is the first woman who has published such a volume. A political creed is as sacred as a religious one with her. She believes in *God first* and the *Union next*; and a star will fall from the sky sooner than she will waver in a loyal belief. She goes to Europe for a six months' tour, perhaps to remain for a time in Rome or Florence, to pursue literary pursuits.

She has worked her way up *alone*. Glad and thankful for sympathy and aid, when it came from the *right source*, but always feeling fully able to plan alone and work alone—indeed, she does best so—the results she is always willing to share with others, but feels the *work* is her responsibility.

In mind and in manner she is a sort of contradiction. People are apt to give her a character for *softness* and want of *snap*, because the peculiarities of her character do not sharpen her features or roughen her manner.

THE BLUE GRASS REGION.—No. II

BY ANNIE CHAMBERS KETCHUM.

GEORGETOWN—A NEGRO "BAPTIZING."

It was nearly sunset when the stage-coach, freighted with our precious selves and our baggage (I protest we had not a handbox in our party), rumbled down the Frankfort turnpike and up Main Street into Georgetown, a dainty, quiet little village seated in the most charming portion of this region, very nearly equidistant from Frankfort and Paris, but a swift hour's drive from Lexington, which lies twelve miles to the south, and connected with all the neighboring towns and villages by turnpike roads, macadamized with limestone from the inexhaustible quarries that form the solid foundations of the State.

There were curious faces peering from tavern, and grocery, and store-room, and cottage window as we drove up the street; but our eyes were intent upon a vine-wreathed home, from whose shaded door an aged face, wrinkled by time but beautiful with heavenly graces, was earnestly gazing. In a moment more, we weeping, bereft, and desolate children were folded close in a mother's loving arms. There were others of that household expecting us, but none more eagerly than Rose and Lily, two dear little children of whom we had heard, but whom we had not seen; and "Maudy" the cook, and Wesley the house-boy, and Lina, the coolie's year-old baby, black as jet, who came toddling in, led by her coal-black, delighted mother, and chattering "by, by," for greeting, as she offered us her little chubby hands.

After a night of refreshing sleep, Cosette and Charlie are happy again, buoyed by the spring and elasticity of childhood. But the past comes back to me with the keenness of a dagger-thrust as I realize in this change of place the dread gulf between us and "the days that are no more."

A robin is singing merrily in an apple-tree in the yard, keeping chorus with the children at play beside the door. I will go out and talk to Rose and Lily.

"I've dot a pay-house," said Lily, as I took my seat on the threshold, "and Joze has dot de dolls to put in it, and I've dot Jim Boston, and ever so many doll-yags."

"And who is Jim Boston?" I asked of the three-year-old Lily.

"Dat is dis doll," she said, showing me a jaunty boy-doll dressed like a sailor.

"And who named him?"

"Papa named him for de soldier-dirl down town," she replied, too intent upon her play, however, to look up; so I must needs ask her mamma, who had discovered our whereabouts, as to the identity of the soldier-girl. Some time before, there had come two very smart-looking Federal officers to town, who seemed to have no very particular business, and no credentials. Suspicious being excited against them upon the discovery of a theft committed after their advent, they were arrested; when the more delicate of the two proved to be a woman! and both were found not to have belonged to the army at all.

The girl called herself Jim Boston, and was sorely abashed when her sex was discovered and she was marched off to jail.

The father of Rose and Lily is a staunch Union man; but their favorite uncle is in the rebel army. The children remember and love him with singular fondness, and are sadly puzzled what reply to make when they are questioned about their politics, as all children, alas! are now. They sing wonderfully, for their ages, the one three, the other four years old, and are especially fond of Yankee Doodle. They sing the primitive words, which may or may not be familiar to you:

Yankee Doodle went to town
Upon a little pony,
Stuck a feather in his hat,
And called it macaroni.
Yankee doodle, bow wow!
Yankee Doodle dandy!
Yankee Doodle, up and down!
Buttermilk and brandy!

It would have amused you to hear our concerts sometimes, Rose and Lily singing the air, Charlie whistling an alto, "Wee" the black boy beating an accompaniment with the bones, and Lina the black baby squealing and trying to keep time.

When we first came up from the South, Charlie resolutely refused to sing Yankee Doodle, Hail Columbia, or any of the "Yankee tunes," as he called them; but finding his politics quite unpopular, the boy gradually softened his outward demeanor at least, and at length compromised with Rose and Lily by promising to sing their songs if they would learn the Bonnie Blue Flag and Dixie. After great painstaking he succeeded in teaching Lily the words—the air she learned directly—and one day, after an hour's rehearsal, at which Rose, the elder child, had diligently assisted, he led her into the drawing-room, where the family were assembled, and said, delightedly,

"Now listen, mamma! Lily can sing the Bonnie Blue Flag!"

You perceive that Lillie's little tongue could not yet master her vernacular. She called *rag*, *yag*; *thing* she called *sing*, and blundered *ad infinitum*, though she sung with great spirit. We called in several friends who were lingering on the porch with Cosette, to hear our juvenile concert; but that Lily's attainments might be exhibited to the best advantage, Charlie suggested that he should take her on his knee and coax her to sing the first verse *alone*. The boy had been so intent upon teaching her the tune, he had taken no pains to initiate her into the correct pronunciation of words whose meaning she could not understand. She got on finely, however, through the first verse.

"Now!" said Charlie, exultingly, "now the chorus, Lily."

The child began with great soberness and deliberation; but Charlie's countenance fell as she sung out—

"Hooyah for de Bonnie Fool Yag,
A bear, a sing, a scar!"

To call Charlie's idolized emblem "a Bonnie Fool Yag, a bear, a thing, a scar," was more than he could brook; and while shouts of laughter were pealing round him, he quietly dropped Lily off his knee and stole from the room.

He had his revenge, however. Lily had been told that all the Union people were Yankees, an idea which she seemed to appreciate. A few days after her first essay at singing "Dixie songs," a gay party of guests were assembled at dinner, when some one mentioned her Uncle Willie's name. Lily, who sat enthroned near her papa, in her high chair, busily discussing a dish of macaroni, looked up and said to the speaker, whom she knew very well—she is shy of strangers—

"Uncle Willie is a webbel, but my papa is Ankle Doodle."

"And what are you, Lily?" asked her friend, after the roars of laughter at her father's expense had subsided.

She looked puzzled for a moment, and then, taking up her little fork again, replied, as she made preparations to resume her favorite dish:

"Oh, fiddle! I'm macaroni!"

It was Charlie's turn to laugh now, not only at his Ankle Doodle uncle, but at the discomfited guest, who was a most non-committal person.

"Lily's reply was a pretty good one," the boy said to me, *sotto voce*, after we returned to the drawing-room. "There is a good deal of macaroni here."

THE BAPTIZING.

But I have wandered. I have not told you of the Spring—the Royal Spring, as it was called by the first settlers—a broad, beautiful sheet of water that glides from under a gray limestone cliff, and floats away to the silvery Elkhorn River, its current strong enough to turn the wheels of a large paper-mill built near its debouchure into the river, and its waters teeming with exquisite mosses and aquatic plants. It waters the western extremity of the town, and its beautiful clear creek passes along the foot of the airy seat of Mr. Keene Richards, whom you remember as a connoisseur in Kentucky "thorough-breeds." The bridge which connects the Frankfort pike with the town crosses the stream, and the deep, broad expanse just above the bridge is a favorite place of baptism for the Baptist denomination, of which body the negroes here make up a goodly population. Shortly after our arrival, we went down to the bridge one Sunday afternoon to witness a negro "baptizing," the Episcopal eyes of Charlie and Cosette never having seen such a spectacle.

There were forty candidates for baptism, of all ages and sizes; and it was worth a walk to hear the exhortations and running personal commentaries of the preacher who performed the rite, standing in the middle of the stream, and waiting while an assistant brother led one after another to him in the water. The banks swarmed with negroes, the church members being nearest the water, while the unconverted multitude, in holiday garments of every imaginable hue and fashion, crowded the slopes and leaned from the stone parapets of the bridge. They sung the hymn—

"Alas! and did my Saviour bleed?
And did my Sovereign die?"

—repeating different verses after each baptism, and ceasing to sing during the ceremony.

"Yes!" cried the preacher, "he did bleed, dis blessed Saviour! He bled for you, and me, and all this guilty race! He shed more blood den all the soldiers in dis 'bellious wab, nuff to wash out

all our sins—all your sins, you black wenches dah"—looking up at the bridge—"wid your silks and your fadders, and your proud ways. You needn't grin and jiggle and look so smart; you'll have to come to dis yit, 'fore you done.

"Ah, bress the Lord! Bring him in, Brudder Washington," he shouted, as his assistant led a stout black into the water; "I've had my eye on dat chap a long time, mind I tell you! You bin gamblin with Sattan, is you?" he continued with a grin, as he laid his hand on the back part of the candidate's head, preparatory to the immersion; "de debbil had his claws closer to the nape of your neck den I is now, but he didn't git you for all dat, did he?"

They sang another song, as "Sattan's" late partner in gambling came up out of the water; and then a colored sister, who had been clapping her hands, and now and then ejaculating softly, in the midst of a group of women, was led forward to the stream.

"Oh, ho! and here comes our Methodist sister, Phillis Bradley. Come on, sister! I knowed when I heerd you clappin and shoutin and takin hebbin by storm, dat you hab to take to de water 'fore you got through. Dat's right! Come to de old Baptisses! We don't brag! we aint neader Jew nor Greek, Barbarian Sizzlum, bond nor free. We's jis all in all for Christ!"

And thus he continued, commenting upon each one that came forward, until the last had been immersed. Then coming out himself with many a whew! his face reeking with perspiration, he shook hands with the bystanders, and said,

"I tell you what, brudern and sisters, de 'pos-sles must ha' worked hard when dey baptized dem tree thousand in one day!"

We have been here now a year; have searched every nook and glen and place of note in the country round, and garnered up in our portfolios many an anecdote and joke and reminiscence to remind us, when God's mercy shall restore us to our Southern home, of the checkered days of our sojourn in "a strange land."

We are ensconced in an old-fashioned cottage, built after the prevailing fashion here, and rambling over ground enough to make the foundation of a St. Nicholas or Gayoso, yet containing but six or seven rooms. To us, living as we have done, in the breezy South, with our first story elevated six or eight feet above ground, and our sleeping apartments up stairs, there is an indescribable choked sort of feeling in thus burrowing, like rabbits, half under ground. Yet we throw open the windows that look southward, to make room for the only sunbeams that can enter—there are no other windows except on the north side of the house—and while the sweet south wind kisses our cheeks, we look away, away, away over the far meadow-swells and forest-lands toward the land of our love, of our hopes, of our prayers—our Beautiful, our Desolate!

The sweet south wind! It has come from the shores of the sparkling Mexique Sea; from the orange groves where a dear eldest sister, with her fair young children clustered round her, looks out over the pathless waters, across whose waves no longer come the swift ships that were wont to bring and carry messages of love and tokens of remembrance; where only now the

frowning blockade squadron rides at anchor, and the stealthy blockade runner creeps over the bar at night. It has come overland, past the once blooming plantations where we were used to sojourn with the gifted and high-born, now scattered like partridges on the mountains. It has come past Shiloh, and Chickamauga, and Atlanta, the holy south-wind! It has lingered lovingly among the tall grasses that grow on those battle-fields, where your dead and mine are sleeping. It has kissed the sweet innocent flowers that grow on the lonely graves in Chattanooga, at Kenesaw, on the shore of the dark river of death! It comes to us, not with the shriek of the hurricane, nor the terror of the earthquake, as might seem most fitting, but with gentle, soft persuasion, as an angel-visitant.

Christ the Healer! take away coldness from our diseased hearts, as the frost is wooed from the earth by this gentle vernal sunshine! Cover the deep, dark fissures of battle with the flowers of friendship and brotherly kindness; and as the spring-time atones for the rigors of winter, help us to make amends for this dreadful icy estrangement by planting in good soil the precious, tear-sown seeds of concord, that shall bear a heavenly harvest of perpetual PEACE!

DEAD!

BY ALLIE WELLINGTON.

What is it to be dead?

To lie so calm and still—
So undisturbed, so mute, so deaf—
So passionless, so cold and chill,
That friendship's tears, nor love's soft tone
The heart can never thrill?

To bid adieu to earth—

To leave a vacant chair—
A silent chord in music's tone—
Whispering mementoes everywhere—
A voiceless anguish in th' hearts most loved,
That ever lingereth there?

What is it to be dead?

Oh, solemn mystery!
Oh, awful change that waiteth all
With fate's mute prophecy!
I can't divine thee, thou unknown—
Stern death, what art thou, say!

A voice comes stealing soft
As the fragrant breath of even:
"If all thy trust in God be staid,
A rest to the weary given—
A sleep—to dream of paradise—
A passport home to heaven!"

HARTLAND, CONN.

THE MEERSCHAUM. A SONNET.

BY J. IVES PRASE.

THE gorgeous glories of autumnal dyes;
The golden glow that haloes rare old wine;
The dying hectic of the day's decline;
The rainbow radiance of auroral skies;
The blush of Beauty, smit with Love's surprise;
The unimagined hues in gems that shine—
All these, oh, NICOTINA! may be thine!
But what of thy bewildered votaries?
How fares it with the more precious human clay?
Keeps the lip pure, while wood and ivory stains?
Stays the sight clear, where smoke obscures the day?
Works the brain true, while poison fills the veins?
Shines the soul fair where Tophet-blackness reigns?
Let shattered nerves declare! Let palsied manhood say!
BROCKTON, MASS., 1865.

BOOKS AT HOME.

Books are teachers—teachers by their mere presence as they look down upon us from their shelves. They set the beholder thinking. They remind him of the great and the good of all lands and all time, suggesting even more, perhaps, than they really contain of knowledge and of wisdom. A cotemporary truly remarks:

One instinctively infers upon entering a house for the first time, that it is the abode of refinement, when he sees around him the classics of our language done up in neat and solid bindings. On the contrary, if there be no books—whatever the taste otherwise displayed, though the mirror be the best French plate glass, the carpets the softest velvet, the tables inlaid with rare woods and stones, and all the appointments in keeping—one can not but conclude, if he himself be cultivated, that there is a lack in this home of the purest taste. We have been favorably impressed, on going into families remote from city advantages, as to their social position, by observing on the tables or shelves a few choice books. The sequel has seldom altered our judgment.

Every house, if possible, should have its library. However humble the dwelling, let there be one room where the books are collected and systematically arranged. The sight of them will constantly instruct. There is teaching for a child in the title of a book. Will he not soon wish to know what the history is about; who are the men, what the things which the cuts represent? The first conception he may form of the extent of the race to which he belongs may be derived from the "History of the World," upon the gilt letters of which he has gazed from infancy. As books upon various subjects come daily under his eye, the different departments of knowledge will open to the mind, and the complex and wonderful character of the universe will provoke questionings.

Next to the family altar comes in influence upon the household the family library. It is a strong bond of union to its members. Seated amid the companionship of the pure, the wise, the good of all ages, with philosophy to instruct, religion to sanctify, and wit to enliven, must not the memories and results of such hours be the most useful and pleasing of the whole life?

POTATO ROT.—Theories in regard to the cause of the potato rot, and plans for remedying it, based on these theories, have been numerous enough, but somehow the potatoes have continued to rot. Mr. L. A. Williams, of Yattson, Washington County, Iowa, adds to the list as follows. His theory and plan may perhaps be found to differ from all previous ones in being true. It will not cost much to put them to the test. Mr. Williams says: "The true cause of the rot is the heat of the sun. The potato, in our hottest days, is burned or scalded by the heat of the sun—if in dry weather it is burned, if in wet weather it is scalded by little showers, and then a scalding sun when the potato is tender. If the summer and fall are wet, it will be a wet rot; if dry, dry rot, as any man with good sense can see. The reason why some are good and some bad in the same hill is, that the good ones are late sets, and do not commence growing till after the hottest days are passed, and consequently were not hurt. The preventive is, to make the rows north and south. Commence at the south end and put a hill of corn, twenty inches north a hill of potatoes; four feet farther another hill of corn, then twenty inches farther another of potatoes, and so on to any extent. Put your rows the other way, three feet apart. The corn will shade the potatoes, and they will be good. The richer the land the better."

NEW YORK, MAY, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Fur.*

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INCORPORATED.

INDIVIDUAL enterprise, when wisely directed, may accomplish much in a good cause, but how little compared with the combined efforts of a body of men actuated by high motives, and seeking only the public good! Compare an engine of one-horse power with one of ten-horse power! a rope with three with another of thirty strands! Each strand may be perfect in itself, but by itself how weak! When all the threads and strands are combined and well twisted, its strength is vastly increased.

"In Union there is strength."

So in the union and combination of men for religious, educational, scientific, and business purposes.

The individual efforts of the Rev. John Wesley were, in time, crowned with success. But how long was he in obtaining even three or four adherents to his views? Almost as many years. When these three or four *combined their efforts*; and when societies were formed here and there, when an organized force undertook the dissemination of those views, they were brought to the knowledge of the entire Christian people; and Methodism to-day is a power in the world.

The separate and individual efforts of Drs. Gall and Spurzheim, the Messrs. Combe and others, have simply brought a new discovery to the notice of a few advanced minds; and it is left for their successors to take hold where they left it; teach the people its objects and aims; and organize the forces into societies and schools, so that long after its present feeble workers shall have passed away, the cause itself, being placed on a permanent foundation, shall continue to flourish and extend itself over the earth.

As a first step in this direction, we

consulted with some of our friends as to the best course to pursue. What we have long desired, is to establish a Free Public Museum, in which shall be deposited busts and paintings of distinguished characters, skulls of all the different races and tribes of men, and of all the different animals; anatomical preparations; and everything from which a better knowledge of all that pertains to the science of man, can be obtained. We have, to a small extent, accomplished this, as the shelves of our cabinet testify. We would willingly have done more, but have not had the pecuniary means necessary to carry out our desires. We laid our plans before our friends, and it was thought advisable to first apply to the Legislature for a charter for a permanent Phrenological Society—and then to ask those who feel an interest in the spread of such knowledge, as we believe to be necessary for the proper understanding and government of ourselves and others, to take hold and help us. We made application for a charter, and our request was seen to be right and proper, and without opposition the following bill was passed:

AN ACT TO INCORPORATE THE AMERICAN PHRENOLOGICAL SOCIETY.—The people of the State of New York, represented in Senate and Assembly, do enact, as follows:

SECTION I.

AMOS DEAN, Esq., HORACE GREELEY, SAMUEL OSGOOD, D.D., A. OAKLEY HALL, Esq., RUSSEL T. TRALL, M.D., HENRY DEXTER, SAMUEL R. WELLS, EDWARD P. FOWLER, M.D., NELSON SIZER, LESTER A. ROBERTS, and their associates, are hereby constituted a body corporate by the name of the AMERICAN PHRENOLOGICAL SOCIETY, for the purpose of promoting Phrenological Science, and instruction in all departments of learning connected therewith; and of collecting and preserving Crania, Casts, Busts, and other representations of the different Races, Tribes, and Families of men.

SECTION II.

The said Corporation may hold real and personal estate to the amount of One Hundred Thousand Dollars; and the funds and properties thereof shall not be used for any other purposes than those declared in the first section of this act.

SECTION III.

The said HENRY DEXTER, SAMUEL R. WELLS, EDWARD P. FOWLER, M.D., NELSON SIZER, and LESTER A. ROBERTS are hereby appointed Trustees of said incorporation, with power to fill vacancies in the board. No less than three Trustees shall constitute a quorum for the transaction of business.

SECTION IV.

It shall be lawful for the board of Trustees to appoint Lecturers, and such other instructors as they may deem necessary and advisable, subject to removal when found expedient and necessary, by a vote of two thirds of the members constituting said board. But no such appointment shall be made until the applicant shall have passed a satisfactory personal examination before the board.

SECTION V.

The Society shall be subject to the visitation of the Regents of the University, and shall report to them annually.

SECTION VI.

The Society shall keep for free public exhibition at all proper times such collection of Skulls, Busts, Casts, Paintings, and other things connected with Phrenological Science, as they may obtain. They shall give, by a competent person or persons, a course of not less than six free lectures in each and every year; and shall have annually a class for instruction in Practical Phrenology, to which shall be admitted, gratuitously, at least one student from each public school in the city of New York.

SECTION VII.

The Corporation shall possess the powers and be subject to the provisions of Chapter Eighteen of Part One of the Revised Statutes, so far as applicable.

SECTION VIII.

This Act shall take effect immediately.

We now have the first regularly chartered Phrenological Institution in the world. On this foundation we propose to build. With a corps of competent teachers and lecturers in the field, we hope to displace the ignorant self-styled "Professors," who only disgrace the science.

Our extensive collection, numbering some hundreds of specimens, obtained at much cost of time and money, will be donated by MR. WELLS as his contribu-

tion, and placed in the hands of the Society. The number of free public lectures to be given will probably be largely increased; while the admission of one student, from each public school in New York, to the class for instruction in Practical Phrenology, will bring a large number of learners into the study. We regard this feature as most hopeful, in regard to increasing the number of active co-workers in this new field of enterprise and enlightenment.

The aim of the Society will be to obtain a complete collection of crania, to embrace, say from ten to twenty skulls, from each and every race, nation, and tribe of men; to be authenticated, properly classified, and placed on exhibition. This would be one of the most satisfactory means for future students and writers to pursue the study of ETHNOLOGY. Parties having rare specimens not in use, may here find a repository where they will be preserved and handed down to future generations.

It is believed that funds will be contributed and bequeathed by the friends of the cause, sufficient to establish a working institution on an extensive scale.

We append the form of a bequest; and have opened books for the names of contributors. Annual reports, with amounts received, will be published.

FORM OF A BEQUEST.

I bequeath to my Executors the sum of
Dollars in trust, to pay over the
same in _____ days after my decease
to the person who, when the same is payable,
shall act as Treasurer of the Society called the
AMERICAN PHRENOLOGICAL SOCIETY, formed in the
city of New York in the year one thousand eight
hundred and sixty-five, to be applied to the uses
and purposes of said Society, and under its direc-
tions.

It should be distinctly understood by all, that this Society is a public institute, and that money or other property donated to it will not in any event be applied to the private purposes of any person or persons. It is intended to be as widely separated from individual interest as is the Smithsonian Institution, the Historical Societies of our different States, or the Bible and Tract Societies, that have done so much good in the world. For the present, and until the Society is able, from the generous donations of its friends, to obtain more suitable and permanent

rooms, we shall be happy to give it such accommodations as we can, hoping always that it will soon be able to stand without our assistance, and have prepared for its uses a building with appropriate rooms for each department of its cabinet, for lectures, and for instruction of classes in all the sciences which together make up the great science of PHRENOLOGY.

ANNEXATION.

CHANGES in the map of the world are constantly going on. In America, one new State after another has been added to the original thirteen, until now there are thirty-five, with undeveloped territory enough within the limits of our country to make several more, each larger than any of the original thirteen. Altogether, it is estimated that we can give a farm each to more than two hundred millions of people. Still, annexation will probably go on in this as in other countries till we have but one government and one head to the North American continent. And why not? England annexed Scotland and Ireland, and is securing additional possessions in Asia, Africa, South America, and the islands of the seas. France annexed Algeria, Savoy, etc., and Russia annexed Siberia, Astrakahn, the Ukrain, Poland, etc., and is pushing her dominion eastward. Austria annexed Hungary, Lombardy, and Venice; and it is believed in most cases to be for the benefit of all concerned; and how much better would it be if all the petty kingdoms of the German States could be brought under one head?

Let the principle of consolidation be applied here as in business companies and corporations. One railway board can manage several roads more economically than the several can manage separately. So of insurance companies and the like. Is it not as easy to regulate a family with six, eight, or ten children as one with but three or four? A hen can brood a dozen as well as one.

The time is probably not far distant when our neighbors in Canada, New Brunswick, Nova Scotia, Prince Edward's Island, Newfoundland, the Hudson Bay, and all the British North American provinces will form a part of the American Union. We would not urge it, but leave the question in the hands of the people whose interests are first to be considered. As they elect, so let it be.

The talk about going to war with a view of forcibly annexing Canada or any other territory seems to us most utter folly. The law of interest will assert itself, and sensible people will act upon it. When the principles of republicanism shall have been thoroughly tested and found wanting, they will be put away, and something else substituted; but we anticipate not only permanency for these principles here, but we look for their adoption everywhere, even in the Old World. Monarchies and aristocracies are found to be not the most stable governments in the world, and they will have had their day, and the people will demand something better. Dissipated kings, drunken lords, and licentious counts are no better than

dissipated, drunken, or licentious republicans, but something worse, for in the one case their rank is hereditary, and they hold their places and power for life; and in the other they are elected to the office but for a term, when they may be superseded by their betters.

One objection to the annexation of these neighboring provinces has been that we were slave and not free States. They said, Abolish slavery and we shall be glad to join the Union. Our neighbors are large-hearted, liberal-minded, and not specially wedded to monarchical forms of government, but in some respects they are even more democratic than ourselves. Their interests are closely identified with ours, and if their connection with the old country were severed, and they were united with us, they would soon feel the warm pulsations of new enterprise throughout the length and breadth of those colonies. We base this belief on the fact, that the United States have grown with vastly more rapidity since free from the restraints of the mother country than they would have done had they remained "subjects of the crown." This opinion is shared even by Englishmen, who regard it a good thing for the States that they obtained their freedom and have liberty to regulate their own affairs; so it would be with these colonies. With our interests united, and all the avenues for trade and navigation thrown open, commerce and business throughout the length and breadth of the continent would leap into new life, and every interest would be quickened. Think of it! from Newfoundland to California, with our sea-coast, our rivers, mountains, valleys, and plains. Our cotton and sugar fields in the South, our wheat, corn, and gold fields in the West, our lead, lumber, and copper in the North, and the fishing-grounds of the world in the East, we should combine within these limits the richest and best portion of the world.

As America is in the center of the globe, so New York would be the great metropolis of the continent. As London is to Great Britain, and as Paris is to France, so would New York be to America.

We leave these matters for statesmen to manage, while we look after the statesmen. We give in our present number portraits with sketches of the three prominent young Canadians who have taken an active part in the attempt to bring about the union of the provinces. Among others of their colleagues we may name the following:

Newfoundland—Hon. Mr. Carter, Speaker of the House, and the Hon. Mr. Shea, Attorney-General.

Nova Scotia—Hon. Mr. Henry, Attorney-General, and the Hon. Messrs. Tupper, Archibald M'Cully, and Dickey.

New Brunswick—Hon. S. L. Tilley, Provincial Secretary, and the Hon. Messrs. W. H. Steeves, Mitchell, Fisher, Chandler, Gray, and Johnson, Attorney-General.

Prince Edward Island—Hon. Mr. Palmer, Attorney-General; Hon. Mr. Pope, Colonial Secretary; and the Hon. Messrs. Davis, Coles, Hamilton, Gray, M'Donald, and Whelan.

Canada—Sir E. P. Taché, Premier; Hon. J. A. M'Donald, Attorney-General, C. W.; Hon. G. E. Cartier, Attorney-General, C. E.; Hon. Alexander Campbell, Commissioner of Crown Lands; Hon. T. D. M'Gee, Minister of Agriculture; Hon. A. T. Galt, Finance Minister; Hon. Geo. Brown, President of Council; Hon. C. J. Chapuis, Commissioner of Public Works; Hon. Oliver Mowatt, Postmaster-General; Hon. James Cockburn, Solicitor-General, C. W.; Hon. Mr. Langevin, Solicitor-General, C. E.; and the Hon. William M'Dougall, Provincial Secretary.

These gentlemen have taken part in the matter, and it is believed that they may ultimately succeed in bringing all these provinces under one general head. We shall then be in a condition to talk about the annexation of the whole.

SOUTHWARD HO!

THE westward march of empire is proverbial. The tide of Caucasian emigration, setting in that direction from the farthest Orient, has flowed on irresistibly till it has reached the shores of the Pacific, which it will soon overleap, and thus complete the circuit of the globe. This great current, with its heaving billows of life, no human power can turn aside. The great men—the rulers of the earth—may decree that it shall cease, or flow back; but it will heed them as little as would the waves of the Atlantic themselves. Empires and republics may rise and fall; war may rage, or peace may wave her olive branch over the nations; plenty may prevail or famine may threaten, but men will emigrate—go westward. So it will continue to be till the circle has been completed and our starting-point in the Orient regained. Then, perhaps, the westward march may begin anew and history repeat itself on a brighter plane; but we need not speculate. We have to do with the present, and to prepare for the near future.

We have spoken of the grand stream of human emigration. That will still hold its course. Our war of "the Great Rebellion," now apparently drawing toward its close, has not checked but rather accelerated it. Peace will not turn it back or cause the main current to deviate; but there will be minor streams of population—emigration within emigration—setting toward the South and the Southwest with an impetus hitherto unknown.

The Teuton, cool as his northern blood may be, is not averse to warmth. He has always shown a decided preference for the genial sunshine of southern climes over the ice and snow of his native northern hills. In this country there has been a barrier which has partially turned aside the current of emigration which would otherwise have made the Southern States the most populous in the Union. Negro slavery and the free white labor system could not well coexist there, and the intelligent and industrious but not wealthy emigrant has turned toward the fertile but less inviting prairies of the great free West. The Carolinas and Florida, with their magnificent climates and productive soil, remain to this day in a half-wild condition, a large portion of them being covered with the primeval forests, and that portion comprising some of the best lands in those States.

The close of the war will introduce a new era. The barriers of social and industrial antagonism will be all swept away, and the opening for Northern enterprise, skill, and industry will be too inviting to be resisted. Our soldiers, who have become familiar with the climate by campaigning there, will, many of them, return to the South with their families to remain as citizens. Charleston, Savannah, Wilmington, Mobile, New Orleans, and Galveston will invite the merchant and the mechanic; the magnificent water-power furnished by the streams of the interior, and, as yet, almost entirely unemployed, will tempt the manufacturer; and, most of all, will the yet undeveloped agricultural and horticultural resources of the Southern States attract the en-

ergetic and industrious rural population of the North and of Europe.

Portions of the low country, along the coast, are at present exceedingly insalubrious. To the white man the malaria of that region during the hot months is fatal; but the negro inhales it with impunity and grows fat and sleek there. It will be his mission to cultivate and redeem the fertile lands of that malarious belt of country. When the forests shall have been cut away from the swamp lands, and the swamps drained and subjected to cultivation, the malaria will disappear, and the whole region become as a garden.

The middle and upper sections of the Southern Atlantic States can boast a climate as healthful and delightful as can be found on the globe. Here the soil is moderately fertile and very easy of cultivation, and no winter frosts interfere with the farmer's work. It is the very paradise of the agriculturist. In the middle region he will raise corn and cotton. The hills of the upper country he will cover with orchards and vineyards, and its rich valleys with fields of wheat and oats, and he will soon begin to wonder how he ever managed to live in the cold, winter-bound, hard, rough North-land.

But what are we to do with the people now there? *Live with them in peace and friendship*; teach them Northern thrift and Northern enterprise; and be taught by them to be hospitable, neighborly, generous, and liberal. We shall mingle our blood with theirs by intermarriage, and the result will be an improvement—a better race than either, and a homogeneous one. We shall like each other better and respect each other more than before the war. Prof. Draper spoke truly when he said, in his late lecture on "the Effects of Emigration," that "the feuds of civil war rapidly disappear. The vanquished in a civil strife avoids a recurrence to his failure, while the victor abstains from a contemplation of his success. The memory of such things speedily passes away, and society stands on a new basis. It took but little time to heal the wounds of Rome and England, and it would take still less in the activity of human life in America."

But, the war well over, foreign emigration as well as that from our Northern States will flow into the South. It is thought by some that when the contest is ended, when our soldiers return to their homes and to their wonted tasks, the arguments which have been advanced to prove the need of more laborers from abroad will fail; but such a conclusion would be wholly unwarranted. It is true that the army and navy would simultaneously discharge many soldiers and sailors, and that many contracts with our foundries, factories, ship-yards, and various sources of supply would be suspended. But, on the other hand, with the return of peace and the re-establishment of open communication with the States of the South, enterprises hitherto abandoned or newly projected will spring into life and activity, and the restoration of vast tracts of fertile land to the use of the husbandman will call many laborers into the field, and it will be the profitable work of years of peace to restore what has been lost by the ravages of war.

The *Liverpool Daily Post*, after commenting at

length on these facts, thus closes: "The cry [in America], therefore, still is 'Come!' The mineral kingdom is inexhaustible, the soil fertile, and there are regions untilled. The call for labor comes on every breeze, from the Rocky Mountains and the Sierra Nevada; from the mountains and valleys of Pennsylvania and Michigan; from California, Oregon, Idaho, Colorado, Iowa, Ohio, Illinois, and other States, where lie buried the gold and silver, lead, iron, copper, and vast beds of coal underlying the rich prairie lands and mountains of the West; where, too, are found subterranean repositories of petroleum, enough to illuminate a world. The temptation is strong, and so much the better. The more people go, the greater will be the increase of population. This is a law of Providence. Every emigrant becomes in due time a customer because a consumer. Emigration, therefore, is a blessing to the country left and the country adopted."

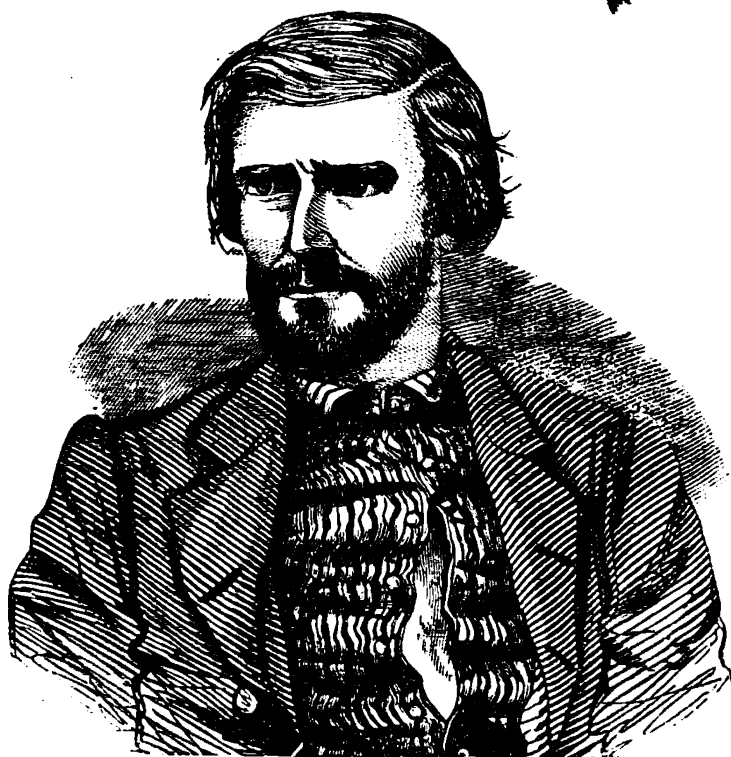
Come, then, ye enterprising Englishmen! Come, ye canny Scots from the Highlands and the Lowlands of grand old Scotia! Come from the land of the Shamrock! Come from Germany! Come from France! Come from all the Eastern world, and participate with us in the enjoyments which bountiful nature has in store for the children of men. Europe is crowded—over-peopled. Here, especially in the South and West, there is land enough for millions who may wish to occupy it. Come over and help us, ye workers!—ye mechanics, farmers, manufacturers, artisans, merchants, teachers, preachers, authors, statesmen; we want, and are now getting some of the best, though we do not reject the worst. Come one—come all, and make America your home!

CHRISTIAN CHEERFULNESS.—We publish in the present number, under the above title, a remarkable production. It is remarkable for its true interpretation of real Christianity, its strong practical common sense, and for its exalted spirituality. How can any man, however worldly, read this and not approve? And it is just such a looking-glass as true Christians will delight to look into. The writer speaks "from the heart to the heart," and his kind, cheering, and encouraging words must meet a response from all who read or hear. The writer kindly promises to contribute to our columns something for the special benefit of our readers; and we anticipate that which will be like

"A light in the window for thee," and for all. Read and re-read "Christian Cheerfulness," and then get your preacher to preach it, and your newspaper to copy it. Let it be given to all the world, Christian and heathen.

MRS. GEORGE WASHINGTON WYLLIE.—Readers of "LIFE ILLUSTRATED" will remember with real satisfaction the charming contributions of this gifted lady to that very popular family paper. Events foreseen only by the "All-seeing;" the war; our somewhat extended visit to Europe; reunions and reverses, caused a break in our intercourse; but we now rejoice in renewing this very pleasant old acquaintance, and in re-introducing her to JOURNAL readers.

See Mrs. Wyllie's "Hints to Husbands" in the present number. She will grace our pages with other matters, "pleasant and profitable" for all. We welcome her to the inner circle of our choicest friends.



PORTRAIT OF JOHN Y. BEAL



PORTRAIT OF ROBERT C. KENNEDY.

GUERRILLAS, SPIES, INCENDIARIES.

We have no heart to hold up to view the portraits of low and wicked culprits to gratify a morbid curiosity, nor will we cater to a low and perverted taste; but when the enemies of our government put forward such creatures as these to do its wicked work, and then claim for them the rights of honorable soldiers, we feel called upon to expose the fallacy, and to let the law take its course. If justice was ever done to reckless, selfish, heartless, fiendish devils in human shape, it was done when these miscreants paid the penalty of arson and murder with their lives.

Beal (fig. 1) was descended from decent stock, and received an intellectual education, but he became a dissipated desperado, and was weak enough to become a sort of "cat's paw" for more cautious villains. He was caught, tried, found guilty, and executed. His temperament was nervous and bilious, body slight, head of average size and very uneven, features thin and emaciated by the habitual use of tobacco and the irregular life he led. Had he not been tempted, or had he been fortified by true religious influences, he would not have thus fallen. His original "make up" rendered him capable of living a better life, though his head is not high in the moral sentiments; but, like thousands of others, he listened to bad men; embraced their views; became thoroughly perverted, and with the spirit of a bravado—Approbateness large—pursued the course which led to death. Let his example be a warning to others—who, approving his course, are no better than he—lest they be served in the same way. War is one thing, arson and the murder of women and children quite another.

John Y. Beal was born in Jefferson Co., Va., some thirty-two years ago. He is said to have been well educated, having studied a full course at the Charlottesville University, in his native State. Before the rebellion, it is asserted that he was the possessor of a fortune valued at over a million of dollars, and he was also represented to be the heir apparent to the estate of Lord Egelby, a British nobleman.

Like many others of his misguided countrymen, at the outbreak of the rebellion he espoused the cause of Jeff. Davis, went into the army, was commissioned captain in the Second Virginia Infantry, and served under the dashing and intrepid "Stonewall" Jackson.

He was a man of culture and extensive information. His physical appearance was pleasing. Although only five feet seven inches in height, he possessed a commanding presence, and bore the impress of a high order of intellect.

For his mother he always entertained the highest sense of filial regard, and during his last interview with her he was assured that he had her undying love and her prayers for his welfare both in this and the other world.

He was executed on Governor's Island, February 24th, 1865, as a guerrilla and a spy, in accordance with the finding of a court-martial.

The substance of the charges against him is, that he was acting as a spy, and carrying on irregular or guerrilla warfare against the United States; in other words, that he was acting in the two-fold character of a spy and a guerrilla. He was found guilty on both charges, and sentenced to death; and the Major-General commanding (General Dix) fully concurred in the judgment of the court.

The special acts of irregular warfare proved against him were the piratical seizure and destruction of two unarmed steamers on the lakes, and the robbery and maltreatment of the crews and passengers.

Kennedy (fig. 2) was very much such a person as one accustomed to read character from likenesses would infer, namely, a low, gross, miserable, drunken vagabond. He was unfit to live and unfit to die. He had the form of a man and the spirit of a demon. He was bold and bad. His temperament was gross; the quality flabby and poor; and the shape of his head simply that of a malefactor; it was low in the front and top compared with the crown; Veneration and Conscientiousness were woefully deficient, and he had no regard for sacred subjects, for the truth, nor for the right. He was not only a gross feeder, but a gross whisky drinker; a sensualist, a libertine—and we presume a thief and a robber as well as a would-be house-burner and murderer. Indeed, there was no crime such a miscreant would not commit. Look at his ugly tobacco-chewing and slaverling mouth, his eyes, nose, and general hang-dog expression. Who would trust their lives or their property in the keeping of such a creature? He was fit for the inhuman slave trade; imbibed the spirit of that "peculiar institution" in its more brutal form, and became a votary of its rebellious leaders. Nothing but the grace of God and the most prayerful attention to religious precepts would serve to keep such creatures within the bounds of decency. And is this that boasted chivalry? Is this that sort of patriotism generated by negro slavery? Ay, these are the effects of the vulgar pride, the vain glory, the miserable farcical spirit which

sets its victim up as something better than others. We pity the misguided, we sympathize with innocent sufferers, but we protest against permitting such creatures as these go free in community.

Robert Cobb Kennedy, the notorious rebel spy and incendiary, suffered the extreme penalty of the law which he had outraged, at Fort Lafayette, in New York harbor, March 25th, 1865. His career, particularly since the rebellion, has been one of change and danger, and he found the downward step from a traitor to a spy and incendiary so natural, that he advanced to the very scaffold without realizing the enormity of the crimes he had committed.

Kennedy was born in the State of Louisiana, in 1833, and was consequently thirty-two years of age when he was executed. His father was a planter, and the son followed the same occupation until the beginning of the rebellion. His plantation was an extensive one, upon the Red River, where, between his crops and his negroes, Kennedy ruled as a sort of autocrat, living carelessly upon the labor of his chattels, and cheerfully expending the money which their toil brought him. The chief product of Kennedy's plantation was sugar, and the life he led that of a well to-do farmer. As his education was very limited, his means of enjoyment must have been very considerably circumscribed.

On the breaking out of the rebellion he joined the Louisiana Tigers. In this company of fervid souls he passed through the first battle of Bull Run, where the "Tigers," one hundred and fifty strong, came out of the contest with only twenty-six men uninjured. Kennedy was among the unscathed, reserved for a more terrible death.

He afterward, in Tennessee, participated with his companions in the campaign which terminated at Pittsburg Landing. Not long after this, Kennedy was captured, taken to Cairo, and subsequently to Johnson's Island, from whence he escaped to Canada.

There, in connection with others, he concocted the diabolical plot to burn the city of New York, which, as is well known, came so near being carried into successful execution on the night of November 25th, 1864. For this crime he was arrested, tried, condemned, and executed.

He was a low, brutal ruffian. When confined at headquarters, we are told, his tongue was so foul and obscene, that any man would shudder at it. He laughed at his Creator—indeed, did not believe in such a being. He believed then that man was man so long as he lived, but when he died, there was an end of it—man's accounts were all settled on earth. He died as he had lived, singing, swearing, and asking for liquor on the scaffold.

"BETTER LATE THAN NEVER" is the word I send accompanying the money for your JOURNAL. I had thought I was unable to take it this year; but as I am a teacher, I find I can not do without it, as it aids me so much in governing my scholars. And somehow, it seems to cheer one's life and make the rough places smoother and happier all the way through. M.

THE JOURNAL IN CANADA.—The JOURNAL has become almost a necessity. I would not now dispense with it. I regard it as the only true exponent of mental philosophy and life. I am pleased to see that it occupies a place in our city news dépôt. A. P., Hamilton, C. W.

WHAT PAPERS SAY OF THE A. P. J.

COULD we so far transgress the laws of etiquette as to print the letters of our subscribers, it would show the warmth of feeling and interest with which the JOURNAL is regarded by those who pay for it, and become its regular readers. In lieu of these letters, which come from all directions, east and west, north and south, and from beyond the seas, to gladden our hearts and make us keep to our work, we give that which is already public, a few "notices of the press," which kind editors have so freely bestowed. Read them, and judge whether or not they are worthily bestowed. The only objection we can see to this sort of reading, is the fact that there is more of the sweet than of the tart. Won't some one please to "cut us up," criticise us, expose our errors, show up the absurdities of our teachings, etc.? This would give spice and variety to the whole. But read these sweet notices.

The New York *Daily Tribune* says: "The old familiar face of the PHRENOLOGICAL JOURNAL, edited by S. R. Wells, although with some changes of costume, presents itself among the holiday attractions which merit a kindly welcome, and a cordial 'Go Ahead.' The volume for 1864 is now furnished in compact, handsome binding, and giving plenary evidence of the industry, tact, and abundant resources of the editor. No one can examine the liberal variety of its contents and not be favorably impressed with the energy and skill with which it has been conducted, though he may not belong to the household of faith as expounded by Phrenology. It is full of valuable popular information on almost every point that concerns the physical and social well-being of men, women, and children, set forth with profuse pictorial illustrations, and in a style of constant freshness and vivacity. One often finds relief from the husky meagerness of stately learned pundits in its sparkling columns, which are always in panoramic motion, never in insipid stationary stereotype. We regard this wide-awake JOURNAL as a valuable means of family education, imparting to young readers a store of practical knowledge which will often be of more service than that which they obtain from the schoolmaster."

The New York *Christian Inquirer* says: "Messrs. FOWLER and WELLS publish a great variety of valuable works, chiefly on topics relating to every-day life. Their phrenological works are thorough and complete. The PHRENOLOGICAL JOURNAL for 1864 is an elegant and most entertaining volume. Its interest is not confined to believers in this science. Physiology, Ethnology, Education, Mechanism, Agriculture, and a great variety of other subjects are most ably treated. Its numerous biographical sketches are invaluable to the general reader. The portraits of eminent men are numerous and life-like. The illustrations in other departments are equally attractive. The tone of the articles is eminently liberal, and altogether the JOURNAL is adapted to do much good apart from its specialty, and is fully entitled to the large circulation which it has secured."

The New York *Christian Advocate and Journal* says: "Whatever may be thought of Craniology as a science—which is often all that superficial observers know of Phrenology—the researches and disclosures of the latter respecting the nervous and cerebral structure of the human system, and its relations to individual character, are well authenticated and valuable. Their JOURNAL is an able expositor and advocate of the science as they—the publishers—hold it, and the work may be used with pleasure and to advantage by those who do not accept its peculiarities respecting the distribution of the mental faculties and their development upon the outer surface of the occiput."

The Washington *Examiner* says: "Read it. The AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED has been welcomed to our sanctum. That Phrenology is a science, is only denied by those who know little or nothing about it. But we do not recommend the

work so much because of its dealings with the organs of the head, as because it teaches man his physical and moral condition. No purer morality is taught in any work prepared by human beings. It is a surprising fact that men think more about everything else than about how 'mysteriously and wonderfully they are made.' Any work which assists man in obeying the mandate 'Know thyself' is valuable; and we have found no author so competent to teach therein as the editor of the work under consideration. For pure and valuable reading matter, send for the PHRENOLOGICAL JOURNAL."

The *Anti-Slavery Standard* "warms up" as follows: "THE PHRENOLOGICAL JOURNAL is a periodical that we can heartily commend to those who are seeking information upon the class of subjects to which its pages are devoted. * * * It is conducted with care and diligence, and in the course of a single year will be found to contain a body of information of great value not only to students but to ordinary readers. Every number contains a portrait of some eminent person, with a phrenological and biographical sketch of his character and life."

The New York *Methodist*—an excellent religious newspaper—speaking of our "handsome quarto," of 1864, declines to indorse our "psychological doctrines," but says: "We can cheerfully testify our belief that its conductors are earnestly striving in their way, and according to their views to do good. Many of the practical teachings of the JOURNAL are of the highest value in the promotion of physical development and health, and *all* *eternally* at moral improvement."

The *American Baptist* says: "Besides the phrenological matter, there is a great deal of excellent family reading, with poetry and philosophy. Indeed, this JOURNAL is one of the best we have, and would be of real value in every family. The study of human nature is one of vast importance."

The New York *Evangelist* says: "Those who feel an interest in these subjects or in the portraits and biographies of eminent characters, will find much in the successive numbers of this work to repay their perusal."

The *Northern Christian Advocate* says: "It is one of the wonders of American publishing for cheapness, and it is a periodical of much more than ordinary interest and instruction."

The *Troy Daily News* says: "It is one of the most interesting, instructive, and useful emanations of the serial press."

The *Ripon Commonwealth* says: "One of the best publications in the United States is the PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED."

[We take off our hat, make a respectful bow, and give warmest thanks to our kindly brethren of the pen and the press. We could not say all these sweet things of ourselves; but confess to a liking to having others say them of us—if we deserve them.]

THE PHRENOLOGICAL JOURNAL has been received, and we can not speak too much in praise of this excellent and interesting periodical. It is invaluable in the hints it contains in regard to our physiological relations and conditions, and although the advocate of some peculiar "isms" which all may not adopt, it nevertheless is one of the most valuable periodicals for the family that we know of.—*Newport Daily News*.

[Thank you, Mr. News; but what peculiar "isms" do you refer to? Is Phrenology an "ism"? Are Ethnology, Physiology, or Physiognomy "isms"? Is science an "ism"? Is Christianity an "ism"? Please put your finger on any "ism" taught in this JOURNAL. We do not claim perfection; we confess to errors of judgment; but we disclaim the harboring or teaching any doctrine not in accordance with the best philosophy and the highest Christianity. If it be an "ism" to rebuke crime, to expose wickedness, and to warn the unsuspecting, and to point out the better way of life, then it may be "peculiar," but not rickety, crotchety, nor "ismish."]

THE PHRENOLOGICAL BUST. COMMENTS OF THE PRESS.

A BEAUTIFUL cast, made of plaster of Paris, the size of the human head, on which the location of the phrenological organs is represented, with all the divisions and classifications, has just been made by Messrs. Fowler and Wells, 389 Broadway. Those who can not obtain the services of a professor to teach them, may learn from this approved model head the exact location of all the organs of the brain.—*Christian Inquirer*.

Messrs. Fowler and Wells have made an improved Phrenological Bust, which we are going to study shortly in connection with our own head, to see, if possible, what we are good for. There are two sizes—the larger, near the size of life, is sold at \$1 50. The smaller, which is not much more than six inches high, and may be carried in the pocket, is only 75 cents. May be had of booksellers and druggists, and of Messrs. Fowler and Wells, 389 Broadway, New York.—*Christian Ambassador*.

"KNOW THYSELF."—Those of our readers who are anxious as to their phrenological developments, and would rather ascertain their characters for themselves than apply to a professor, would do well to call on Messrs. Fowler and Wells, 389 Broadway. They have just issued a beautiful cast, made of plaster of Paris, on which the location of the phrenological organs is represented. From this model head one may learn the progress phrenological science has made, and ascertain the position of the various organs.—*New York Jewish Messenger*.

PHRENOLOGICAL.—A new phrenological bust, showing the latest classifications and improvements in the science. It is designed for learners, and will be found by them very useful, as they can see at a glance the exact phrenological location of all the organs of the brain.—*Christian Intelligencer*.

An ornament a study, and a necessity for every place of business and household in town. We refer to their very neat and complete Phrenological Head, showing clearly the latest classification and improvements. Placed within "easy reach," it attracts the eye and affords constant material for the study of human nature and the determination of character. The exceedingly chaste appearance of the head will conciliate many to regard it with favor.—*New Yorker*.

MESSRS. FOWLER AND WELLS AND PHRENOLOGY.—This enterprising firm have issued one of the prettiest little phrenological busts which we have ever had the pleasure of studying. The material is almost as hard as marble; and the organs, all clearly indicated in beautiful typography, are so easily learned, that the merest tyro can soon ascertain the locality of each. Our friends F. and W. have reduced the theory of Phrenology to a science, and more, to a practical science. By a careful application of it, the growing intellect may be trained in accordance with the "natural bent" of the brain, and not in direct opposition, as is too often the case. "Just as the twig is bent, the tree's inclined;" but be sure that you bend it the right way, or you may work against nature. Go and ask Mr. Wells about it.—*New York Journal of Finance*.

The head on one side is labeled so as to show the different organs, each being made prominent; on the other side the classification of the organs is exhibited with equal distinctness.—*The Methodist*.

[This Head is both useful and ornamental, standing on the table or on the mantle; it attracts the attention of all, and furnishes a never-ending theme of study and conversation. With this Head in view, one would not be long in learning the location of the organs, while a hand-book would give the function and uses of all the faculties.]

"SURRENDERED."—General Robert E. Lee—confessedly one of the ablest military officers in the world, and a gentleman of many accomplishments—surrenders his army to Lieutenant-General Ulysses S. Grant. The great pro-slavery rebel conspiracy is broken down, slavery abolished, the Union preserved, and peace established. Now let us set to work and bind up the bleeding wounds of friend and foe; simply disarm and disarm the conspirators, leave them unrestrained and at liberty to repent their evil deeds, and to make their peace with God. The people will very soon become re-united and—the noisy, ambitious demagogues being powerless—more friendly and intimate than ever before.

All the little "Alabama" affairs, such as those of the English pirates burning our ships at sea, running the blockade, and so forth, will be charged in account, and a settlement demanded at the proper time. Our people will remember their friends, and not forget their enemies. To the bleeding South, we offer the olive branch.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor must be written on SEPARATE slips.

WHERE is the faculty of volition located in the brain? *Ans.* There is no organ which we recognize as that of volition. Volition is made up of desire and intelligence, and there are as many kinds of volition as there are kinds of desire and kinds of talent.

SOUL AND BODY.—How are the soul and body connected? *Ans.* Not many months ago we discussed this subject in answer to a correspondent somewhat lengthily. We may here simply say that the brain is that part of the human system from which the soul manifests itself by means of the body. In other words, the brain is the part which the mind or soul takes hold of to communicate itself with matter. We know the eye is an instrument through which the soul gains a knowledge of things by vision, and the optic nerve is connected with the brain; so of all the other senses.

THE HEATHEN.—Are not the Heathen responsible for their ungodliness? Is not the light of Nature sufficient to make them responsible? *Ans.* St. Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Of course their responsibility, like that of everybody else, is commensurate with the opportunities or light they have.

CHANGE OF VOICE.—How long does it take for the voice to change in youth? *Ans.* Sometimes one year, sometimes three, depending entirely upon the constitution of the subject.

LAWYER.—What are the necessary qualifications for a superior lawyer, one that shall excel both in legal learning and as an advocate? *Ans.* A man may excel in both of these departments, but he wants a first-rate temperament, a first-rate head, a first-rate education, and should be a first-class man, with all the organs amply developed.

LANGUAGE.—How may I learn the exact location of this organ? Do wide cheek-bones indicate strength of voice? *Ans.* The location of the organ of Language is in the brain, back of the eye, above, below, and partly behind that organ. When Language is large, it tends to press the eye downward and forward, giving fullness under the eye. The prominence and width of the cheek-bones indicate power of lungs, and that is intimately connected with the voice.

MAGNETISM.—Can a person be magnetized or affected by another at a distance? *Ans.* It is not usual for a person to be magnetically affected by another at a great distance. Sometimes this may be the case at remote distances; it often happens between persons in the same room, or when one is approaching a house, the inmates think of him, and when he appears they say, "The devil is never so near," etc.

INDIAN SUMMER.—What is the cause of that hazy appearance of the atmosphere at the season called Indian Summer. *Ans.* Indian Summer has puzzled thinkers much. It has been thought to arise from the action of the sun on the dry leaves, as it never comes till after the leaves fall. It is said not to occur out of America.

HOUSEKEEPER.—What kind of organization is required for a good cook and housekeeper? *Ans.* A good housekeeper and cook needs a good head in general, but

especially energy, order, good perceptive, Cautiousness, strong social organs, and large Alimentiveness and Benevolence.

BLUSHING.—I am greatly troubled with embarrassment and blushing. What is the cause? *Ans.* Nervous excitement increases the action of the heart and throws the arterial blood to the surface faster than it can return, hence the surface becomes suffused with arterial or red-blood.

EQUINOCTIAL STORM.—How shall we know the equinoctial storm? *Ans.* We can not always tell which it is. Sometimes there is no storm in particular places very near the time of the equinox.

BAD DREAMS.—Why is it that when I fall asleep on my back I have horrid dreams? *Ans.* That position has a tendency to disturb the circulation of the blood in your case, which caused some congestion of the brain. Most persons dream all manner of terrific dreams in consequence of eating just before retiring, or by eating some extra hearty food, as dried beef, cheese, smoked herring, or minced pie. Why do I dream of fishing more than anything else? *Ans.* You may have a fancy for the sport. One is apt to dream of that which "runs in the head during the day." Why in my dreams am I sometimes very courageous, and sometimes entirely the reverse. *Ans.* Because, in one case, that part of the brain in which the organs of courage are located is excited; in the other, Cautiousness is most awake and excited.

READING AT NIGHT.—It is not well for nervous people to read on exciting subjects just before retiring at night. It would conduce to peace of mind and to pleasant sleep to sing a familiar hymn in which all could join, such as—

"The day is past and gone;"

"How sweet to steal an hour away," etc.

Follow this with prayer, and you have the best means by which to "cast out fear," obtain the spirit of "resignation," and to invite sweet sleep.

CONCRETE HOUSES.—How do they stand the test of time? Do they answer your expectations? Would you build again on the same plan? *Ans.* After some years of experience, we are more than ever satisfied that concrete—stone, gravel, sand, and lime—properly mixed and put together, are all that is necessary to build dwelling or other houses, where the material is convenient and at hand, very much cheaper, and every way as good as brick, stone, or wood. All the necessary particulars are given in our book entitled "A Home for All," advertised elsewhere.

CONSTANT SUBSCRIBER.—1. The case of the lady you mention is evidently one of partial insanity. An entire change of scene, with pleasant recreation, such as long journeys and a residence in distant places would afford, might affect a cure. 2. So far as we can judge by means of the circumstances you relate, a business career would be best for the young man you refer to. 3. We can not answer at present. 4. The mental temperament is favorable to literary and artistic pursuits as well as to the "learned professions" so called.

MADGE should "Never Despair." With persevering practice you will accomplish much. You have talent, but require the skill and facility which can be attained by practice alone.

THE STAGE.—Adopting acting as a profession is not necessarily sinful or derogatory to the character. The sin, when there is any in the case, lies in adopting the vices which are so apt to disgrace the stage.

HAIR OIL.—Does the hair ever require oil, or any greasy application? If so, what is best, and how often should it be applied? *Ans.* Right diet and proper habits would probably render the use of hair oils entirely unnecessary. Well-fed animals have glossy hair without the use of grease externally applied, and so it would be with human hair. But if you will use oil, let it be simple sweet oil, with some delicate perfume, which you can mix to your own liking and apply when you think proper, say once or twice a week. All the quack advertisers, offering specifics to produce whiskers or cause the hair to grow, are simply impostors. There is no truth in them. All growth is from within, through the blood and secretions, and not from without, by virtue of any external applications.

AMPUTATED LIMBS.—Why is pain felt in the locality originally occupied in a limb that has been amputated? *Ans.* Because all sensations of pain come through the nerves from the brain; the brain takes no cognizance of the amputation; hence, a man without hands can feel in the brain the same nervous sensation (pain) as if the nerves were not severed at the wrists.

QUEER HABITS.—A. A. What is the cause of some people picking out their hair? I know a lady who once had a beautiful head of hair; she has picked it nearly all out. What is the cause and cure? Can she help it, or not? She is in poor health; the mental temperament predominates. *Ans.* This arises from nervous excitement, and the habit comes from a restless desire to do something. Nibbling the nails is of a piece with this idle and evil practice of pulling out the hair. Some people have the disgusting practice of snapping the joints of the fingers and hands; others bite the lips; others pick the nose; others scrape the nails, and others pick the teeth in company—not just after a meal, only, but any time; others drum with the fingers or feet; others whistle automatically, and others keep snuffing. All these habits should be broken up, and may be. Every one wonders and is provoked to see an eight-year-old girl suck her thumb or her tongue, and are surprised she does not quit it, or that her people do not compel her to drop the offensive habit. A. A., your boy may study arithmetic, if he does not labor too hard at it or other studies. Do not push him, nor let him push himself.

PHYSICAL AND MORAL LAWS.—J. M. H. If it is as sinful to violate God's physical laws as his moral laws, why are we punished but for so short a time for a violation of the former, and endlessly for a violation of the latter? *Ans.* We don't know.

A FRECKLED SKIN.—I have been troubled every spring with freckles, and I want to know if you will please send me a receipt for the removal and prevention of that troublesome thing. I have tried several remedies, but they are of no avail, and hoping you know something that will cure them effectually, I have made bold to ask you. I have been advised by several persons to take some arsenic, but thinking I could get them cured by an easier and not so dangerous means as the above, I apply to you. Please also tell me if it would hurt me to take some of that (arsenic) for the clearing and beautifying of the skin, advised by several friends. In winter the freckles disappear; in the spring they come again. My face is literally covered. *Ans.* This young lady's "freckles" will cease troubling her when she gets a little more common sense. If she will cultivate her mind—become kindly, affectionate, devotional, and good—she will thank her Heavenly Father that she is so fortunately organized, so capable of ministering to the happiness of others. Of course, all the quack poisons and nostrums are utterly useless in removing freckles, except as they destroy life and freckles at the same time.

FRUITLESS MARRIAGES.—A subscriber desires us to state the causes of the increasing number of fruitless marriages. We can not discuss this subject in the *PHRENOLOGICAL JOURNAL*. There are medical works named in our "Special List" which will answer this and other questions not of a nature to be treated in a popular family journal.

TENNYSON.—A. C. Because a man becomes distinguished in poetry, music, etc., it does not follow that certain organs must necessarily be "very large." It is enough that those which are large, active, and well cultivated be properly used. Neither Tennyson nor Shakespeare had any inordinate or enormous "bumps"—vulgarily so called. They had large, well-formed, and active brains, and they used them.

Re-read "Soul Communings." We do not claim that our statement is in keeping with the skeptical philosophy of the present or of past ages, but that it is in the most perfect harmony with the teachings of Christ, and, so far as we have investigated, it is in keeping with the laws of Physiology and Psychology. We do not claim to follow in the wake of any lesser lights, but to go direct to the sources of science, knowledge, and of truth.

MARRIAGE—AGE.—Reader. With a due regard to health, domestic pleasure, and social happiness, is it perfectly proper for a man to unite in marriage with a woman a few years his senior? *Ans.* As a rule, the gentleman should be the lady's senior; say from one to three or five years. But there should not be more than fifty years' difference!

TOTAL DEPRAVITY.—No; man is not depraved beyond the hope of redemption.

PREFERENCE INSTINCT.—Do men practice that which they prefer, exclusive of accidental exceptions? *Ans.* The lower animals are governed by instinct. The duck plunges into the water, and the chicken takes good care to stay out, though both may have been hatched in the same nest. Men have reason, and they adapt themselves to circumstances, yet doubtless every man would follow his bent if it were offered him, and no prevailing hindrance existed. "Poets are born, not made." Where can a poetical and rhyming dictionary be had? *Ans.* One was published, we forget by whom, and do not know whether it is now in print.

AN INNOCENT QUESTION.—How many copies of your *JOURNAL* are issued monthly, and what per cent. of them cross the deep waters? *Ans.* You are evidently not a publisher. General Grant upon being asked by his brother how many men he had in the Army of the Potomac, replied, "A good many." Not more than three per cent. of the *JOURNALS* cross the Atlantic.

SEASONS FOR MARRIAGE.—Why are marriages most frequent in the months of June and December? *Ans.* If this be true, we know of no philosophical reason, except that June is the beginning of one season of the year, and December the beginning of another. In mid-summer, business presses, and about the beginning of the year is a good time to start in one of life's great epochs.

BEST TIME TO BE BORN.—Why are children born in the spring stronger than others? *Ans.* We believe this is so, but we can not condense our idea of the subject into a single paragraph. It may arise from the fact, that during autumn and winter there is a greater abundance of appropriate food, a better appetite on the part of the mother, and better health. Certainly there is more latitude of constitution during the hot months, and in consequence of this, less vital vigor would be imparted to children than in the cooler and cold parts of the year.

BIRTHS AND DEATHS AT NIGHT.—Why do births and deaths occur mostly at night? *Ans.* Doctors say that they have three times as many calls on Sunday as on any other day of the week, and they sometimes facetiously remark that people can not afford to be sick week-days. During the daytime the influence of the sun is very powerful on mankind, stimulating to wakefulness, vigor, and strength. When night comes, there is, as it were, a letting go, a lassitude, and a passive condition of the brain and nervous system takes place. This may account for births and deaths in the night-time.

MOTIONS OF THE MOUTH.—What trait or condition is indicated by a person twisting the mouth in all shapes when in company? *Ans.* Nervous excitability and embarrassment.

THE BEST EYES.—What colored eyes do you consider preferable? *Ans.* One's eyes being blue, the person prefers to look upon black eyes. If they were black, he should prefer to look upon blue. An eye that is half way between the two is better, on the same principle that a medium complexion contains all the temperaments blended, and is therefore preferable.

DECREASE OF ORGANS.—Does Approbativeness increase or decrease as people advance in life? *Ans.* We think it does not generally increase after thirty-five.

QUICK WIT.—What organ or combination of organs makes a person quick-witted? *Ans.* An active temperament, large perceptive, and large Mirthfulness.

RAILROAD ENGINEERING.—What qualifications are essential for a railroad engineer? *Ans.* A strong constitution, large Firmness, Combativeness, Destructiveness, Self-Esteem, Constructiveness, and large perceptive. He should have a good memory of places and forms, good eyesight, good ears, and a good degree of Cautionness.

WARTS.—What is the best means of getting rid of warts? *Ans.* Some one told the writer, when a boy, to put on nitric acid or oil of vitriol; he did so, and neglected to put on sperm oil quick enough afterward, and the vitriol ate holes clear to the bone. Your physician might perhaps apply it judiciously, and thus burn them out. The oil should be put on soon after the vitriol, to neutralize it.

What should be the size of a young man's head who is nineteen years of age, and weighs 130 lbs.? *Ans.* Twenty-one and one half inches.

SCIENCE—WHAT IS IT?—Is the science of mathematics or any science a pure product of the human intellect? *Ans.* Science is a collection of the general principles or leading truths relating to any subject, arranged in systematic order. The facts of science are not made by the intellect, but they are discovered and arranged by the intellect. Nature furnishes the material for science, but beasts do not discover it—man does. What is the true pronunciation of the word Amativeness? *Ans.* A-mat-iveness.

RELIGIOUS SECTS.—Is there any denomination of Christians to which Phrenology can give its sanction? *Ans.* Yes. Nearly all of them; since, doubtless, there is truth in nearly all. Men's religious beliefs and impressions are shaped according to their own education and organization. Those who have great Conscientiousness, Firmness, and Intellect, will have a stern and ethical religion; those who have large Benevolence and Veneration, will have an emotive, reverential form. So there is almost an infinite variety of creeds to correspond with the various mental developments. Scarcely any two people look at any one thing exactly alike. Ask twenty men you meet how large the moon looks, and they will have different modes of comparison. One will tell you it looks to be about the size of a clock face; another will say about as large as a wagon wheel, another larger, and another much less. To one, God is love; to another, a king, a judge; to another, wisdom and righteousness; to another, he is a parent, full of all tenderness and affection; to the wild rough savage, he is the God of blood and revenge.

The book you ask for is out of print, and we are not sorry.

RIGHT OR LEFT HANDED.—Why are people right or left handed? *Ans.* It is generally believed that the right side of the body is more amply endowed with nervous and sanguinary support than the left. It is certainly generally larger, and nineteen children out of twenty are right-handed naturally, which makes us suppose it is more strong and active constitutionally.

BLUSHING.—I suffer much discomfort from blushing so easily when spoken to unexpectedly or referred to, and especially when receiving a compliment, or when looked at, etc. What is the cause? *Ans.* You have an excitable mental temperament. Your circulation is irregular, your head being twenty-two inches, is too large for your little body. You probably drink coffee, which unduly agitates the heart and sends the blood to the brain too strongly. You should avoid superfine flour bread, coffee, spices, and especially avoid sedentary habits. Your Approbativeness is larger than your Self-Esteem, and you lack confidence. You should avoid drugs, or being bled; live in the open air, and sleep from eight to ten hours in the twenty-four.

W. H.—We refer you to the "American Encyclopedia" for your historical questions. For your mechanical, to the "Dictionary of Mechanics," premising that you do not state the mechanical question correctly.

PERSONAL ODOR.—Why does the negro have such an unpleasant odor? *Ans.* We suppose that there must be some organic peculiarity which produces it. It is not owing principally to uncleanness, for we know certain white persons who are paragons of cleanliness, yet who have a rank smell, especially when perspiring. Some persons may wash their feet every day and wear clean stockings, and at night their feet smell very offensively. We once asked a negro relative to this same subject, and he professed not to know that there was any odor, but we always half suspected that Joe was not honest in his answer. Fruits smell differently; why should not people?

SPASMS.—Ask your physician the cause, and the proper remedy; for the spasms you refer to, he will get a more specific knowledge of the symptoms, and give you the name and treatment.

THE BLUES.—What temperament is most liable to a depression of spirits or of the blues? *Ans.* The nervous-bilious, or, in other words, mental-motive. We recognize no such temperament as the melancholic. The bilious temperament was originally the foundation of that name. President Lincoln has the motive-mental temperament in predominance.

ELOCUTION.—What organ should I have to become a splendid elocutionist? *Ans.* All the intellectual, all the imaginative, most of the aspirational and the propellant, and first-class culture.

ASSURANCE.—We think woman has a better conversational talent than man, and has more tact and shrewdness, consequently more assurance, but not so much courage.

PURSUITS.—Should one follow his natural inclinations in the choice of a pursuit, or be guided by Phrenology? *Ans.* We think Phrenology points out one's inclinations, his right place or position, yet one may have an ambition to be a Governor, when Phrenology would make him a farmer.

BALD HEAD—LONG HAIR—WHISKERS AND MUSTACHES. Would people get bald if they wore porous hats which would freely admit the air? Is it injurious to the hair of the head to let it grow long? Is a full beard conducive to health? *Ans.* We think that baldness is often produced by wearing tight hats. Hair that is cut occasionally seems to grow more vigorously. We think that the wearing of a full beard is conducive to health. Certainly those who wear it have less trouble with throat difficulty, and we suspect that nature would not have given a beard to be a damage to us; and as man's duties call him into the open air in storms and bleak weather, we can not but regard the beard as a beneficent arrangement.

L. D.—You should call at our office and ask your questions. It would take less time to answer in that way than through the JOURNAL.

YPSILANTI.—Go on with your education, and as your mind ripens and develops, light will come to you, and you may be led in a way you know not. Lecturing on any useful subject is a good way to develop one's self and do good at the same time. You have talent enough to pursue whatever you like best. The feelings do as much as talent in deciding on a pursuit.

GENIUS—QUALITY.—How is it that history records the fact that men of the most powerful intellects have struggled with circumstances, surmounted obstacles, have risen from humble parentage, inferior education, and obscurity, to dazzle the world with their brilliant genius? Is this perfectly consistent with the doctrine of hereditary organic quality? *Ans.* These men become noted because they have intrinsic power produced by favorable combinations of elements. Because a man is born low in the world's esteem, without powerful friends, or wealth, or the opportunity for culture, it does not follow that he does not bear God's patent of nobility, and because they have physiological quality and genius, it is that they struggle successfully with circumstances and dazzle the world with reluctant glory. Poets are born, not made; and if they are born in a stable, their works prove that their title to nobility was hereditary, not facitious.

CONSCIENTIOUSNESS.—May it not become excessive? *Ans.* We would say it might become perverted, and lead to evil—to censoriousness; but one can scarcely become over-righteous.

LECTURES AND CLASSES.—We shall give occasional lectures in New York and vicinity during the spring, but may not form another class till next autumn. Back numbers of the present volume to January may still be had, also bound copies for last year.

O. F. S.—George Opdyke was mayor of New York in 1868.

W. M. H.—The death referred to is not physical, nor a death of consciousness; it is not annihilation, but a moral death. If a child is deprived of the society of the family by sending him into a solitary room for some disobedience, the punishment is a suspension of social life or social pleasure—it is temporary social death.

HENRY I.—Yes, we think you could.

EL. W. B.—You give too few conditions—besides, this is not the place to respond to such inquiries; give us all the conditions, and tell us who estimated them, and we will reply by letter.

STUDENT.—In reply to your inquiry for best work on "English Punctuation," we refer you to an advertisement in this number.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

PHYSIOGNOMY; OR, SIGNS OF CHARACTER based on Ethnology, Physiology, and Phrenology. New York: Fowler and Wells. 1865. Parts I. and II. Price, \$1 each.

The increasing interest felt in Physiognomy, and the general want of a trustworthy and thorough work on the subject, is well met by this timely book, which will be, when completed, the most comprehensive and elaborate exposition of Physiognomy ever published in any country or language. Here all that is known on the subject is, so far as is possible, reduced to a system, and the physiological and phrenological basis of each facial sign of character pointed out. Each point is clearly stated and made plain to every comprehension by means of numerous and beautiful illustrations.

CONTENTS OF PART I.—Previous Systems (containing condensed statements of the theories of Lavater, Walker, Redfield, and others); Structure of the Human Body; General Principles; The Temperaments; Man and Woman; General Forms; Outlines of Phrenology; Anatomy of the Face; The Chin (Love and Will); The Jaws and Teeth; The Mouth; About the Nose.

CONTENTS OF PART II.—About the Eyes; The Cheeks; The Forehead; The Neck and Hair; The Hair and Beard; Hands and Feet; Signs of Character in Action; Indications of the Walk; Shaking Hands; Indications of Dress; Physiognomy of Insanity; Idiocy Illustrated; Fighting Physiognomies; Effects of Climate on Character; Ethnology or Types of Mankind; National Types. Parts I. and II. contain over 500 engravings, and are beautifully printed on fine tinted paper and adorned with handsome ornamental covers. Part III. will soon be ready.

CAPE COD. By Henry D. Thoreau. Boston: Ticknor & Fields. 1865. Price, \$1 50.

Cape Cod would seem at first sight to furnish but a barren subject for a book, and few writers would have dared to trust the words on a title-page; but Thoreau has shown that even the sands of Nauset are rich in interest, and that the oystermen of Wellfleet are worthy of the attention of the student of Ethnology, Phrenology, and Physiognomy. In a word, the book is one of the best and most readable we have lately taken up, and as instructive as it is entertaining. Thoreau has no equal in his peculiar province.

POEMS. By Ralph Waldo Emerson. Boston: Ticknor & Fields. 1865. Price, \$1 00.

This is the blue and gold edition, with a fine portrait, and, like all the rest of these publishers' issues in this style, a perfect gem of book-making. The poems are too well known to need our commendation, and if we were to pronounce them obscure and mystical, we should deter no admirer of the Concord Dreamer from reading them. His works and ways need no apology, yet he has deigned to offer one. We accept it. He is doing his work. Let us do ours, nor stop to chide those who have chosen another field and other implements.

APOLYGY.

Think me not unkind and rude
That I walk alone in grove and glen:
I go to the god of the wood,
To fetch his word to men.
Tax not my sloth that I
Fold my arms beside the brook;
Each cloud that floated in the sky
Writes a letter in my book.
Chide me not, laborious band,
For the idle flowers I brought;
Every aster in my hand
Comes home loaded with a thought.
One harvest from thy field
Homeward brought the oxen strong;
A second crop thine acres yield,
Which I gather in a song.

HERBERT SPENCER'S WORKS.—We have received from D. Appleton & Co., too late for notice this month, "Social Statics" (with sketch of the author and a portrait), "Essays," and "Universal Progress," all most interesting and suggestive works. We have also from the same publishers, "The Correlation and Conservation of Forces," by Prof. Grove, Helmholtz, Mayer, Faraday, Liebig, and Carpenter, with an introduction by Edward L. Youmans, M.D.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting.

THE AMERICAN UNION SPEAKER: containing Standard and Recent Selections in Prose and Poetry, for Recitation and Declamation in Schools, Academies, and Colleges; with Introductory Remarks on Elocution, and Explanatory Notes. By John D. Philbrick, Superintendent of the Public Schools of Boston. \$2 50.

PARLER-VOUS FRANÇAIS? or, Do You Speak French? A Pocket Companion for Beginners who wish to acquire the Facility of expressing themselves fluently on Everyday Topics in a short, easy, and practical way. With Hints on French Pronunciation. Compiled by an experienced Teacher. 18mo, pp. 110. 50 cts.

MANLY PIETY. By Robert Philp, of Maberly Chapel. With Introduction by Albert Barnes. 18mo. 6 cts.

A BOOK OF GOLDEN DEEDS OF ALL TIMES AND ALL LANDS. Gathered and Narrated by the Author of the "Heir of Redclyffe." 16mo. Vignette. \$1 75.

LIFE OF PAULINE CUSHMAN, the celebrated Union Spy and Scout: carefully prepared from her Notes and Memoranda, by F. L. Sarmiento, of the Philadelphia Bar. With Illustrations. 12mo. \$2.

LIFE OF DANIEL BOONE, the great Western Hunter and Pioneer. By Cecil B. Hartley. With Illustrations. 12mo. \$2.

NEW MUSIC.—From Oliver Ditson, Boston, we have received the following popular and beautiful pieces: "Communion," a choice morceux from Beethoven's Symphonies; "Penitence," a choice morceux for the organ; "Ave Maria," a gem from the German; "My Heart is with the North," a song and chorus; "God Grant our Soldiers Safe Return," by Oswald E. Dodge; and "Will be Free," a song.

From Horace Waters, New York, we have the following, which are among the gems lately issued by that well-known caterer to the music-loving public: "A Home on the Mountain," by Mrs. Parkhurst; "Charleson is Ours," a song and chorus; and "Alla Polacca," for the piano.

THE AMERICAN.—The April number of this monthly is received. It contains an interesting variety of reading; prominent among its contents are, Our Country, by Ida E.; My Margaret; Nature vs. Art; Recollections of Washington; Benjamin Champney's Biography and Phrenological Character; An Artistic Story; Miscellaneous, Wit, and Humor; Useful Receipts, etc., etc. It is published at \$1 a year, by J. W. Thynge and W. A. Babbidge, Salem, Mass.

Patent Office Department.

The range of mechanical invention is a true index of human progress.

THE INVENTOR OR IMPROVER OF THE STEAM-ENGINE.—A young man wanting to sell spectacles in London, petitions the corporation to allow him to open a little shop without paying the fees of freedom, and he is refused. He goes to Glasgow, and the corporation refuses him there. He makes the acquaintance of some members of the university, who find him very intelligent, and who permit him to open his shop within their walls. He does not sell spectacles and magic lanterns enough to occupy all his time; he occupies himself at intervals in taking asunder and re-making all the machines he can come at. He finds there are books on mechanics written in foreign languages; he borrows a dictionary, and learns those languages to read those books.

The university people wonder at him, and they are fond of dropping into his little room in the evenings to tell him what they are doing, and to look at the queer instruments he constructs. A machine in the university collections wants repairing and he is employed. He makes it a new machine.

The steam-engine is constructed, and the giant mind of James Watt stands out before the world—the herald of a new force of civilization. Was Watt educated? Where was he educated? At his own workshop, in the best manner. Watt learned Latin when he wanted it for business. He learned French and German; but these things were tools, not ends. He used them to promote his engineering purposes, as he used lath and levers.

THE MOST PROFITABLE PATENT EVER OBTAINED.—The London Engineer states that Bessemer's receipts from his patent for making steel amount to \$200,000 a year.

DR. J. C. PLUMER, of Boston, is about to introduce his newly invented patent boot and shoe last into Great Britain. We commend him to our European patrons.

General Items.

A NORTHWESTERN FAIR.—The great people of the great Northwest are to have a great Fair for the great Sanitary Commission, which is to be opened on the 30th of May in the great city of Chicago. We predict for this enterprise the greatest success. President Lincoln is to be there—so is Mrs. Lincoln—Generals Grant, Sherman, Sheridan, etc., have been invited; so has the Editor of the PHRENOLOGICAL JOURNAL. Whether all these distinguished gentlemen can make it convenient to attend, depends on the state of the country. We shall be there in spirit if not in person, for we should delight to meet everybody with his wife and baby in that great city on that great occasion. "O for the wings" that we could fly, etc. Contributions of cash, currency, or cutlery; of beef, bedding, or hunting; mowers, reapers, or thrashers; horses, harness, or honey; anything, everything that will sell and bring aid and comfort to the suffering soldier in whose behalf the fair is to be held, may be sent in. Here is a good opening to commence business in the interest of charity. Let every one give according to his means. One way to lay up treasures in heaven is to do good in this world. "Let your light so shine," etc.

PHILOMATHIAN SOCIETY.—It gives us pleasure to note the formation of a new society under the above name, in connection with the university at Springfield, Ill.—home of President Lincoln. We have recently shipped a set of forty casts, or busts, of noted characters selected from our collection, as a basis for the members to work upon. When we receive reports or further particulars, we will lay the same before our readers. We wish this society every success.

EDUCATION IN THE WEST.—The enterprising pioneers of Kansas—that young and most patriotic State, a State which has sent the greatest number of soldiers into the field in proportion to the number of her population—is anticipating the wants of the rising generation by establishing churches, schools, colleges, asylums, etc., within her borders. We feel a lively interest in the success of the Barker University, established at Baldwin City, for which \$300,000 have been pledged in its behalf, and the work of erecting buildings, securing a library and apparatus, has progressed finely. This institution will be managed by the executive board of the Kansas Educational Association of the M. E. Church, of whom the following-named gentlemen are officers: Messrs. Paddock, Barricklow, Piper, Walker, and Schofield. We anticipate the best results from the combined labors of these intelligent, enterprising Christian gentlemen.

A GOOD EXAMPLE.—I saw in the JOURNAL (December number, I believe) an article on Enlarging the Lungs. I have followed the prescription, with the addition of filling my lung full of air and tapping on the chest, and since January 1st, 1865, I have increased the size of my chest *three inches and a half*. J. T.

Let others try it, commencing cautiously, if the chest be weak, and increasing the exercise with the increasing strength, which will be sure to result.

MUSIC.—I see in your PHRENOLOGICAL JOURNAL, for February, the following questions: "Who originated the musical scale now in use, Do ra me, etc.? Who arranged the sounds?" You answer that "these syllables are of Italian origin." It is a mistake; "but as for the arrangement of the sounds, it were as difficult to tell as who originated language; both spring from nature." It is not enough.

1. The syllables are the beginning of Latin words, each one beginning a verse. It is a hymn for St. John the Baptist, thus:

Ut—Ut queant laxis. { Ut (or do) re mi fa sol la si.
Re—Re sonare, Fibria. { Do ra me fa sol law se.
Mi—Mi ra gestorum.
Fa—Fa muli tourum.
Sol—Solve Solluti.
Si—Si libi reatum.
Sante Joannes.

2. Those sounds spring from nature, but they belong to the rules of harmony in nature. There is a general harmony of all the created beings. There is a mathematical

precision for opening the larynx and emitting the sounds, and a mathematical precision in receiving them in the ear. The arrangement of the ear seems to be the direct origin of the scale or gamut. However, the sound of a bell was noticed by the ancients to give a reactive or final sound in the octave of any note. Then the octave was noticed, and the intervening notes came by studying the inflections in sliding among the sounds of the gamut.

It is said that the Egyptians knew music and taught it to the Greeks, and that Moses and Pythagoras learned music among the Egyptians; but it seems that rumor gives to Pythagoras the honor of the discovery of the first mode of music. It is said that as he was walking he heard some blacksmiths beating with great blows of the hammer a hot iron upon the anvil, and remarked that those blows formed accords, and that the difference of sounds proceeded from the difference in weight. He found that a string stretched by a weight of twelve pounds compared with the tone of another string stretched by a weight of six pounds was in the relation of two to one and gave the octave, etc.

The letters of the alphabet were used first, and then Gai d'Arezzo an Italian, gave the name of the gamut as we have mentioned them.

TO ERADICATE THE HAIR.—There are aspiring young ladies and foolish young men who entertain the notion that high foreheads indicate great intellect, and, regarding themselves deficient, seek to change the appearance without changing the fact. To do this they pull out the hairs but fail to remove the roots, and of course other hairs soon appear, utterly spoiling the work. Another class of young men, ambitious to appear manly before their time, resort to bear's grease and other advertised quack specifics to make the hair and whiskers grow; but, all in vain. Dame Nature "takes her time," and her own way, to bring about results, and all "coaxing" is futile. Still another class of very silly and very vain—would appear to be—young elderly persons resort to "dye stuffs" to make their venerable gray hairs black, brown, or dirty-looking, while not a few with hair of a livid or a lively hue resort to the same means to deceive, or, should we say, to beautify their persons? All these means are useless and foolish. Gray hair best becomes age, and light, or even red hair best becomes fair complexions, and smooth faces best becomes youth. Why not "let well enough alone?" All this tinkering, pulling, coloring, and "eradicating" is foolishness. Why not be sensible? Why not be natural? Why try to seem to be what you are not?

Publishers' Department.

"POETRY."—We receive a great many well-meant contributions in the shape of verses, and which the writers, perhaps, imagine to be poetry. These effusions are so numerous that we could not mention, much less publish, one tenth part of them, even were they worthy of a place in our columns, which they seldom are; and this is a general notice to all "whom it may concern." Comparatively few, even among well-educated persons, can write passable verses; not one in ten thousand can write anything which by the utmost allowable stretch of the term can be called poetry. "A word to the wise," etc.

THE JOURNAL IN RHYME.—Many thanks to "Hattie" and "Dan" for the verses in welcome and praise of our beloved JOURNAL. We read them with real pleasure, but, on the whole, do not think it best to print them.

TO WESTERN SUBSCRIBERS.—We are, required by the regulations of the Post Office Department to send all copies of the JOURNAL going west of St. Joseph Mo., in single wrappers.

"Body Life and Soul Life," by T. F., reached us too late for the present number.

ADDRESSES CHANGED.—When subscribers change their residence, we will cheerfully change the address of the PHRENOLOGICAL JOURNAL on being notified "where from and where to." We must be informed of the past and present address.

The venerable New York *Evening Post* pays us the following compliment: THE PHRENOLOGICAL JOURNAL.—This journal has entered upon its forty-first volume with a subscription list of twenty-five thousand names. Its typographical appearance is neat, and each monthly number is profusely illustrated. This magazine, now ably edited by Mr. S. E. Wells, has steadily grown in public favor, and its counsels on subjects pertaining to health, education, and physical culture are sound, timely, and emphatic. It was among the earliest journals in this country to discuss these subjects in a popular and convincing manner, and in addition to its specialty of Phrenology it contains a great deal of curious and interesting matter.

MORE THAN FOUR THOUSAND PHOTOGRAPHS OF CELEBRATED PERSONS.—We have, in our collection, copies from which duplicates can be furnished at twenty-five to thirty cents each, likenesses of all the most notable men and women living. So numerous have these portraits become, that we no longer pretend to catalogue them. Suffice it to say, we can furnish by return post, or as soon as copies can be made, likenesses of almost any prominent personage on sea or land, in Europe or America. Address this office.

FARMERS, STOCK AND FRUIT GROWERS.—The following are the most popular serials of their class, and may be ordered from this office at prices annexed. Subscriptions are payable in advance. American Agriculturist, monthly, \$1 50; Boston Cultivator, weekly, \$3; Country Gentleman, weekly, \$2 50; California Farmer, weekly, \$5; Clark's Sorgho Journal, monthly, \$1 50; Gardener's Monthly, \$2; Genesee Farmer, monthly, \$1; Germantown Telegraph, weekly, \$2 50; Horticulturist, monthly, \$2; Hovey's Magazine of Horticulture, monthly, \$2; Landmarks, monthly, \$1 50; Maryland Farmer and Mechanic, monthly, \$1 50; Massachusetts Ploughman, weekly, \$2 50; Prairie Farmer, weekly, \$2; Rural New Yorker, weekly, \$3; Valley Farmer, monthly, \$1; Wisconsin Farmer, monthly, \$1; Working Farmer, monthly, \$1.

When sent out of the United States, the foreign postage must be added to the amount of subscription. Every sensible agriculturist will keep up with the times by reading the best current literature on the subject. We count this the great foundation interest of civilization. Let us dignify labor by increasing the intelligence of the laborer.

"MY TIME IS NEARLY OUT."—Thus write our soldiers in the field, and they ask us to grant them agencies for the sale of our publications, should they not find other and more profitable employment when discharged from the service. We are not only willing, but feel it a duty to aid our self-sacrificing soldiers in any and in every way we can, to find "pleasant and profitable employment." And we call on employers everywhere to give a returned soldier the preference, in any work he can do as well. Let every citizen take it upon himself to aid the soldier, give him work, give him advice, give him the means by which to help himself, and you will but return a small favor for the risks he has taken in your behalf. God bless our soldiers!

THE AMERICAN NEWS COMPANY OF New York transact a business exceeding two millions of dollars a year! They handle more than forty millions of newspapers, and employ seventy hands to do it. This company have ample capital, enterprising men with intelligence and integrity. Hence its success.

DOUBLE NUMBERS.—Thus far this year we have published thirty-two quarto pages in each number instead of twenty-four, or counting the matter as octavo instead of quarto, and we have the equal of sixty-two instead of forty-eight, besides the covers. The number of illustrations has been increased, the quality of the paper improved, and the printing, we think, compares favorably with that of any of the high-priced magazines. The good efforts of our friends and voluntary agents in the army, at home and abroad, in extending our circulation, enable us to serve the JOURNAL up in its present attractive form. Clubs reach us daily from those who approve our teachings, and who would have others enjoy the same. Thus the JOURNAL finds its way all the way from Canada to California; from Massachusetts to Minnesota, to Europe, Asia, and Africa; indeed, we may say wherever the English language is spoken.

Advertisements.

To ADVERTISEMENTS we can give but a limited space; and only to those deemed proper. We prefer brief announcements only. Price 25 cents a line each insertion. Must reach us by the 10th of the month.

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PORTRAIT OF ABRAHAM LINCOLN.

DEATH OF THE PRESIDENT.

WHILE we mourn this incomparable, this irretrievable national loss, let us give thanks to Almighty God for the good he has been permitted to do. Nor let us misinterpret this affliction. The ways of Providence are often mysterious, quite beyond the comprehension of poor, weak, finite reason; and only he who can see with the eye of FAITH can approach, or get even a glimpse of the Infinite purpose. The sequel to this bloody tragedy may prove that even this act was necessary in order that we make more thorough work in putting down the wicked conspiracy, than the lenient spirit of the humane President had proposed. Was he not on the point of issuing an amnesty proclamation, pardoning the conspirators? And, with his great, generous heart, was he not more lenient and more forgiving than just and severe? Would his "mild measures" have met all the requirements of the case? Did not forgiveness on his part precede penitence on the part of the offenders? Is not God just? What is the spirit of those with whom we are dealing? Is it that of men or of fiends? What was the spirit of those who first fired on our flag at Fort Sumter? and of those who tortured and starved to death our brothers in Southern prisons? who burnt our unarmed ships on every sea? The same spirit that insulted our flag, that starved our brothers, that burned our ships, was that which assassinated our noble, our generous, and magnanimous President, a man whom we—the people—had chosen from among all our millions to guide the ship of state through the seas of rebellion.

But, the fiendish spirit against which we had to contend found expression in the person of a poor play-actor, himself of no account, whose mind had become warped and frenzied by the wild, unnatural, dissipated life he led, and by drinking in the spirit of the conspirators. He had not been wronged; nor had he any cause for complaint.

But, taking sides with the conspirators, set on by wicked men, who had offered a price for the burning of our cities, the murder of our women and children, he resolved on the assassination of our President. Unhappy man! Poor mistaken man! What a folly, what a crime he committed! It was not the President alone who was struck—it was a blow on the head of the nation; and every member feels it. But that was a most unlucky blow for the rebels. It was the last nail in the coffin of human slavery on this continent. The blood of our President will cement the hearts of all loyal men. The conspirators have in this act thrown away their hope for pardon, even their right to live.

To show something of the estimation in which this good man was held, we copy a few brief extracts from some of the daily journals. The *Evening Post* said:

"How awful and solemn the blow which has fallen upon every true heart in the nation! Abraham Lincoln, the man of the people, whom the providence of God had raised to be 'the foremost man of all this world,' in the flush of his success over the enemies of his country, while the peals of exultation for a great work accomplished were yet ringing in his ears, when his countrymen of all parties, and liberal minds abroad, had just begun to learn the measure of his goodness and greatness, is struck down by the hand of the assassin. All of him that could perish now lies in the cold embraces of death! His warm, kindly, generous heart beats no more; his cool, deliberate, wise, and noble brain thinks for us no more; his services to his nation and to mankind are ended, and he has gone to the Rewarder of all sincere, honest, useful endeavor. The tears and lamentations of twenty millions of people, who are stricken as they never were before by the death of a single man, follow him to his bier, as their gratitude and lasting reverence will follow his fame through all time to come.

"Mr. Lincoln had earned the love of his countrymen to a greater degree, perhaps, than any other person who filled the President's chair, scarcely excepting the 'Father of his Country.' For Washington the universal feeling of love was toned to a grave and profound awe by the impressive dignity of his character and the impressive majesty of his presence. No one could approach him, even with those deep and lively sentiments of admiration

which the grandeur and disinterestedness of his career always awakened, without being impressed with a certain solemn veneration. Next to Washington, President Jackson had taken the firmest hold of the popular mind, by the magnanimity of his impulses, the justice of his sentiments, and the inflexible honesty of his purposes. But the impetuosity of Jackson, the violence with which he sometimes pursued his ends, made him as ardent enemies as he had friends. But Mr. Lincoln, who had none of Washington's elevation, or none of Jackson's energy, yet by his kindness, his integrity, his homely popular humor, and his rare native instinct of the popular will, has won as large a place in the private heart, while history will assign him no less a place in the public history of the nation.

The *Tribune* says: "In the sudden shock of a calamity so appalling, we can do little else than give such details of the murder of the President as have reached us. Sudden death is always overwhelming; assassination of the humblest of men is always frightfully startling; when the head of thirty millions of people is hurried into eternity by the hand of a murderer—that head a man so good, so wise, so noble as Abraham Lincoln, the Chief Magistrate of a nation in the condition of ours at this moment—the sorrow and the shock are too great for many words. There are none in all this broad land to-day who love their country, who wish well to their race, that will not bow down in profound grief at the event it has brought upon us. For once all party rancor will be forgotten, and no right-thinking man can hear of Mr. Lincoln's death without accepting it as a national calamity."

The *World* says: "But yesterday the nation was at the height of joyful exultation over the decisive victories which seemed to promise peace and a restored Union to a long-suffering people. To-day every loyal heart must suffer the terrible shock and swell with overburdening grief at the calamity which has been permitted to befall us in the assassination of the Chief Magistrate."

"The flags that flaunted their glittering colors in the sunshine of yesterday, and bespoke the re-established supremacy of the government, to-day must hang suspended at half-mast, for its chosen chief lies low in death."

"The splendor of our triumph is robbed of half its luster. It is a deeper loss than if our first soldier had fallen by a hostile bullet, as the gallant Sedgwick fell; more than if an army had perished in the shock of battle. For it is the commander-in-chief of our armies and navies who has fallen; and he has fallen, not by the natural course of disease, nor in the accepted peril of war, but by the foul stroke of some unknown assassin."

"Our history has no parallel to this. Such grief as ours to-day is new to this nation's heart. Other Presidents have died while holding the same high place—Harrison and Taylor; but both died in the ordinary course of nature, and the nation's grief then had no such pang in it as this which is now given by the shot of an assassin."

"The cry of the murderer as he leaped from the President's box and ran across the stage, '*Sic semper tyrannus*,' betrays no madman's frenzy. The plot included the murder of Secretary Seward also, and all the circumstances show that the same political fury and hate which lit the flames of the great rebellion inspired these belated deeds; and by so much as these detract from the splendor of our triumph in its utter subjugation, by so much do they brand with a deeper and more damning infamy its plotters, its leaders, its abettors, its sympathizers, its character in impartial history."

Let every city, town, and street, and lane, and house, and farm of the whole North become to-day the wards of an infinite prison, to shut in and secure the villains who have done this thing. Let every man be an officer of the law to search them out and bring them to summary and condign justice. The machinery of government has already been set in motion; but let there be no escape for them if they should fail."

"Into what proportions this calamity will yet develop, no human eye can now foresee. Its effect upon the political future of the nation will, at least, not be such as when a dynasty is overthrown. Our laws provide for the succession to such remote degrees that even assassination can not leave the nation without a visible leader and head."

"Andrew Johnson to-day becomes the President of the United States, and the chief political consequences which will follow from this tragedy will be mainly such as his personal character and political opinions, especially on the subject of reconstruction, shall determine. May God give him wisdom to discharge worthily the duties of his great office."

The *Journal of Commerce* says: "No words can sufficiently express the grief and horror with which we present the terrible news of this morning, news of the assassination of the President of the United States and of the Secretary of State, in the city of Washington."

"The nation will be thrilled with emotions of the deepest sorrow and indignation. At the hour of going to rest, our latest dispatches state that Mr. Lincoln is still living, but no hope of his recovery is given. Nevertheless, there will arise from every portion of the land, from every patriotic heart, one universal prayer for him that ever yet he may be saved. The infamous plot is without a parallel in the history of America, scarcely has it any in the history of civilization. The whole people will mourn. The blow is struck at the heart of the nation, and is felt in every fiber of the body, social and politic. In a moment like this it becomes us to bow before that God in whose hands are the destinies of nations, and the lives of men, and people, and beseech His merciful care and aid for our afflicted country."

For a phrenological and physiognomical analysis of President Lincoln's character, see the *PHRENOLOGICAL JOURNAL* for October, 1864.

AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



CALL

SAMUEL R. WELLS, EDITOR.

NEW YORK, JUNE, 1865.

[Vol. 41.—No. 6. WHOLE No. 318.]

Published on the First of each Month, at \$2 a year, by FOWLER AND WELLS, 339 Broadway, New York.

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The Journal.

Man, know thyself. All wisdom centers there ;
To none man seems ignoble, but to man.—Young.

DEATH OF RICHARD COBDEN.

IN August, 1852, we published in the PHRENOLOGICAL JOURNAL a portrait, biography, and sketch of character of this distinguished statesman, phrenologist, and philanthropist. Since then, the editor has enjoyed a very pleasant personal acquaintance with the Great Reformer, brought about through a kind introduction by his intimate friend, the Hon. JOHN YOUNG, of Montreal, who, learning of our contemplated visit to England, kindly commended us to Mr. Cobden. On reaching London, we were introduced by him to members of Parliament and others, from whom we received many courtesies.

Early in life, Mr. Cobden took a deep



PORTRAIT OF RICHARD COBDEN, THE ENGLISH REFORMER.

interest in Phrenology, and well he might, for he had a magnificent head, and Phrenology taught him how to use it. He frankly acknowledged to the editor his indebtedness to the science for his success in life. These were his words: "A knowledge of Phrenology has done everything for me." Again: "There can be no doubt of the great utility of Phrenology by those who understand its principles." And much more of like purport. He welcomed us and our mission to England most warmly, and hoped we would remain permanently to teach the people Phrenology, as it had been taught in America, where, as he well knew, it was much better understood, and more popular, than in the old country.

The head of Mr. Cobden was very large—upward of twenty-three and a half inches in circumference, and high in proportion. The perceptive faculties were immensely developed, and the entire intellectual group was considerably above the average, even of scholars and statesmen. Among the most conspicuous organs were those of Conscientiousness, Benevolence, Cautiousness, Constructiveness, Causality, Calculation, Size, Form, and Order. Imitation was large; so was Mirthfulness, Hope, Combativeness, and Firmness. His Veneration, though full, was not so large as Benevolence, and he was more kind than devotional, and more honest than believing. He was *of* and *for* the people. To do good and to do right; to elevate and improve the condition of the race throughout the world, without regard to degree or complexion, was his leading impulse, motive, and desire.

In build, he was an Englishman—stocky, inclined to be stout, broad across the shoulders, and deep-chested. Though temperate, he was a good liver, providing liberally for the inner man, but plain in all things—extravagant in nothing.

His complexion was light; hair naturally a light brown, which had become thin and slightly gray. His eyes were light blue, and his skin soft and fine. He was every way well-made, and had it not been for a fixed infirmity—we think inherited, and aggravated by intense mental application—he could have lived to a very old age.

BIOGRAPHY.

Richard Cobden was born near Midhurst, Sussex, England, June 3, 1804, and was consequently about sixty-one years old when he died, April 2d, 1865. His father was a substantial farmer, who was able to give him only limited educational facilities; but he learned to read, write, and cast accounts, and these humble acquirements served to give him a position which was as the first round of the social ladder which he had both the strength and the will to climb.

While still a boy, young Cobden commenced the battle of life as a warehouse boy—a clerk—in a London firm. His intelligence and good conduct secured his promotion, and he was soon employed as a commercial traveler, obtaining orders for goods. His business intelligence quickly detected the growing commercial importance of Lancashire, and he soon formed a firm for the printing of calicoes, in Manchester, which was then a place of minor importance.

In this position the future reformer and statesman was brought into direct personal contact with the people and their interests, and he soon detected the legislative hindrances that repressed the industrial energies of the country, and set himself to the work of reforming them with a pertinacity and ability that have been rarely equaled.

Mr. Cobden's first political triumph was the overthrow of the local government of Manchester, which was then controlled by the lord of the manor. He next directed his attention to a more extended education for the people, and gradually became interested in the repeal of the Corn Laws, which was then agitated by a few persons without power and influence, who constantly experienced the taunts and ridicule of the landed and ruling classes in England.

In 1834, Mr. Cobden visited Greece, Egypt, and Turkey, and the following year came to the United States, where he received an impression of the value of republican institutions, and conceived a friendship for our people and Government that never ceased to actuate him throughout his future life. It is not improbable that the great English reformer was nerved to the immense task of overthrowing class legislation and asserting freedom of trade by the practical demonstration he had witnessed in this country of the prosperity of liberal institutions.

During the next few years Mr. Cobden traveled on the continent of Europe. On his return, in 1838, he became actively identified with the movement for the repeal of the Corn Laws—removing the duties on wheat and other bread-stuffs imported into England from other countries. The following year the National Anti-Corn Law League sprang into existence.

Mr. Cobden at once became the chief orator and writer of this organization, and for a period of eight years traversed most of the large towns and cities of England, aiding by voice and pen in the formation of a public opinion that ultimately extorted from the ruling classes the emancipation of commerce. Sir Robert Peel astonished the world by giving in his adhesion to Free Trade principles, and in June, 1846, the bill for the repeal of the Corn Laws was carried and received the royal assent. Sir Robert Peel

expressed the sentiments of the English people toward Mr. Cobden in a magnificent eulogium of him, declaring that the name which ought to be associated in history with the success of the Free-traders was that of Richard Cobden, who had devoted his life to the work with matchless persistency, logic, and eloquence.

In 1858-59 he made a second visit to the United States, where he received the attention due to so distinguished an advocate of free institutions. He also spent some time in Canada.

The next grand event in Mr. Cobden's career was the conclusion of a Free-trade treaty between France and England, in 1860, which was chiefly effected through his agency. This treaty proved highly beneficial to both France and England, and led to complete change in the commercial and financial condition of these countries. For his services to his country upon this and other occasions, he was tendered a place in the British Cabinet, with a baronetcy, but declined both.

Mr. Cobden was an ardent admirer of American institutions, and watched the progress of our great republic with intense interest, as being a living illustration of the correctness of his theories of government. He took ground from the first in favor of the Northern people, and confidently predicted the overthrow of the slave power of the South, and the establishment of the authority of the United States on a firmer basis than ever. His death was probably accelerated by his devotion to our cause. The recent debates in Parliament upon American affairs and the defenses of Canada attracted him from the rigid seclusion of his home at Midhurst, and he went to London to manifest once more his faith in liberal principles and the capacity of man for self-government. But his old chest disease revived under the malaria of London fogs, and he died in that city on the 2d of April, to the regret of the friends of human progress throughout the world.

The following well-merited tribute to his memory is from the London *Morning Star*:

"Richard Cobden had reached a rank as high as the citizen of a free country can possibly hold. No cluster of men, however illustrious, could anywhere be gathered together among whom he would not stand conspicuous. He owed his position wholly to himself. No hereditary rank, no powerful connections, no aristocratic favor made the way to renown smooth for him. To his political genius and to the greatness of his character he owed the place he had come to hold, not merely in the estimation of Englishmen, but in the esteem of the whole civilized world. He was one of the few men whose name finds honor everywhere—whose fame folds in the orb of the earth. He had been tried by the severest tests which can prove the strength of a public man's character—the test of exceeding praise, and the test of unscrupulous censure. Neither affected him.

"Many efforts were made at one time to draw him from his path, or, at least, to induce the successful economical reformer not to complete his career by becoming a political reformer. It is needless to show how entirely such efforts failed. He was not, indeed, to be affected by the considerations save those which are inspired by his own genius and his own sense of duty. Once he saw his way clear before him, there was no power in human flattery or human censure which could prevent him from steadfastly following it. His perseverance was only bounded by his physical power of work. He had especially that which Carlyle calls the first essential of genius—an immense capacity for taking trouble. Life was to him, with all his dear love of home and his warm and tender attachments, most valuable because of the work he was enabled to do. There was indeed in him so complete an absence of the theatric or the pretentious that the outer world may scarcely have suspected what an ardent, fresh enthusiasm, what a glowing, patriotic heart were concealed beneath that calm and unaffected demeanor."

PHRENOLOGY EXAMINED.

[A REVIEW OF "PHILALETHERS."]

A SERIES of six articles against Phrenology, entitled "An Examination of Phrenology," and signed Philalethes, which means Truth-lover, has recently appeared in the *Christian Guardian*, a Toronto (Canada West) religious newspaper.

These articles do not constitute a dangerous attack on Phrenology, but they afford a good occasion for presenting anew to our readers some suggestions about that science; for Philalethes makes his charges so sweeping, that in reply we could easily find appropriate places for all the parts of a complete statement of the history, progress, and present condition of the science.

Before proceeding to the reasonings which we propose, we shall note one or two curious defects of the work of Philalethes, not in order to plague him, but so that he may learn to be a little more careful next time, and still more for the sake of enabling our own readers to see what manner of mind it is that thus assaults Phrenology. These defects show a literary carelessness, in thought and expression, which indicates that Philalethes, though plainly a person of respectable intellect, is an unsafe advocate, because he is in danger of doing harm to his own side by hasty or slovenly statement and argument.

Thus, he twice uses "monogram" to signify a short treatise on some one subject, or part of a subject. A monogram is not a treatise; it is a figure, and is composed of two or more letters of the alphabet drawn in combination or as if laid one over another, as the letters I H S very often are on pictures of our Saviour. Philalethes should have said "monograph."

Again, he makes statements that knock each other's teeth out. Thus, in one place he asserts squarely that phrenologists "treat of various faculties which seem to be unknown to any psychologist." And he afterward says, with equal squareness, that as to Phrenology "being a science, that is out of the question, since Psychology and Physiology already occupy the same ground, even if all its doctrines were true." This may be called the exhaustive method of reasoning, since it uses up both sides of the question, like the celebrated defense in the suit for the value of the cracked kettle, viz.:

"1. The kettle was cracked when we borrowed it. 2. It was whole when we returned it."

There was a third point here, to wit:

"3. We never had your darned old kettle!" But what Philalethes would say for his third point we do not know. He might say, with a good deal of force, "I have not been discussing Phrenology at all." For what he assaults is an image of his own setting up.

In like manner, he says of Destructiveness, that it does not exist; and twenty lines below he says that, "If boys sometimes kill animals with wanton cruelty, it is because they delight in exercising their power," which is exactly what Phrenology says, and what any mother that ever brought up smart boys can tell Philalethes.

Philalethes says that the brain of Walter Scott is a case against Phrenology, and says that "Combe admits that Scott's brain was below the average, telling us that his hat was one of the smallest ever made." Now this is a carelessness so extreme that it is sincere charity only which restrains us from using other terms. Combe, like others who describe Scott's head, explains that while its circuit was small, its height was enormous, and his brain one of the very largest size! It is very dangerous to assert so loosely as Philalethes does here.

Lastly, Philalethes peppers his discussion with express charges of falsehood, carelessness, impudence, infidelity, and immoral tendency against phrenologists. To which we observe that this is not reasoning, any more than smashing a man's nose is reasoning. Calling names and striking indicate bad temper, and a consciousness that the weight of fair argument is on the opposite side.

But our readers by this time understand something of friend Philalethes. Let us turn to the question of Phrenology. The present attack on it is only the old story, and Philalethes sums his argument thus:

"We have thus seen that the phrenological organs do not exist; that if they did, their sizes could not be ascertained; and that even if they could, this would not avail, upon the admission of phrenologists."

He argues also that the faculties themselves that correspond with the organs do not exist; and he discusses the beliefs of eminent men in the matter (as people show certificates of character), and also the moral bearings of Phrenology as proving its untruth; so that the points of his argument are really these:

1. The phrenological organs do not exist.
2. The mental faculties corresponding to them do not exist.
3. The sizes of the organs could not be ascertained if they did exist.
4. If these organs and their sizes could be ascertained, they would not indicate anything of consequence.
5. Many eminent men disbelieve Phrenology.
6. Phrenology leads to social evils, infidelity, and wickedness.

Now, all this will be answered by one method, namely, the consideration of the facts, which we shall apply, somewhat in the order of the above positions, to the allegations of Philalethes, and what is much more important, interesting, and seasonable, to a brief epitome of phrenological doctrine. This last has been done often enough before, but truth never grows obsolete; Phrenology is always advancing; and therefore each re-statement has—or at least might have—something better than the last.

I. FUNCTION AND ORGANS OF BRAIN.

1. The primary doctrine of Phrenology is, that *the brain is the organ of the mind*. That is, the brain is the machine or material apparatus which the mind uses to exert and manifest all its activity as part of a conscious human being. Wise men have believed that the heart is the seat of some particular passions; also that the stomach, the liver, the gall-bladder are so; also that the nervous knots or ganglia that exist here and there about the body are so. We shall, however, not argue this point now, as it is not likely to be disputed.

2. Phrenology claims further, that as the whole brain is the seat and organ of the whole mind, so *the size, form, and texture of brains differ as the minds differ that act through them*.

SIZE.

Throughout the whole universe we find absolutely invariable laws on these points. All force is invisible; but all force is everywhere and always manifested through visible material having a correspondence with the quantity or character of the force. Power to resist crushing is proportionate to hardness and close texture. Power to exert strength is proportionate to volume and density of muscle. Quickness of movement belongs to certain physical characteristics; endurance to others; gracefulness to others. As a man's body varies in size and texture and form, so do the things vary which he can do. If strongly made and coarse of fiber, he can do slow, heavy work. If slender and dense, he can do quick, light work. If gracefully formed, he can dance or walk well. If of dense fiber, he can also dance or walk long. If also strongly formed, he can dance or walk with a heavy burden upon him. And so on through innumerable particulars.

It is accordingly highly probable that this universal law prevails as to the brain. In fact, it must prevail. No person of sound mind can believe that an arm only half as large as another arm, but otherwise exactly similar, can lift as much, any more than he can believe that half a pound can weigh as much as a pound. Nor is it more possible to believe that a brain half as large as another, but otherwise exactly similar—viz., in shape, texture, relation to remainder of body, and previous training—can manifest as much force as that other, no matter whether that force be one kind of activity or another kind. Or, to state the case in dry propositions:

1. Material things can manifest force only in exact proportion to their size, form, and texture.

2. The brain, being a material thing, can manifest force only in exact proportion to its size, form, and texture.

3. Mind (embodied natural human mind is meant) acts through force exerted by the brain, and not otherwise.

4. Therefore mind must be manifested in exact proportion to the size, form, and texture of brain.

This argument from a fact which everybody knows is universal, admits the readiest and easiest proof as applied to the special doctrines of Phrenology. That is, every one can see for himself how heads correspond to minds. Thus, as a general rule, it will be found that great mind goes with great brain. This is true to a very striking extent if tried even by the rough, inaccurate method of hats. Try on people's hats. If you get a chance at Henry Ward Beecher's and put it on, it will probably fall down over your ears. So would his father's have done. So would Daniel Webster's, Baron Cuvier's, Daniel O'Connell's, Franklin's, Napoleon Bonaparte's. Walter Scott's would probably not; for his brain, though very large, seems to have been distributed exceptionally, and was extraordinarily tall, so to speak. Diseased brains do not come under this rule, nor do they disprove it. The hat rule only applies, of course, to heads of good general form.

Idiots, again, have commonly small brains, though often perfectly healthy. An idiot is not necessarily a person with diseased brain, though such a person may become idiotic. Idiot means one whose mind is originally deficient. Andral, a high authority, using the defective method of a single measurement, but corroborating the phrenological doctrine, observes that a head only 12 or 15 inches round indicates a mental condition at best but little above idiocy; that a circumference of 18 inches may be considered "necessary for intelligence," and that average and superior minds lodge in heads of 20 inches round and upward.

Size of brain, then, is a measure of mental power, other things being equal. That is, the largest brain goes with the best mind, provided that the persons compared are alike in form of head, physical traits, health, and previous training.

FORM.

Not only does size of brain indicate mental power, but also form of brain indicates mental character. This truth is just as open to every one's observation as the preceding one about size. Compare as well as you can a number of men's heads with a number of women's. You will find as a general rule that the women's are narrower and longer in proportion, and that the back central part of the head is larger in proportion; that is, that women have more head mid-way behind the ears than men. This corresponds to that mental difference between men and women which gives to men more selfishness and executive energy, and to women more affection for children, friends, and family.

Examine the heads of a number of "fighting men," pugilists, or city "roughs." As a rule, these heads are not large, are wide in proportion to height and length, with large base and shallow top and front, and forehead narrow, low, and fuller below than above. This corresponds to the mental character proper for such persons,

namely, strong passions, powerful instinct for fighting, feeble moral, ideal, and reflective nature, but relatively strong and active perceptive.

Inspect all those whom you can get at, who are decidedly and strongly religious, both in doctrine and practice. As a rule, you will find that their heads are high and full in the cross section midway between front and back in the upper part. Examine all the skillful mechanics and inventors you can find. As a rule, they have pretty square foreheads. Consider who of your acquaintances are very obstinate and conceited. These people mostly have heads relatively high at the upper back part or crown. Reflect upon the most fluent talkers you know. They often have noticeably full eyes, especially if their fluency is not merely of thought but also notably of words. Examine a number of deceitful or dishonest people, thieves, swindlers, drivers of extortionate bargains, and the like. Their heads will commonly be low above, and especially at the sides, so as to be more or less roof-shaped; and they will be pretty wide in the region just above and before the ears.

TEXTURE.

By this is meant fineness or coarseness, hardness or softness, tenseness or laxity of fiber. These characteristics exist in brain fiber as in muscular fiber, and in like manner modify brain action. It is unnecessary to add more details on this point.

8. Not only is the brain the organ of the mind, and its size, form, and texture correspondent to the character of the mind tenanted in it, but further, *each separate faculty of the mind is exerted through a portion of brain appropriated to it and used by no other, and its proportion to the other faculties corresponds with the material proportion of its own part of the brain to the other parts.* These separate portions of brain are very commonly called in Phrenology, organs. That is, determinate internal and external portions of the brain correspond in size, form, and texture to the character of the mental faculties exerted through them. Moreover, Phrenology says, the outer surface of the skull is sufficiently near being parallel to that of the brain, to repeat the brain indications of form and size on its outside.

Here again we appeal to facts. We have referred to prominent eyes as an indication of language. This prominence does not mean that the eye itself is the organ, but that the organ is in that part of the brain behind the eyes, and when large often causes the eyes to stand forward so as to be "full." Henry Ward Beecher is a very striking instance. People of very combative disposition have the organ of Combativeness, behind the ears, large. People of strongly amorous disposition have Amativeness, in the lower back part of the brain, large. People excessively timid or hesitating or careful have Cautiousness, at the upper back corners (so to speak) of the head, large. People very benevolent have the middle front-head high. Those strongly given to reverencing have the middle top-head high. And so on, through the whole range of phrenological organs. For the correctness of these statements we only appeal to facts. If a proper knowledge and examination of the surfaces of heads does not confirm them, they are false. If it does, they are true.

Some of the allegations of Philaethes about the foregoing may be briefly commented on here.

1. He says, "The fundamental doctrine of phrenologists is, that the brain consists of a set of distinct organs different from those discovered by the anatomist, by means of which they profess to ascertain a person's character from the form of his skull."

Answer. Wrong. The fundamental doctrine of Phrenology is, "The brain is the organ of the mind." Again, the phrenological organs are not "different from those discovered by the anatomist," because they are simply the parts of the brain as it is. They are *there*. Neither anatomist nor anybody else can help that. There are brains

—at least in most people. The question is not whether brains or their parts *exist*, but *what they mean*. Again, Phrenology does not profess to ascertain character in the sense Philaethes means from form of skull. It professes to ascertain *natural tendency* from form of skull. But in undertaking to state present character, Phrenology considers, 1. Size of brain; 2. Form of brain; 3. Texture of brain, and temperament of whole person; 4. Physical traits generally; 5. Previous life. For natural tendency and present character may be very different things.

A word about "organs." A confusion of thought may arise from the fact that in Physiology an organ is commonly taken to be a separate part having its own shape, place, and thing to do—as a heart, a lung, a larynx, a brain. Phrenology, however, has used "organ" to mean a part of brain, not set off from the rest into a lobe or section, but still consistently devoted to a separate office. The seed-ball of the common buttonwood may illustrate what is meant. It is a round nucleus or heart, on which the separate seeds are set like so many spokes or rays, thickening outward and set close together so that they constitute an entire solid round ball. You can dig out each seed separately. Now suppose that the buttonwood were what is called dioecious, that is, propagating by means of plants some pistillate or fertile and some staminate or barren, like the alanthus or some strawberries—and that the buttonwood seeds nearest the stem of the ball always produced barren trees, and those at the top fertile ones; then we have a pretty close parallel to the case of the organs of the brain as so called by phrenologists. For the main cerebral mass or brain proper is built up of fibers proceeding from a center and radiating outward, a surface of the gray matter of brain being (as it were) spread in a layer over the tips of these fibers. And each "organ," phrenologically speaking, consists of some of these fibers, running, as the buttonwood seeds do on the ball, from the center of the brain to the exterior along with the gray matter at its outer end. "Part" describes them better than "organ." The use of the word "organ" to designate separate pieces of machinery as distinct as the heart or brain, and also to designate things having so many similarities and such relations as these parts of the brain, is not desirable, and can be remedied. But the ambiguity that this use causes is no argument on any side.

2. He says, "The only distinct portion of the brain is the cerebellum." Now just as distinct are the optic thalami; medulla oblongata; the pons Varolii (which latter word Philaethes should have spelled with a capital letter); the pineal gland, and others. This is, however, only one more inaccuracy by Philaethes.

3. He says, "That one portion of the brain should be an organ of reasoning, another that of an emotion, and a third that of a sensual appetite, while there is no discoverable division or difference of structure is *highly improbable*."

Answer. This is the argument always urged against new improvements to old beliefs. It is a common human trait to dislike whatever disturbs established ways of thinking or acting. When it was first proposed to introduce stoves into churches, it was argued before trying that the plan must be bad. When it was first proposed to cross the ocean with a steamboat, it was argued that it must be impossible; and indeed Dr. Lardner proved it to his own and his hearers' entire satisfaction, just while the first ocean steamer was comfortably completing her voyage across the Atlantic.

But if there be any force in this notion about what are the probabilities beforehand, it is for Phrenology, instead of against it. Thus, if reasoning, emotion, and sensual appetite are different (and they are), it is highly probable beforehand, instead of highly improbable, that separate parts of the brain are devoted to manifesting their respective mental forces. The nerves of motion are exactly like those of sensation, so far

as can be seen, but their offices are utterly different. The substance of the nerves of voluntary action looks exactly like that of those of involuntary action; but we can directly govern the one and not the other.

It does not follow that things that look alike, and seem similar parts of the same structure, are to do one and the same thing. So that analogy as well as *a priori* reasoning are for, not against, Phrenology. But lastly, it is not only probable in itself, that different parts of the brain should be set apart for different mental activities, and also according to the practice in other parts of the body, but it is according to the facts too. For look at the heads and characters around you; persons with not much intellect and great sensuality have the front head small and the lower back head large; while those with great intellect and not much sensuality have the lower back head small and the front head large.

4. He says, "If we appeal to the testimony of experiment and observation, they directly explode the phrenological doctrine."

Answer. Wrong. Phrenologists say that experiment and observation completely sustain instead of directly exploding Phrenology. This is the whole question at issue, whether or no facts do or do not sustain Phrenology. And to say "they do," "they don't," is to be sure very proper once, for the sake of stating the case clearly, or "making up the issue," as lawyers say, but to say them over again don't prove them. It is only saying, "Phrenology can not be true because—it can not be true."

5. "The experiments of Flourens, the French physiologist, demonstrate that the different parts of the cerebrum all perform the same functions."

Answer. The cut-away method, which was that of Flourens, is totally untrustworthy. The analogy from beasts to men fails, because the beast's life is brain-life less, and mere sensation life more than man's, to an extent that vitiates the reasonings of Flourens. To say "because a rabbit can do certain things with part of its brain gone, therefore a man could," is not sound. It would by the same reasoning be true that because a crab produces a new leg when the old one is pulled off, therefore a man can; or that because a turtle's head will wink or snap its jaws a week after it was cut off, therefore a man's can.

Again, if observation and experience show that shape of human brain does in fact correspond to mental character, it makes no difference what beast Flourens dissects, nor what he proves—or thinks he does. If you or I see that intellectual men have roomy front heads and stupid or shallow men scanty ones, it is neither here nor there to scoop out a hen's brains.

6. He cites a Dr. Boerstler's account of a boy whose "intellect continued vigorous until within an hour of his death, yet a *post mortem* examination by four medical men showed that the anterior and middle lobes were entirely destroyed by suppuration, and the whole of the left hemisphere was so completely disorganized down to the corpus callosum, that it was wiped away with a sponge." Dr. Boerstler visited the boy daily and had frequent conversations with him; yet he could not discover the slightest derangement of his intellectual faculties." And he adds, "Such facts show that the alleged phrenological organs are purely imaginary."

Answer. Philaethes makes one of his most careless mistakes here—a mistake of the sort which admit of no excuse, and would justify far harsher terms than we use. He says the "anterior and middle lobes were entirely destroyed." But what Dr. Boerstler really states is, that those lobes were destroyed *only on the right side*. The whole left side of the brain was present, although softened. It would not require much softening to admit of the wiping away of the tender and delicate substance of the brain with a sponge. It is not very difficult to blow a hole in it through a quill.

Again, if this case proves anything at all against Phrenology, it proves quite too much. For it

shows that either the brain is not the organ of the mind at all, or else that intellect is manifested as much in the back part of the head as in the front part. It is not necessary to argue that the brain is the organ of the mind, until somebody denies it. And as to the indication of intellect, the appeal is to facts before every one's eyes. Examine as many heads as you can. The most intellectual people, other things being equal, have the largest front heads. And this being so, all that we need say about this brainless intelligent boy is, that, without saying anything against the medical gentlemen, it is more likely that all four of them together, notwithstanding consultation, corpse, and all, were under mistakes, than that a small front head is likely to go with a great intellect. Any one who will explore facts for himself may judge.

Thus far as to Philalethes' first point, that the phrenological organs do not exist.

II. THE MENTAL FACULTIES.

Phrenology has of course a doctrine about the constitution of the mind—that is, a psychology. According to this doctrine there are various powers or faculties, each given for its own proper purpose. A mind may possess all the faculties developed to about the same extent; it may have one or more of them developed more strongly than the others; it may be altogether without one or more of them.

This doctrine is in contradistinction to that which is often held by opponents of Phrenology, that the mind is one power or force, like the cloud in Wordsworth's poem,

"Which moveth altogether if it move at all,"

and applies the whole of itself to whatever mental action be taken.

It will be seen instantly that two extremely important contrasts of belief follow from this difference of beliefs about mental constitution. They are these:

1. According to the old doctrine, it follows that every mind can do any one thing exactly as well as it can do any other thing, provided the same preparatory training be supplied toward the two things; while according to Phrenology there is an infinite range of differences in original endowment as well as in capacity of acquiring, so that some people can never learn or do some things; some can only with difficulty learn or do anything; some can easily learn or do some; and some can easily learn or do all that humanity is capable of.

2. According to the old doctrine, it follows that each mind is made like every other mind; while according to Phrenology, no two minds are made alike.

We can only state these differences here, although they are very important parts of the basis respectively of the whole vast structures of the correct and the erroneous mental philosophies.

The mental faculties are such as to put each mind into connection or relation with other beings or other things. Phrenology does not claim to have exhausted its field, or to know all that the mind consists of. But, nevertheless, it is easy to show that the faculties as Phrenology specifies them have a striking correspondence to whatever exists besides human mind; that is, to whatever there is that human faculties could deal with at all. There are religious faculties, to relate us to God and religion; social affections and passions to relate us toward our fellow-beings in certain ways; selfish affections to relate us toward them in other ways, and to direct a share of our activities toward ourselves; and intellectual faculties to enable us to deal with what is without us, either material or intelligent, under proper regulations.

That these faculties exist, proofs are as numerous as human beings, and indeed much more numerous. There is not one human being living whose life does not exemplify and prove the existence and activity of more than one of these faculties, either by possessing or by lacking them.

On this point, as elsewhere, the phrenological argument is about facts only, and about such facts as are abundant before every one's own eyes;

though of course those who are deficient in perceptive faculties can not discern them easily, and those deficient in reflective faculties can not well understand them or reason about them. And of course, also, any one reader may not happen to know instances of all or even of most of the cases here put.

Thus, many people know some one who never could learn to sing. Ears, hearing, throat, larynx, voice, all seem quite correct, and answer perfectly well every purpose of talking or shouting. But the musical faculty is absent; the power of understanding and producing melody—the musical kind of sound, determinate in pitch. If such a person tries to sing with others, how hideous the jarring discord, and how the musical ones all stop in a hurry! Or if he try to sing alone, what grotesque bawling! And this faculty seems utterly absent in some, so that they may be called idiots in music; feebly present in others, so that they can learn to sing a little with great exertion; moderately strong in most people, so that with a fair amount of practice they can learn to sing well enough; and very powerful in some, so that it is a delight to them to sing; they sing splendidly, with a sense of keen pleasure rather than of effort in doing it, learn easily, and with joy instead of pain; in short, singing is the natural expression of a chief, and perhaps the chief, stream of their mental life.

So broad, so inborn is this difference about singing, that none who understand the subject would try to make one of the natural non-singers spend time in trying to sing; nor would any judicious person seek to prevent a natural singer from the free and adequate utterance of the self in song, but would rather help train and perfect so glorious a power.

There are some people who are natural calculators; who can add, subtract, multiply, divide, and perform all arithmetical operations not merely without extraordinary effort, but with evident ease. There are others, and may-be persons of eminent force of character or excellence of intellect or attainment, who find it extremely difficult to sum up an ordinary column of figures. Most persons have a fair share of this power, and it is one whose place can in large measure be supplied by other faculties, under the great law of substitution or supplementing of faculties; but the difference between individuals in this respect is very wide and very obvious.

There are persons who are constitutionally cautious to such an extent as to be circumspect, hesitating, timid, unable to decide upon taking any new step, even cowardly. There are others, again, who never stop to examine into anything, who jump headlong at whatever they desire, do not see danger even where it does exist, take no precautions, and put anything or anybody at risk by word or deed, without the least hesitation. Now, some people naturally over-cautious may learn to be a little more enterprising, and some people naturally disposed to be rash may learn to be careful; but there are some so excessively timid that they are notorious for indecision or cowardice all their lives, and can not be taught any better; and there are some who are so thoroughly rash, thoughtless, and unforeseeing, that no amount of experience makes them careful or circumspect under any circumstances.

There are persons who are so fond of acquiring money or property, that they save, scrape, lay up, hold on, and can not even bear to let go of what they have once got so that it may go out in order to bring more home with it—regular misers. There are others so open-handed and disregardful about money that they give away to whomsoever asks; save nothing; are always poor, though they may receive much; have no faculty for saving; can't tell where their money went—don't care much, either. Now, in the majority of persons, this important instinct for owning something is fairly developed, and the common training of average life tends to confirm it. But no amount of training would ever make one of these genuine careless fellows saving, because "it is not in

him;" nor is it possible to mistake natural miserliness, nor to get rid of the tendency, however it may sometimes be kept down by the higher faculties. It is a curious illustration of the distinctness of this natural faculty for acquiring and keeping, that several men eminent for the most systematic and extensive benevolence have always when asked for a gift felt a first impulse to say "No!" and equally at the end as at the beginning of a long career of doing good, have had to hold hard for a moment, put down the selfish instinct, let benevolence and justice speak, and then decide according to the case. They could be benevolent by using their higher faculties to subdue their lower, but they could never kill that inborn, original, separate instinct to gain and keep.

There are people naturally so sensitive to what is right or wrong, that they really experience much suffering from doubts whether or no they have not done wrong in some matter. There are others who are actually deficient in the faculty, so much so that during a long life they go forward breaking promises, neglecting justice, making trickish bargains, getting away other people's goods, or perhaps fighting and quarreling, or perhaps indulging in continued personal sensualities. And among such persons are those otherwise even uncommonly intelligent, and of decided cultivation as well as natural powers. And the peculiar defect in question appears often when such persons are remonstrated with for their evil doings. They may often be shown with the reason that it is inexpedient to do so. They may sometimes be strongly affected if they have strong affections, by showing how they grieve their friends. But such arguments do not touch the question of right and wrong. Such persons feel no remorse, and can not be made to feel any. "It is not in them." Even should such a person "experience religion," and by that means reform, his mental exercises would not take the shape of pain for wrongs already done. He would try henceforth to do better, but he could never be made to suffer much pain for having heretofore done ill, and moreover he would all his life be in constant danger of doing wrong and being set down for a hypocrite.

There are persons excessively fond of their friends; who always remain so, and to whom their society is an absolute necessity. There are others who can live in almost absolute solitude, and who if they maintain acquaintanceships at all, do it with an actual effort.

There are persons who by a natural impulse wish and try to make themselves agreeable to others, just for the sake of being so; and there are others who can not care anything about it, though they may perhaps be able to do it, if they wish, for some purpose other than mere agreeableness.

There are some persons who can readily invent all sorts of machines, structures, and mechanical means for dealing with material objects; who are working at such contrivances from their earliest boyhood, by an inborn impulse in them—an impulse which is part of their mind, and very likely the chief want of it; and there are others, clumsy-handed people, who could hardly invent a bridge over a ditch if a plank lay half-way over already—who "haven't it in them" to contrive mechanism.

There are some people who can tell fairy stories or romances, or invent biographies all day long, who entertain their schoolmates so in youth, and perhaps all Christendom when they grow up; and there are others who can hardly tell what has really happened, so little power have they of representing things before their minds, and who could not invent a story any more than they could create a world.

In short, no matter what faculty or defect of the mind there is, some people have it, a distinct, constant, original, inborn tendency, prominent, active, controlling, and drawing into manifestation the chief part of their life; and there are others just as remarkable for a total lack of that faculty, an original and lifelong and complete powerlessness in doing what that faculty does.

Life, observation, experience, prove this a thousand and a million times. For instances of it, name over every man or woman prominent for doing much and well, or for doing noticeably nothing, in any department of human activity—Mozart, James Watt, Tennyson, Spurzheim, Homer, Heloise, Damon and Pythias, Plato, Raffaele, Rogers our own American sculptor, Walter Scott, Henry Ward Beecher, General Grant, General Sherman, Shakespeare, Brunel. But a full list of instances would be a census of the world's celebrities.

Having thus said as much as is necessary of the phrenological list of faculties, and of its psychology, it is proper to consider a few of the objections of Philaethes.

1. He says that phrenologists "treat of various faculties which seem to be unknown to any psychologist."

Answer. It would be queer if they were not thus unknown, since Phrenology first introduced them. But observe, it was only as distinct single faculties, each for its own purpose, that Phrenology thus introduced them. The tendency to fight and oppose, the tendency to be kind and generous, or to be selfish and stingy, were well known; and it is only the placing of the separate powers in their proper places which is the work of Phrenology.

Philaethes says that "most" of these phrenological faculties can be taken up one by one and shown not to exist. He tries to do this with Destructiveness and Acquisitiveness, *but with no others.* Let us see how he succeeds. He says:

"Spurzheim generalized Gall's propensity to murder or kill into a propensity to destroy; but no being has the latter, any more than the former, as an original and simple faculty. Whenever men or animals destroy, there is always some motive for doing so, besides a mere love of destruction (1). Indeed, such a propensity could not possibly co-exist with a propensity to build; and it is one of the numerous glaring blunders (2) of phrenologists that they never perceived the absurdity of two such contradictory or incompatible faculties as Constructiveness and Destructiveness, which would evidently destroy or neutralize each other as directly as any two opposing mechanical forces could possibly do. A fondness for destroying would not let a man build, while a propensity to build would prevent him from destroying; and thus he could neither destroy nor construct, but stand inactive, like the ass between the two bundles of hay in the fable (3).

"Beasts and birds of prey kill either for food or security, while men murder from avarice, revenge, jealousy, etc., but never from an abstract love of destroying or killing, a propensity which, fortunately, exists only in the imaginations of phrenologists. If the case were otherwise, the propensity would be exercised wherever there was room for it (4), whereas there is no manifestation of any such thing except where there is some other adequate motive besides a fondness for destroying. Indeed, a calm consideration of the necessary principles of action will show that the existence of any such propensity is an impossibility. Every voluntary action proceeds from a regard to good or evil, while the destruction of anything is a manifest evil, unless it tends to some real or supposed good otherwise. If boys sometimes kill animals with wanton cruelty, it is because they delight in exercising their power, while they overlook, and frequently never think of the evil, just as they sometimes take a delight in torturing or annoying, without destroying anything (5).

"Similar remarks apply to the supposed faculty of Acquisitiveness. Men care to acquire only that which they believe to promote their welfare in some way or another. Not only do they reject property which they believe to be detrimental to their happiness, but they show utter indifference to such as is believed not to contribute in any way to their welfare and enjoyments; while their desire for any kind of property is in exact proportion to its power of benefiting them, accord-

ing to their opinion, though that opinion is often very erroneous (6).

"A miser values money because it possesses the power of securing him against various evils, and procuring him many enjoyments, although, owing to the power of association, the means are gradually confounded with the end. Such a man has no abstract love for bank-notes or gold. If the former became worthless by the failure of the bank, he would thenceforth care nothing for the notes; and if gold became so abundant that it ceased to be a standard of value, he would immediately cease to idolize it. We may thus see that the love of property is only another name for the love of the real or supposed good which property secures, and that an abstract desire for property does not exist."

Answer. (Referring by figures to several points in the above.)

1. If we admit that motives are *always* mixed in nature, even that certainly proves nothing *against* the existence of each ingredient. Oxygen is always in nature found combined with something, but surely this is rather a proof that there is oxygen than that there is not. And if Philaethes wishes to maintain only that the instinct to destroy never operates without having some other motive mingled with it (which is what he seems to argue just here), we reply, very well; this certainly does not *disprove* its existence.

2. It is rude to call names.

3. Philaethes, in asserting that Destructiveness and Constructiveness can not co-exist, assumes that no two mental characteristics can co-exist whose offices are opposite. As if man were not totally made up of opposites. Can not good and evil co-exist in the same person? Saint Paul says they can; and Phrenology and common sense, always coincident with each other and with Christianity, say so too. And the true intuitions of great poets say so too. Remember Dryden's famous lines on Buckingham:

"A man so various, that he seemed to be
Not one, but all mankind epitome.
Stiff in opinions, always in the wrong,
Was everything by turn, and nothing long,
Who in the course of one revolving moon
Was chymist, siddler, statesman, and buffoon."

No signs of that balancing between opposed instincts there. But, to smash this singularly careless statement of Philaethes at once, he would deny by the same reasoning that both selfishness and disinterestedness can exist, whereas everybody knows not merely that both exist among men, but that they are often mixed in the same individual.

4. Philaethes says that if there were such a faculty as Destructiveness, it would be exercised wherever there was room for it. He must of necessity claim the like for other faculties, and this means, that if a man has any faculty, he can not restrain it from operation whenever there is a chance. Can nobody resist any temptation? Is there no self-control? This is denying the whole moral nature of man, and if it were not so plainly a mere piece of gross carelessness, would expose Philaethes to very damaging suspicions about his own moral nature or else about his orthodoxy.

5. It has already been remarked that our friend here pretty distinctly admits the phrenological kind of activity of Destructiveness in boys. The propensity is a selfish one, of the harsher kind, and very naturally is more active in the young, who have not learned to act by reason and self-control, than in adults who have so learned. Accordingly, it is in adults whose habits leave them selfish, indifferent to suffering, and without self-control, that we find Destructiveness operating almost unmingled. But of such cases the history of the past, and the barbarism and the crime of the present, furnish only too many cases. It is impossible to allege any other sufficient reason, for instance, for the common practice of Roman audiences to decide by majorities to have a gladiator killed before them rather than spared. They gloated over a visible bloody death; that is, De-

structiveness, rendered harsh and left almost unmodified by long habit, desired a broad, full gratification. Similar were the gratuitous murders which some of the worst Roman emperors used to commit for no assignable reason except that they wanted to. Similar, in a petty way, was Diocletian's fly killing. Similar was that amusement of the pirate Blackbeard, of firing a brace of pistols at random under the table at dinner, among the legs and abdomens of the company. No fact in mental pathology is more certain than that indulgence in cruel practices arouses an actual pleasure in the agonies and death of victims.

6. These assertions about the wise balance of reason which govern human action flatly contradict the Bible, as well as philosophy and sense. Paul says that he could not do what Philaethes says everybody does. "For the good that I would, I do not; but the evil that I would not, that I do." And again, "I find, then, a law, that, when I would do good, evil is present with me." Horace, the shrewd, the sensible, the philosophic, says, "Video meliora proboque; deteriora sequor," or as the English translator rhymes it,

"I see the good, and I approve it too;
I know the right, and yet the wrong pursue."

And every man of common sense knows that it is just what is hardest for poor human nature to do—in fact, the single problem of practical religion—to do what is really for the best, without being swayed by passion or selfish interest. Nobody but Philaethes says that men do this. Nobody but the Perfectionists even claim that they can, and the Bible says they can not!

7. The "power of association" is not proved to have the force which Philaethes attributes to it, of causing a man to want *things* instead of their use.

Nor does his reasoning at all touch the perfectly notorious fact that misers act as if they wanted the mere sign of value (no matter whether specie or paper); the mere consciousness of wealth; mere riches; mere money; and not what money will bring. Now it is this mere abstract consciousness of wealth which is exactly a function of Acquisitiveness to desire. Philaethes says no, and Phrenology briefly answers, with a denial and an appeal to the facts. Every one who knows the history of Elwes, the famous miser; of Daniel Dancer; every one who knows any living miser; knows that the actions of these wretches prove as completely as anything can be proved, the perfect blindness and unreasonableness of the instinct for acquiring. When it is a man's acutest misery to use his money even for necessities of life, how vain to argue that he *must* want his money for the sake of using it! It is precisely the nature of Acquisitiveness to desire to have and to keep, without the least sense of any use to be made of what is gained and kept. Acquisitiveness is not a reasoning faculty any more than hunger. To control either of them, the additional faculties of the reason must be enlisted, or else some stronger instinct.

We quote here, though the statement is of general application, a funny sentence which Philaethes adjoins just below the paragraphs above dealt with:

"Phrenologists appear to have been destitute of the power of analyzing thought, which is a much more difficult matter than inspecting skulls; and hence they have shed no more light on mental phenomena than on anatomy or physiology."

Answer. This is ludicrously cool. It contradicts just that merit of Phrenology which even its opponents frequently admit, viz., its value as a scientific classification of the mental faculties.

To any one acquainted with the nomenclature of the Scotch mental philosophy and that of Phrenology, and who has compared the merits of the two sets of tools, the only reply worth making is a smile. And it is only for illustration, and not because Phrenology is in need of an appeal to authority, that we remind Philaethes of what Archbishop Whately, one of the best specimens of a calm, strong, hard, shrewd, keen, common

some mind that ever lived, said on this point, to wit, that "even if all connection between the brain and the mind were a perfect chimera, the phrenological treatises would be of great value from their employing a metaphysical nomenclature far more logical, accurate, and convenient than Locke, Stewart, and other writers of their school."

III. EXTERNAL INDICATIONS OF PHRENOLOGICAL ORGANS.

Phrenology depends upon facts alone, and upon facts of the most universal, invariable, and obvious nature. Nowhere is this more necessary or more true than when we come down to the question of single organs. It is true, for instance, that fullness and width immediately behind the ears indicate tendency to oppose and fight. The rule in healthy brains is without exception. But the indication might be large, and the combination of all the faculties so noble, that this quality would remain undetected in any harsh aspects, but would only give a substratum of decision and energy to the character. So placed, the case would be liable to misconception by persons not considering the whole question. Again, the effects of training are great; and a person with an endowment of Combativeness naturally small, might be so brought up as to make him far more of a fighter than another born with more of it, but trained in the opposite direction.

Exactly similar may be the case with other faculties.

Still, always with the necessary fair allowances for previous life, and modifying effects of other faculties, the single organs, as given according to Phrenology, exist; and they mean what Phrenology says they mean. Examine and compare all the heads you find, and form your conclusion according to what you see with your own eyes, only being careful not to err by not being thorough enough in understanding what you are doing.

But this doctrine of correspondence of single organs with single points of character has necessarily been dealt with at a previous stage of this discussion, so that at present this mere summary statement will serve. We will consider a few of Philalethes' reasonings against it.

He says the exterior of the brain can not indicate character, because a good deal of brain surface, viz., between the hemispheres and elsewhere, is so placed that the exterior of the head gives no hint of its forms.

Answer. This is not the question at issue. The question is, Do certain outward forms correspond to and indicate certain mental characteristics, as Phrenology asserts? And if they do, then it makes no difference what part of the brain surface is not shown by outside of head. If your grocer's barrel of sugar is equal to sample, nobody can make you think the grocer a knave because a different barrel is not equal to that sample!

Philalethes completes this argument of his by saying that it is incredible that these inward and hidden brain surfaces should not be the seat of some organs.

Answer. This again is no argument. The question at issue is, not whether certain ideas of Philalethes are incredible, but whether facts that every man can see for himself are as Phrenology claims. These assumptions, to begin with, that an assertion must be false, or must be true, are always dangerous, and almost always unsound as logic.

Again, Philalethes says that it is a matter of course that the most important organs would be placed upon these concealed surfaces, because safest there.

Answer. Safety is not the rule for locating the parts of the human frame, except in a very general sense, and with reference to other considerations too. The eye, one of the most delicately organized of all the parts of the body, is far less safely placed than the tough strong rings of the trachea, which would withstand more injury. Besides, once more, the question is not what Phila-

lethes thinks the proper place for the organs, but this: Whether the facts are as Phrenology says?

Philalethes says that it is impossible to discover the positions or dimensions of the organs, either by dissection or on the living head, because "as the brain presents nothing like them, it would be impossible to say whether the organs were square or triangular, or hexagonal, or irregular, or how long they were, or how broad, or how deep, or how high, or how low."

Answer. The brain does present something like them, viz., *themselves*. It is not necessary that any diagram with hair-lines demonstrable as accurately as the twelfths of an inch on a Gunter's scale, should be possible. All that is needed is what really exists, viz., prominences or fullnesses, and the opposite, where Phrenology asserts them. That these do so exist, every man can see.

Philalethes urges the old difficulty of the frontal sinus. But if the faculties indicated along the eyebrows are in fact the faculties possessed by the man having those eyebrows, then what difference whether there be a frontal sinus ten feet through? But in fact this sinus or inside crack does not come at all until after the age of fourteen, is commonly a very small affair, can not make any difference with more than five of the organs, and does not in fact do more than slightly add to the difficulty of judging about those five.

Philalethes says that heads deformed by nature or art prove that the organs do not exist.

Answer. In such heads nature does the best she can under difficulties. Such deformities would at most only displace and stunt the parts; they would not exterminate nor render them invisible, any more than the Chinese bandages do their women's feet.

Philalethes says that the two sides of people's heads commonly differ in form, and often so much as to indicate in the same person two different characters.

Answer. No such case can be found, unless of actual deformity. The differences are of no greater significance than the well-known ones between the surface-veins of the two arms, of the backs of the hands, and such other ones all over the body.

Philalethes says that phrenologists are oftener wrong than right. This statement we simply leave to be judged by any one who will carefully investigate what any good phrenologist can do. Find out the facts for yourself!

Philalethes says that the organ of Ideality was small in Shakspeare; of Wit, small in Swift; of piety, large in Voltaire; and of Destructiveness, large in Dr. Chalmers.

Answer. The pictures of Shakspeare and Swift do not agree with Philalethes' statement. There is no "organ of piety," and that of Veneration, which is probably what Philalethes meant, was not remarkably large in Voltaire. Large Destructiveness is a necessary and useful element in a character like that of Chalmers.

The skull of the pirate Gibbs, Philalethes says, is, phrenologically considered, one of the finest ever seen.

Answer. We are well acquainted with this skull, and also with a good cast of Gibbs' head; and Philalethes is here totally misinformed. The head is a very bad one, phrenologically considered.

Philalethes tells an anecdote or two of phrenologists who are said to have made mistakes.

Answer. Very likely. We know of no human beings who don't do so sometimes, unless it be our friend Philalethes himself, who we judge don't know that he ever made any.

Philalethes asserts that Alexander the Great and Napoleon Bonaparte had narrow receding foreheads.

Answer. As to Alexander, there exists no portrait of him of the least reliability. As to Napoleon, the case was otherwise. He had a very large front head. And as to the cast taken after his decease by Antommarchi, a very fine certified reproduction of it is in New York, which proves that the Emperor had not "a small head, with a

narrow and retreating forehead," by any means, but a large head, and a roomy and well-formed forehead.

We pass over sundry other mere assertions repeated over and over by Philalethes, about mistakes by phrenologists. He also denies that animal magnetism proves Phrenology, on which point we do not think it necessary at present to join issue.

IV. INDICATIONS OF THE ORGANS.

This point has been sufficiently discussed in what has been said under previous heads.

V. BELIEFS AND DISBELIEFS IN PHRENOLOGY.

Philalethes argues that Phrenology can not be true, because many eminent men have disbelieved it. He specifies a long list of them, as if he had great faith in authority. Indeed, it is very noticeable that not once in his whole argument does Philalethes urge his readers to observe facts for themselves; his whole plea being substantially either—

1. Phrenology can't be true, because the idea is absurd (this of course makes it unnecessary to take the trouble of investigation); or

2. Phrenology can't be true, because great men have disbelieved it (which would refute Christianity too); or

3. Phrenology can't be true, because its consequences would be immoral beliefs and practices. (Which would refute the actual condition of society, which certainly largely leads to the same.)

These three modes of argument are all what are denominated fallacies, that is, humbugs or deceptions. They may be more briefly described as—

1. The argument *a priori*,
2. The argument from authority,
3. The argument to consequences,

—neither one of the three ever demanding that the audience examine the facts, but rather requiring that they do not!

But on the other hand, all who read thus far will testify that at least in this discussion, Phrenology steadily asks reference to facts that every human being can find close at hand. And every phrenologist knows that such is the invariable method of his science.

Yet it would be easy to meet Philalethes on his own ground. He names Magendie, Flourens, Longet, Leuret, Cruveilhier, Lelut, Muller, Carus, Retzius, Bell, Alison, Prichard, Roget, Solly, Carpenter, Horner, Sewall, Dunglison, Dalton—nineteen.

Very well; now count our names. Maclaren, Macnish, Chambers, Hunter, Ellis, Loder, Vimont, Caldwell, Broussais, Evanson, Gregory, Weir, Elliotson, Otto, Montgomery, Barlow, Mackintosh, Bell (another than Philalethes' Bell), Smith, and Lee—twenty!

But seriously; as to this mode of arguing by repeating other people's names, it has no force in questions which must rest directly on observation, or on convictions developed within each person's own mind.

For instance, was it any real argument against Christianity that all the great men of its day disbelieved it? Whatever is new, no matter whether true or false, meets exactly that difficulty; it encounters the unconditional opposition of those whose knowledge it will supplant, whose office it will supersede, or whose acquirements it will so far surpass or render useless as to put them to the trouble of a new course of study, and of an unsettling and readjustment of modes of thought.

When Christianity came, it appealed to each hearer's conscience. The Ephesian silversmiths replied, No, it destroys our living. The Greek philosophers replied, No, it is mere nonsense; what will this babler say? And the Jews appealed to authority, saying that Moses and the prophets—and our highly respected and eminent Pharisees too—teach otherwise. This new doctrine must be wrong; Calaphas don't believe it; Annas don't believe it; Gamaliel don't believe it;

it, though he hesitates about it; no respectable authority believes it.

But Christianity quietly went on asking every man, woman, and child to judge by their own consciences, and act as they should feel right. And it conquered, and is conquering still.

In like manner is the case where the appeal was to observation or experience and that of the most obvious kind. It is only necessary to refer to the history of machinery, inventions, and scientific discovery. Almost every new invention or discovery of importance has been met in two ways: first, "It must be absurd," and second, "It will destroy our living." Thus mobs destroyed the first machines to spin cotton and silk. Thus the introduction of steam fire-engines has been invariably stoutly opposed. But the sole reply is, "Try it! try it!" and so far there has proved to be a majority of men of sense enough to try it.

That is the appeal of Phrenology, and by that appeal, properly heard and judged, it must abide, and it is well content to abide.

The arguments of Philalethes from authority are followed by a series of observations on "Defenses of Phrenology." A considerable part of these consists of such statements as this:

"When we consider the baseless character of Phrenology, and the numerous attacks made on it since the Institute of France reported against it in 1808, it appears surprising that it is not by this time wholly discarded by everybody."

On such paragraphs as this we merely remark that they are not argument, and it is therefore not within the scope of this discussion to answer them; and this statement applies to all the mere assertions and assumptions of Philalethes. When he says that phrenologists "only dogmatically assert," without proving their doctrines; that it is "quite baseless;" that various persons say what is wholly untrue, surely we do not need to begin contradicting? We claim, on the contrary, to be able to bear contradicting ourselves, on the principles so poetically and handsomely suggested by Doctor Watts (is it not?):

"Flat contradiction can you bear
When you are right, and know you are?"

Yes, Doctor! Yes, Philalethes.

Space will not permit us to follow out in detail the various small points niggled out by Philalethes. Very likely he may have caught some phrenologists in some inaccuracy of thought or statement. It is rather hard to require absolute perfection from them, though we acknowledge the compliment conveyed in the requirement, and admit that there is great ground for it!

But this mode of discussion, by picking out a great number of little bits of detail, one after another, is unprofitable, unphilosophical, and illogical. All the points thus raised by Philalethes have really been raised and answered already in our previous statements of principles; and it would not be fair to expect us to set forth over and over again a whole body of doctrine for the adjustment of each successive detail. Our readers must do that for themselves. The victorious armies of Grant and Sherman are not to be sent whole to smoke out every mountain den where two or three rebel thieves and murderers hide.

It is proper to say one thing about a table which Philalethes has given of dimensions of heads of sundry murderers and great men, and upon his argument that the scoundrels had heads as good as or better than the great men. This is, that what Philalethes says about it totally leaves out of the account all allowance for training, temperament, and circumstances; which Phrenology insists on, and whose absence makes conclusions altogether untrustworthy.

Also, as to his arguments about portraits on ancient coins—that they are of but little authority in any way. Thus, Philalethes cites against Phrenology the fact that the head of Alexander the Great is represented on coins almost as flat as an idiot's, in the region of Causality and Comparison. It is not safe to rely on the coin portrait. And if it were, pray who attributes a great intel-

lect to "Macedonia's madman?" The argument is a dangerous one for Philalethes. Alexander was simply a headstrong, headlong fighter, like General Wurm-er or Charles XII. of Sweden; and he was very little more, in spite of having Aristotle for a tutor.

And when Philalethes says that the same portion of the head was "flat" in Newton, Locke, and Reid, and in Julius Cæsar, we may observe that there is no good portrait of Cæsar—nor of Cicero either, whom Philalethes cites just below; and as for the other three, a forehead wide in the upper part might make Causality and Comparison look "flat" while they might be both very large and very active. It is not necessary that a powerful or active faculty should be indicated by a horn sticking out at some place on the skull, nor even by a lump there.

Philalethes says that the statement, "size is a measure of power when other things are alike," "overthrows Phrenology." As this is one of the earliest and most central propositions of Phrenology, it would seem worth while to show how the science is thus "hoist with its own petard." But Philalethes adds not one word to that bare assertion.

Philalethes quotes various instances of the action of diseased or injured or idiotic brains. Now these are questions of detail, of exception, of unnatural action. They are important, no doubt, in their place. But they do not at all touch the main question, which is one of average healthy heads.

VI. THE BEARING OF PHRENOLOGY ON RELIGION AND SOCIETY.

All truths are in harmony with each other, notwithstanding that each when considered and worked out alone, often seems to conflict with others. A striking type of apparent disagreement of truths is found in Christ's two sayings:

1. He that is not with me is against me.—*Matt.* xii. 30.

2. For he that is not against us is for us.—*Luke* ix. 50.

Every new truth or set of truths that makes its way within the assembly of human knowledges, stirs every one of them a little, and forces them all to assume relations more or less different as to each other, and quite new as to the intruder. And those which stood in the place which the new-comer takes, which he pushes away, but who nevertheless remain nearest to him, are incommoded most, are dissatisfied most, and often remain unfriendly for a long time, no matter how insinuating Mr. Newcome may try to be. For in spite of himself he has put everybody to inconvenience, and has perhaps altogether deprived somebody of his standing and space.

In illustration of our parable, we may just refer to the long, angry controversy between scientific geologists and orthodox Christian divines and laymen, as to the proper relation between the revelations of the earth's strata and those of the first chapter of Genesis. It has existed ever since the modern geology began to assume form; and it is not over yet.

That part of this discussion which is applicable to our present purpose, however, is only one argument—one of the main ones on the conservative side—viz., that the deductions of geology as to the earth's age can not be true because they contradict religion (i. e., the first chapter of Genesis).

Now to argue in this way takes several things for granted, such as these:

That the first chapter of Genesis contains doctrines whose belief is essential to religion.

That geology contradicts these doctrines.

That it does harm to contradict these doctrines.

That to do harm is a proof of error.

And none of these assumptions are true. A man might be an excellent Christian and go to heaven without ever reading or hearing of the first chapter of Genesis. Geology does not really contradict that chapter, on any broad principles of science. It does not harm but good to contradict

any doctrine sincerely and with good intentions, and in the proper manner. And to do harm is not in itself proof of error.

When this geological-Biblical discussion is settled, the truth about geology will take its right place, and the truth about the Bible will take its right place, and the truth universal will have increased and been glorified. Just such is the career of Phrenology. Its new truths are opposed tooth and nail because they are, it is said, going to produce evil.

That has nothing to do with the question whether they are true. It is a direct argument to fear. It simply says, "Be afraid to touch the new thing."

But Phrenology says, If I am true, use me. If I am false, reject, me. But examine and judge; and if I am true, I must be good and not evil, for all truth is good and to be used for good.

Part of this chapter of Philalethes on the practical bearings of Phrenology is merely an amplification of this brief text: "If Phrenology is false, it will do harm. I have proved it false. Therefore it will do harm." Of which we of course admit the first and deny the other two, and no more is needed.

But he goes further, and asserts unconditionally that Phrenology directly teaches social and religious evil. He says:

"According to Phrenology, it necessarily follows that a man's actions are determined by his cerebral organization; and consequently guilt is out of the question, just as much as in the case of brutes." And he says again, that Phrenology makes us "no more responsible to God or our fellow-creatures for our conduct than a clock can be blamable for keeping bad time." And he quotes in particular two writers on Phrenology to show the truth of this.

Now, without saying that the two writers in question are either right or wrong, it is entirely philosophical to lay down this proviso: that if those two gentlemen made mistakes, such mistakes need not be imputed to Phrenology, which is not a stationary, but an advancing science, and which ought not to be held to the assertions of individuals. Phrenology is not at all proved wrong, though one or another of its defenders be proved to have made erroneous assertions or mistaken deductions. The truth is, that Phrenology is most strikingly and strongly in harmony—not with sect, or dogma, or definition, or distinction—but with Christianity. It explains, strengthens, enforces Christianity. It is natural and necessary that it should do so, because it possesses the only true mental philosophy.

The argument against Phrenology on this point is in substance as follows:

"According to Phrenology, no man is responsible for what he does, because he can not help doing it. He can not help doing what he does, because his actions are the result of the set of faculties with which he was created, which operate each in its own way, irresistibly, as gravitation acts. Therefore, it is said, Phrenology denies any distinction of right or wrong, and denies guilt in man as much as in dogs or clocks."

The errors and omissions in this argument are plain.

1. Phrenology expressly asserts that the chief, characteristic, and, by intention at least, the controlling faculties of the human mind are for the express purpose of distinguishing between right and wrong, and feeling and obeying revealed truth. And it is an error to charge Phrenology with leaving out the very criterion which it insists on most of all. It is like saying that geometry does not claim that the sum of the parts is equal to the whole, and that it admits that parallel lines will meet if prolonged.

2. Phrenology expressly teaches that every faculty can be controlled; that the faculties are arranged so as to modify and control each other, with a wisdom and skill that God only could show; that it is the difference between a man and a beast that the man can control his faculties where the beast can not; that human action is

meant to be the result of a balance of forces, held in subjection and properly combined according to the loftiest and purest of codes—God's own.

It is therefore illogical to say that phrenologists consider man only a "superior brute." The basis and center and foundation of the science is the exact opposite of this. Such an imputation is like accusing General Grant of adjusting his whole plan of campaign with the view of having the rebels win.

3. This mode of arguing altogether omits the whole doctrine of Phrenology, that human nature is capable of improvement by a proper training. Of course, if this be granted, many characters naturally indistinct or bad might be corrected so as to become positively good, and the very worst might be much improved. Certainly this phrenological doctrine is not very dangerous.

4. This argument confuses *natural tendency* with *actual result*. Phrenology does not at all assert *necessary result in action* from any organization, but only natural tendency. To say that the pious John Newton had a natural tendency to become a criminal was doubtless true, if he is himself to be believed. But his reform and eminent usefulness are not anti-phrenological any more than they are anti-christian.

5. Phrenology is at least as well off about this question of natural endowment as the common mental philosophy. One says, "The mind is one essence, acting with the whole of itself in whatever manifestation is made." The other says, "The mind acts through faculties given each for its separate purpose." Now Phrenology is the more modest, for it does not defile mind, but deals with its manifestations only, which is the proper philosophic method. And secondly, and chiefly, natural bad dispositions and good ones are not denied by one hypothesis more than by the other. Christianity and its value and dignity are no more denied by one than the other. Phrenology, being the true science of the mind, does for the first time in human history enable the philanthropist, the educator, the patriot, to operate upon his race for their improvement and happiness with intelligence, system, certitude, and success.

Nor are any individual extravagances or errors of any kind to be fairly quoted against the system. Are the excesses of Carlstadt a just reproach against Luther? Is Luther's own doctrine of consubstantiation to be reckoned either for or against Protestant Christianity? And if not, how can it be fair to impute to Phrenology any errors that may be found in the writings of one or another of its disciples?

Nothing short of a broad and calm and fair survey of the system as a whole, is worthy of an intelligent mind.

AN EXCELLENT PAPER.—Such is the *Montreal Witness*, published both daily and weekly. It is the only *daily religious* paper, so far as we are aware, published in America. We regret that we have not one in the United States. Nor does its religious character prevent its wide circulation. We doubt if there be another journal in the provinces surpassing it in this respect. The *Witness* exhibits always the most honorable and friendly fidelity toward this country. It enters appreciatingly and heartily into our great contest; understands thoroughly its merits; laments our misfortunes, and rejoices in our successes. It rebukes constantly the sympathy with slavery and rebellion which is so rife in Canadian society, especially in British circles; and exerts its utmost influence to cultivate amity and peace between the two countries. Its proprietor, Mr. Dougal, and its editor, Mr. Grafton, we are happy to know as intelligent and excellent Christian gentlemen. We take pleasure in thus making known to many of our readers a paper so good in itself, and so worthy to be remembered as a friend to our country and our cause.

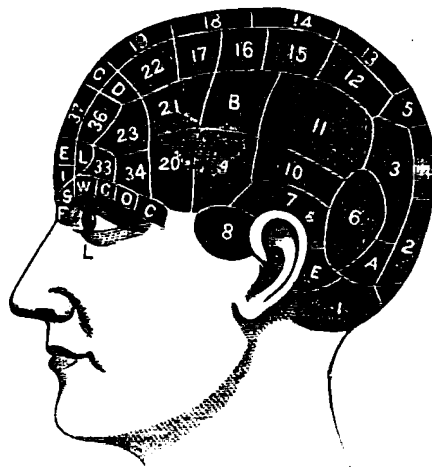


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

PHYSIOGNOMY.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

COMBATIVENESS (9). *Fr. Combattivité*—A disposition to contend.—*Webster*.

The instinct which disposes to quarreling and fighting may be referred, in all its modifications and degrees, it seems to me, to the instinct of self-defense and property (Combattiveness). As soon as the necessity exists, in man or brute, of providing for self-preservation, for having a habitation, a male or a female, children or young, or property of any description, they must be also provided with a quality which will prompt them to defend it against external violence. The preservation of the individual alone

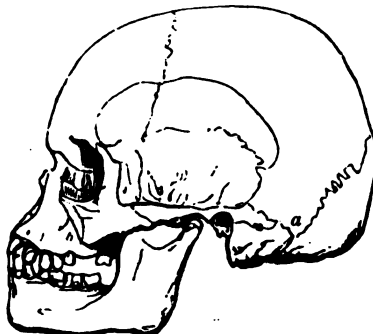


FIG. 2.—COMBATIVENESS ON THE SKULL.

even renders the existence of this instinct indispensable.—*Dr. Gall*.

Such a propensity must exist for purposes of defense; but it seems to me that it is, like all others, of general application, and not limited to self-defense; I therefore call the cerebral part in which it inheres, the organ of the propensity to fight—or of Combattiveness.—*Spurzheim*.

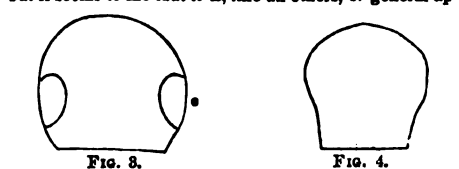


FIG. 3.

FIG. 4.

This impulse [Combattiveness] is kept up and acts constantly on the character, furnishing a fund of *contradiction* and *opposition*, which perpetually shows itself more or less. It is not the angry impulse of the moment—a pass-

ing storm, but an habitual sustained bravery, which is ever ready to meet danger, which looks on it without fear, and only draws new courage from the obstacles which oppose it.—*Broussais*.

Combattiveness confers the instinctive tendency to oppose. In its lowest degree of activity it leads to simple *resistance*; in its higher degree, to active *aggression*, either physical or moral, for the purpose of removing obstacles.—*Combe*.

LOCATION.—Combattiveness lies behind and above the ears, as shown in the diagram (fig. 1) at 6. To find it on the living head, draw a line from the outer angle of the eye to the top of the ear, and thence straight backward from an inch and a half to an inch and three quarters, and you will be on the place of the organ. On the cranium,



FIG. 5.—MARSHALL.

it corresponds with the inferior posterior angle of the parietal bone, above and a little behind the mastoid process (fig. 2, a), and when large, gives great breadth to the head at that point, as shown in fig. 8. Fig. 4 shows the form of the head when this organ is small.

PHYSIOGNOMICAL SIGNS.—In connection with the breadth of the back part of the side-head at the point we have indicated, there may generally be observed a marked enlargement of the neck below, as in Marshall, the English boxer (fig. 5). This sign, when present, we consider infallible, and, as it is not often covered by the hair, is readily seen.

Prominence of the ridge of the nose is believed to be another sign of Combattiveness. It is certainly a well-defined characteristic of great warriors, pugilists, and other fighters. [See "Fighting Physiognomies," Chapter XXII. of our new "Physiognomy."] It undoubtedly indicates energy, strength, power—full manly development.

Prominent noses are of several different forms, depending upon the relative development of different portions of the ridge. In all of them we find indications of a disposition to fight, contend, dispute, argue, or in some form, or under some

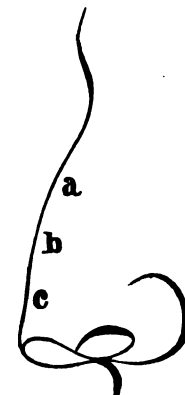


FIG. 6.

circumstances, to manifest *Combativeness*. According to Dr. Redfield, *Combativeness* has three forms of manifestation, or, more properly speaking, there are three *Combative faculties*: 1. *Self-Defense*; 2. *Relative Defense*; and 3. *Attack*. We reproduce and illustrate some of his ideas on this subject, without indorsing them.

The sign of *Self-Defense* (fig. 7) is the breadth or anterior projection of the nose just above the tip (fig. 6, c) caused by the prominence of the nasal bone at that point. This faculty manifests itself in a disposition to stand on the defensive. It does not "carry the war into Africa," but, being always ready for a fight, sometimes considers itself attacked when it is not. A person with this sign large, likes to be on the opposite side; is inclined to contradict; loves argu-



FIG. 7.

ment; is easily provoked; and does not like to be elbowed, crowded, leaned upon, or interfered with any way. You may read *noli me tangere* (touch me not) on his nose. On his own ground he will fight to the death, and in argument is pretty sure to have the last word.

The faculty of *Relative Defense* (fig. 8), or the disposition to defend others, is indicated on the ridge of the nose above *Self-Defense*, or about the middle (fig. 6, b). It manifests itself in the defense of kindred, friends, home, and country. With this sign large, a person is disposed to espouse the cause of others, especially the weak and defenseless; to defend his family, friends, and native land; to resist every encroachment upon the rights of the people; and to receive the hardest blows rather than allow them to fall upon any one whose champion he feels called upon to be.



FIG. 8.

Relative Defense is an ally of *Patriotism*, and is well developed in the American character, as its sign is in the American nose. The French and Swiss also show this sign large.

Next above the sign of *Relative Defense* (fig. 6, a), on the ridge of the nose, and indicated in the same way, is that of *Attack* (fig. 9).

Persons in whom the faculty of *Attack* is largely developed and active, are disposed to take the offensive—to become the attacking party, to carry the war into the enemy's country—are aggressive, provoking, and vexatious; and are not always willing to allow



FIG. 9.

others to remain in quiet enjoyment of their opinions or possessions.

In the low, gross, and uneducated, large *Attack* leads to brawls and personal encounters; and in the intellectual and cultivated, to onslaughts upon opinions and institutions. In nations, it is manifested in wars of conquest and attempts to enslave neighboring or even distant nations.

The action of *Combativeness* tends to throw the head backward and a little to the side in the direction of the organ, and to give the person the attitude of a boxer. It also, when excited, gives a hard thumping sound to the voice, as if each word were a blow.

FUNCTION.—Courage, when properly directed,

is a most useful quality to all men. "On this account," Mr. Combe says, "a considerable endowment of it is indispensable to all great and magnanimous characters. Even in schemes of charity,

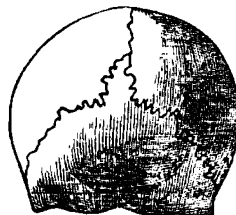


FIG. 10.

or in plans for the promotion of religion or learning, opposition will arise, and *Combativeness* inspires its possessor with that instinctive boldness which enables the mind to look undaunted on a contest in virtue's cause, and to meet it without the least shrinking. Were the organ very deficient in the promoters of such schemes, they would be liable to be overwhelmed by contending foes, and baffled in all their exertions. I conceive that Mrs. Fry would require no small *Combativeness* to give her courage to undertake the reformation of Newgate. Without it, her mind could not have felt that boldness to encounter difficulty which must have preceded the resolution to undertake so great an enterprise. Howard, the philanthropist, also, must have been supported by it in the perils he voluntarily confronted in visiting the dungeons of Europe. Indeed, I have observed that the most actively benevolent individuals of both sexes—those who, in person, minister to the relief of the poor, and face poverty and vice in their deepest haunts, to relieve and correct them—have this organ fully developed. Luther and Knox must have had a large portion of it to enable them to perform the services which they rendered to Christendom."

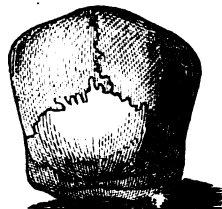


FIG. 11.

ABUSE.—"When too energetic and ill-directed, it produces the worst results. It then inspires with the love of contention for its own sake. In private society it produces the controversial opponent, who will wrangle and contest every point, and, 'even though vanquished, will argue still.' When thus energetic and active, and not directed by the Moral Sentiments, it becomes a great disturber of the peace of the domestic circle; contradiction is then a gratification, and the



FIG. 12.—GENERAL THOMAS.

hours which ought to be dedicated to pure and peaceful enjoyment are imbibed by strife. On

the great field of the world its abuses lead to quarrels, and, when combined with *Destructiveness*, to bloodshed and devastation. In all ages countless thousands have thronged round the standard raised for war, with an ardor and alac-



FIG. 13.



FIG. 14.

rity which showed that they experienced pleasure in the occupation. Persons in whom the propensity is strong, and not directed by superior sentiments, are animated by an instinctive tendency to oppose every measure, sentiment, and doctrine advocated by others."

When the organ is large, and excited by strong drink, an insatiable tendency to quarrel is the consequence.

ILLUSTRATIVE EXAMPLES.—This organ is generally more developed in men than in women, and in male than in female animals. It is constantly



FIG. 15.—DR. ANDREW COMBE.

found large in military commanders, and others who have shown remarkable valor and disregard of danger. Napoleon's generals, Ney and Murat, are examples in point. Look, too, at the skull of General Wurmser (fig. 10), who defended Mantua so obstinately against Napoleon! See how broad it is from side to side, in the region of the organ we are illustrating! and compare it with that of the Cingalese boy (fig. 11) which we have placed near it. Our own great commanders, Grant, Sherman, Sheridan, Hancock, and Thomas (fig. 12), are remarkable for this development and for the qualities it indicates.

The ancient artists seem to have known that there exists some connection between this configuration and animal courage, for they have given it to the heads of their gladiators and wrestlers.

The heads of courageous animals between and behind the ears are wide, as in fig. 14, while those of timid and shy ones are narrow at the same

place, as in fig. 13. Horse-jockeys, and those who are fond of cock-fighting, have long been familiar with this fact.

COMBE, GEORGE—a Scottish phrenologist, born October 21, 1783, at Livingston Yards, a suburb of Edinburgh, died Aug. 14, 1858, at Moor Park, Surry, England. He was the fifth child of a family of seventeen children. His father was a master brewer and a person of remarkable force of character, and his mother a woman of an excellent bodily constitution and practical good sense. Mr. Combe was bred to the legal profession and was distinguished as a lawyer by sound judgment and strict integrity. In 1833 he married Miss Siddons, daughter of the celebrated Mrs. Siddons. They had no children. He became a convert to Phrenology in 1816, and in 1823, assisted by a few friends, established the *Edinburgh Phrenological Journal*. His principal work, "The Constitution of Man," was published in 1828.—*New Am. Cyclopaedia*.

The parents of Mr. Combe were pious people, and very rigid Presbyterians. They spared no pains to give their children the highest moral and religious training; but, being ignorant of the laws and conditions of health, exposed them to influences which proved fatal to some of them, and impaired the constitutions of the rest. The experience of his childhood had an important bearing upon the future career of George Combe, giving point to his convictions of the importance of the physical laws and earnestness to his teachings on that subject. His "Constitution of Man" is a standard work of a value second to none of



FIG. 16.—GENERAL HOOKER.

its kind in any language. His "System of Phrenology" is also one of the best on that subject. Our estimate of its value may be judged by the frequency with which we quote from it. Among his other works are "Moral Philosophy, or the Duties of Man," "Notes on the United States of America," "Phrenology Applied to Painting and Sculpture," and "Lectures on Popular Education." Mr. Combe came to America in September, 1838, and remained till June, 1840, and gave courses of lectures in New York, Boston, Philadelphia, Wilmington, New Haven, Hartford, Springfield, Lowell, Salem, and Albany; in all 158 lectures, which were reported, and are now published in a 12mo volume of 390 pages, by Messrs. FOWLER AND WELLS, New York.

He led a remarkably consistent life, practicing strictly what he believed and taught. In his death the cause of Phrenology and of human progression and elevation lost one of its most devoted friends. See his portrait in April number.

COMBE, ANDREW—a brother of George Combe, was born Oct. 27, 1797, and died Aug. 9, 1847. He studied medicine, and in 1835 became physician to King Leopold of Belgium. He embraced fully the principles of Phrenology. His "Principles of Physiology" is a most valuable work.—*New Am. Cyclopaedia*.

Dr. Combe was a worthy co-worker with his brother George in the cause of mental science and physical improvement. In addition to the most excellent work named above, he published the "Physiology of Digestion," "Physiological and Moral Management of Infancy," and "Ob-



FIG. 17.—LINNAEUS.

servations on Mental Derangements." Several of his works passed through numerous editions, and were translated into other languages.

COMMAND—an application or exercise of authority.—*Webster*.

PHYSIOGNOMICAL SIGNS.—In great commanders, and in other men born to rule or habituated to the exercise of authority there will be noticed a certain drawing down of the brows at the inner corners next the nose, and one or more horizontal lines across the nose at the root. These signs are the result of a muscular movement accompanying the exercise of authority, and become a permanent trait in those naturally fitted to command, or placed in positions requiring them to rule. The lowering of the brows is shown, to a greater or less extent, in most portraits of military men, and the horizontal line across the nose, so clearly represented in that of Hooker (fig. 17), appears in the photographs (when taken from life) of nearly all other commanders, but the engravers (knowing nothing of its significance) have not thought it necessary to reproduce it.

COMPARISON (37).—The art of considering the relations between persons and things, especially with the view of discovering their resemblances or differences; a comparative estimate of things.—*Webster*.



FIG. 18.—THOMAS MOORE.

This faculty compares the sensations and notions excited by all the other faculties; points out their similitudes, analogies, differences, or identities; and comprehends their relations, harmony, or discord.—*Spurzheim*.

This faculty gives the power of perceiving resemblances and analogies.—*Combe*.

The primary action of this faculty consists in the perception of resemblances or similitudes.—*Broussais*.

LOCATION.—The organ of Comparison is situated in the upper part of the forehead on the middle line between the two sides, and generally just below the roots of the hair, the bottom being about the center of the forehead. Its place is marked with its proper number (37) in our diagram (fig. 1). It is shown to be prominent in the accompanying portrait of Linnaeus, whose pursuits necessitated the constant exercise of the faculty.

PHYSIOGNOMICAL SIGN.—With the exception of the configuration of the forehead at the point indicated in the foregoing paragraph, we know no well-established facial sign of the faculty under consideration. According to Dr. Redfield, however, it is indicated by the widening of the anterior part of the wing of the nose where it joins the septum, which shortens the orifice of the nostril.

FUNCTION.—"The Scotch phrenologists," Dr. Spurzheim says, "were for some time disposed to confine the power of Comparison to the perception of analogies and resemblances; and to ascribe the perception of differences to Wit or Mirthfulness. In my opinion, this faculty perceives the differences, as well as resemblances, analogies, and identities. The faculty of Tune perceives the discord, and the harmony of tone; and coloring perceives disagreeable and agreeable, or incongruous and congruous impressions of colors. In the same way I attribute to Comparison the perception of differences and analogies, and as a higher degree of musical talent distinguishes the slightest differences of tones, so a greater development of Comparison seems necessary to feel the nicer differences in arguments, and constantly to discriminate in philosophical reasoning. The great aim of this faculty seems to be to form abstract ideas, generalizations, and to establish harmony among the operations of the other faculties. Coloring compares colors with each other, and feels their harmony, but Comparison adapts the colors to the object which is represented; it will reject lively colors, to present a gloomy scene. The laws of music are particular, and Tune compares tones; but Comparison chooses the music according to the situations where it is executed. It blames dancing music in a church; it is opposed to walking with fine clothes in the dirt—to superb furniture aside common things; it feels the relation between the inferior and superior feelings, and gives the preference to the latter."

ILLUSTRATIVE EXAMPLES.—This faculty, Mr. Combe thinks, is more rarely deficient than any of the other intellectual powers; and the teachings of the Bible are addressed to it in an eminent degree, being replete with analogies and comparisons. Among nations, it is very large in the French and in the Irish. Thomas Moore may be instanced as one of the best examples of its manifestation in literary composition. "The harp that once through Tara's halls," illustrates his use of Comparison as a figure of speech. Another short poem—"Though fate, my girl, may bid us part"—is almost entirely made up of a description and comparison of conditions. The following often-quoted lines are likewise in point:

When I remember all
The friends so linked together,
I've seen around me fall,
Like leaves in wintry weather;
I feel like one who treads alone
Some banquet hall deserted,
Whose lights are fled, whose garlands dead,
And all but he departed.

Comparison was large in the heads of Curran, Burke, Pitt, Chalmers, Franklin, Roscoe, Hume, Jeffrey, Patrick Henry, Clay, and Webster.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim*.

TREATMENT OF THE CONQUERED.

A RECENT DISCOURSE BY THE REV. DR TYNG, OF NEW YORK.

[The passions, having their location in the base of the brain, are usually *first* to be manifested, and it is only after the moral sense becomes awakened—somewhat later in life; and when the person becomes a subject of grace, and his passions become sanctified, that he listens to the "still small voice," and heeds its admonitions. We conceive that Dr. Tyng interprets the following text in a masterly manner, and in the true Christian spirit.]

"And the King of Israel said unto Elisha, when he saw them, My father, shall I smite them? Shall I smite them? And he answered, Thou shalt not smite them. Wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink and go."

The point of this story is very manifest. The principle which it establishes is also very clear. The simple question proposed to the prophet and answered by him was: *What shall be our treatment of an enemy subdued?* One class of sentiment demands, in the very language of man's nature, "Shall I smite them?" Another replies, in the spirit of the Divine teaching, "Set bread and water before them and let them go." The combination of both would be, in the analogy of the Divine administration, "Behold the goodness and severity of God." There are those involved in every such crisis the sparing of whom is false to the true operations of mercy. There are those, also, the punishing of whom would be an avenging undue to justice. Both mercy and justice derive their very nature and power from a proportionate discernment. The leaders in crime should never be excused from the just penalty of their offense. The subordinates, subjects of relation and influence, victims of determined power—often more sinned against than sinning—are never to be dealt with on the same plane of responsibility. For them mercy delights to rejoice against judgment, and the highest sovereignty may well display itself in the most complete forgiveness. I assume four propositions as absolutely and minutely illustrated by our national condition:

First—The warfare which this Southern rebellion has made on our Government and nation has been really a warfare against God. Not Israel was more truly a nation divinely collected, divinely governed, divinely commissioned, divinely prospered, than have been the United States of America. It is no boastful nationalism to say that this nation, in its establishment and prosperity, was the last hope of a weary world that man could ever on earth enjoy a peaceful and protected liberty. The warfare through which we have passed was organized expressly to overthrow the Government and integrity of the American nation for the establishment of local sectional sovereignties. It was avowed to be for

the arrest and destruction of the dominion of universal liberty for the maintenance and perpetuation of American Slavery; it was to establish a perpetual degradation of honorable labor; to create and maintain a repulsive rivalry of distinct and contending peoples in the place of one united and mutually-sustaining nation. Its success would have been the success of savage, bloodthirsty hatred over all the arts of peace, and the employments and habits of patient and civilized men; it would have been the overthrow of all the efforts of Christian benevolence in the mere hardihood of selfish gain and acrid hostility; it would have spread desolation, physical and moral, over this whole continent. The spirit, the mind, the heart of this rebellion has been displayed in the long-continued sufferings of the negro, in the oppression and contempt of the poorer whites—in the native love of bloodshed. They have now displayed themselves far more distinctly in the unprecedented and incredible cruelties which have been inflicted on our captive soldiers. But it has required this last ripened fruit of a demoniacal hatred, in the shocking murder of the President of the Republic in the quietness of secure repose, and the cowardly assassination of his Cabinet Minister, in the helplessness of a bed of sickness and suffering—long planned, encouraged, and urged in public papers, as a deed of honor—to make perfectly manifest that the whole warfare has been an assault of the most violent of men upon all that was orderly, conservative, and beneficent in the gift of God and in the enjoyment of mankind.

Second—The power which has prevailed was the providence of God. The Rev. Doctor illustrated and enforced this, as well as his third position—that the victory attained was the gift of God—by a survey of the whole contest, in which every event was so overruled by the Almighty, that it was but a review of Divine providence. He dwelt especially upon the divine concealment of the real issue from the body of our people at the commencement of the struggle—when but few were willing to accept the thought that thus God would overthrow the giant wrong of human Slavery. Most slowly did even that wisest man among us, who has been the last great sacrifice upon the altar of Liberty, reach even a measure of willingness that the issue of liberty should be in the war at all. And yet how persistently did this issue rise! How wonderfully and unexpectedly was the Union of the North created by the very assault on Sumter which was to fire the Southern heart. What a providence for us was their sudden seizing of all forts and arsenals and public property, when a calm and pretentious scheme of counsel would have betrayed our giant power in its sleep. How mercifully God has trained us up to the national idea that we are a people. The new currency! founded on the aggregate of the property of the nation; the remarkable advent of the Monitor, when our navy was threatened with annihilation by the monster Merrimac; the crops of cotton laid up for Northern armies to seize; then the order to plant only for food, which prepared the way for the support of Northern troops in their glorious march through the whole length of Rebel

territory; their lying in constrained idleness around Richmond until the gathering hosts from abroad were too manifestly encircling them to permit a longer quiet. These were wonderful providences of God; and perhaps the last act of Providence was the most remarkable of all. They had combined for the murder of the President and his Cabinet, in the hope of creating an unexpected anarchy of a nation without a ruler, and involving us, in the suddenness of despair, in an inextricable and hopeless revolution. But how God has confounded the counsel of Abithophel! Satan was not more deceived when he plunged the Jewish mob into the murder of their Lord, than when on this very commemoration day of his crucifixion he has aimed a traitorous bullet against the exalted ruler of this people. It is a costly sacrifice indeed to us. But the blessings which it will purchase may well be worth the price. It has demonstrated the spirit and fruit of this rebellion. It has made it abhorrent and hateful in the eyes of the whole nation. It has introduced a ruler whose stern experience of Southern wickedness will cut off all pleas of leniency to the base destroyers of their country. It has cemented forever the national Union and spirit of this people, by making the man whom they most loved and honored the last great sacrifice for the liberty and order of the people. Thus has Providence triumphed over our enemies and given us the victory.

Speaking of the growth of Divine teaching and guidance as shown in the Sanitary and Christian Commissions, and other organizations to ameliorate the condition of sufferers by the war, and our generous treatment of prisoners, Dr. T. contrasted these with the recklessness of life and comfort and cruelty which marked the history of the agents of the rebellion. No cruelty to our prisoners in Southern hands could move our Government to a bitter retaliation; nor would the general sentiment have consented to it as a principle of national rule.

Fourth—The resulting treatment of the captives, in the Lord's example. "Thou shalt not smite them. * * * Set water and bread before them, that they may eat and drink, and let them go." The carrying out of this resuscitating plan seemed eminently adapted to the mind and heart of President Lincoln. The generosity of his spirit and wish, his readiness to give the utmost possible latitude to mercy, in the arrangement of their return to national duty and penitent loyalty, were perfectly understood and known. That he should have been slain in a time like this can never be anything but a sorrow to every serious mind. That his death will change in some degree the character and measure of the settlement, can not be doubted. That a restriction shall come, as the consequence of his death, upon the freeness of the action of mercy to the conquered, is most natural and just. That those whose influence and example have nourished this spirit of assassination—whose words and avowals have often before encouraged and incited it should be held responsible for it, is inevitable and just, and our Government owes it to the majesty of the nation and to the authority of God, which they represent, not to allow such an abhorrent violation

of human authority and safety to pass without a very clear and distinct retribution upon the guilty indicters and accessories in such a crime. Still, let not a spirit of individual vengeance be allowed to rear the monument of one fallen head. Let the widest possible door be opened to the exercise of kindness and the utterance of welcome to those who honestly desire to return to their loyalty and duty to the nation which they have outraged and the Government which they have insulted and despised. The intelligent leaders in this rebellion deserve no pity from any human being. Let them go. Some other land must be their home. Their own attained relations and results will be punishment and sorrow enough in time to come. Their property is justly forfeited to the nation which they have attempted to destroy. If the just utterance of law condemns them personally to suffer as traitors, let no life be taken in the spirit of vengeance. Let the world see one instance of a Government that is great enough to ask no revenge, and self-confident and self-sustaining enough to need no retributive violence to maintain the majesty of its authority. Let the Lord's own example be the utmost extent of personal relations, our rule and purpose, determined in the spirit of Union, and patience, and kindness, to edify and restore, in the widest possible application of the spirit, consistent with the nation's safety and the honor of the law, the multitudes who have been swept down the current of rebellion by the dominant influence and example of those whom they have been taught to regard as their leaders in the path of public duty. There may be great difficulties in the details of the resuscitation of our afflicted land, but there can be none which such a spirit and purpose as were displayed in President Lincoln would not soon overcome. And upon nothing will memory more delight to dwell than upon the high, forgiving temper which lifts up a fallen foe, restores a wandering brother, and repays the cruelty of hatred by an overcoming benignity and love.

At the conclusion of the address a collection was taken for the aid of the orphans of our soldiers and sailors.

[Whatever our Government may decide upon, as to the treatment of repentant rebels, we have no fears of a second attempt on the overthrow of freedom in America, now that slavery is ended. Nor would we insist on the execution of all the rebel leaders. "Let them go." Disfranchise them; confiscate their property, and let them go. We need only cite the cases of Arnold and Aaron Burr, on whom the world set a mark, and they were politically, socially, and morally degraded. So it will be with the present brood of conspirators. "Let them go."

ASSOCIATION.

Each thought of Beauty has within the heart
Some nook retiring, or secluded station,
Or stately throne, or bower devised apart,
All sacred to its bright association.
Each glowing memory storied in the mind,
Each legend of the old-time virtue stole,
Is by distinction with its like combined,
The deed of valor with the spot heroic.

GALINA.

A SENSIBLE PRAYER.

THERE are marked differences in both the matter and manner of praying. One body of worshippers prays in silence; others audibly; some pray standing, and others kneeling. We have no controversy with those who pray sincerely, as Christ taught us to pray; and we try to fulfill the command, "to pray without ceasing," i. e., to maintain a constant spirit of love for and trust in God as a father, friend, and judge, with a desire for the good of all, and a "Thy will be done."

John Neal, the poet, said:

Oh! when the heavy grief
Comes up too thick for utterance,
How much the bursting heart
Can pour itself in prayer!

We think all our readers can say "Amen" to this.

A PRAYER

TO BE PRAYED, THE SPIRIT SO HELPING, BY ALL THE
PEOPLE OF THE UNITED STATES.

INDITED BY REV. L. HOLMES.

O Lord God, our heavenly Father, we pray that with the late death of a good President we may be permitted to see the end of all partisan strife and party names. May we be glorified by a common patriotism. May our rulers depend for support, under thy blessing, upon the intelligence and honor of the people. As a nation, may we fear thee. Grant to us the love of righteousness in all its branches. May we seek to upbuild ourselves only in equity. May we, O Lord, have proper respect for ourselves, for our past history in thy providence, and for our destiny. Redeem us from all frivolity in life and conversation. Unto this end, righteous Father, may we seek to develop the principles of a true democracy, cultivate our own literature, and manners which become us. May neither the follies, the vices, the superstitions, nor the irreligion of other nations be imported and engrafted upon us.

O that we may be conscientious in all our ways, appointments, expenditures of time and money. Let our rejoicings be in thee and in goodness. O grant that those who are wealthy, or famous, or high in office, may have Christian thoughtfulness as to what amusements they patronize, what styles they favor, what fashions they adopt. Let republican simplicity be our chief ornament. Keep us from a fevered imagination, and from the least forgetfulness of thy everlasting law.

In business and occupation may we despise whatever is not really useful to our communities, and follow none but honorable callings and in an honorable way, thus providing things honest in the sight of all men. In our respect for others let us be influenced by their personal excellence, and not by their complexion, nationality, nor temporal position. Cure us of excessive love of money, of morbid ambitions and reckless violations of the natural conditions of health and happiness. Save us from ignorance; save us also from fiery and consuming methods of education. Help us reverently to develop, in keeping with divine ways, the natures of our children.

May we, O God, see young men manly, listening to the words of the wise, aspiring to know and adopt that which constitutes the Christian, the patriot, the philosopher. Give us also to see our young women eminently fitted in mind and person for the holy and blessed missions

of daughter, sister, wife, mother—exemplifiers of the better traits of human nature—intelligent, calm, rich in health, refined.

Help us to remember that we shall not be preserved as a free people if we are intemperate, licentious, profane, or any way corrupt.

Deliver us from cowardice. Deliver us from selfishness and mean calculations. Increase righteous courage. May we resolve that the wicked shall not have away, shall not have places of trust, and that he that threateneth shall be arrested. Let sinfulness be made ashamed, hide, and vanish away. Let the ballot be suitably extended, suitably restricted, sacredly defended. Let clergy and people, O Father of Christ, devotedly labor to multiply cases of individual holiness, parish prosperity, and to promote vital morality, common Christianity, and national excellence, being satisfied with those general organizations that are simple and convenient, delighting in the one civil government which is sufficient for all. Hear us, O our God, in these our requests; what we have omitted, fail not thou to give. Hear for thy mercy's sake, the kingdom of thy Son, and the salvation of the world. To thee shall be all the glory. Amen.

OUR DEAD HERO.—Rev. Dr. Chapin, in his discourse on the death of our late lamented President, said:

"Think, think of the load that rested on his head, the crushing burden of his charge! when you and I slept safely in our cabins, our faithful helmsman has kept the deck, fixing his eyes upon the stormy course he had to traverse, watching for the first star to break the midnight gloom. When we were quietly sheltered from the tempest, he bared his brow to the wind and the rain, and trustful in God, devoted soul and body to his work, had faith when others trembled, grew stronger with the supreme struggle, and saw our banner in the sky when all was dark to men of lesser stature."

The reverend gentleman, rising to the full height of his great theme at this point of his discourse, repeatedly elicited applause, which it would have been folly to attempt to restrain. He contrasted here "that strong will, that muscular energy of the mind belonging to the people, with which, as a man sprung from the people, Mr. Lincoln was so eminently gifted, with the more graceful, but far less enduring, attributes of that chivalry whose silken gloss so easily wore off, and that classic grace which warped and bent when his uncouthness still stood firm and unflinching." Why should we go to the classic records for our heroes? Why amid times so grand in trial—and, thank God, in virtues as lofty and complete as ever shone on earth to meet them—seek elsewhere than in our most recent history for the examples that are hereafter to animate the children of the Republic in their efforts to make our land the greatest and the best among the nations?"

THE FEELING IN CANADA.—A lady correspondent, writing from Montreal, thus speaks of the state of feeling prevailing there on the occasion of Mr. Lincoln's assassination:

"I must write you a few words of sympathy in

this our great affliction. I say *our*, for is not the death of the noble-hearted Mr. Lincoln our loss as well as yours? The death, at such a time, of so good a man, one with so magnanimous a heart—and by the base blow of an assassin!

"No words can express our horror of the vile deed, or the deep grief felt by all true hearts for the untimely end of so great a friend to humanity as the late lamented President of the United States. It has cast a gloom over the whole city; even former sympathizers with the South are filled with horror and indignation at the heinous crime.

"I will send you some papers giving extracts of the speeches made at the different meetings held in Montreal for the purpose of expressing sympathy with the United States in their great bereavement. May God in his infinite mercy bring good out of this heavy trial, and soon shed the blessings not only of an earthly peace, but also of His peace, 'the peace which passeth all understanding,' upon our continent!"

HUMILITY, VENERATION, ETC.

"Is not Humility," asks a correspondent, "the fundamental quality of the faculty called Veneration? Are not reverence, sense of dependence, adoration, prayer, etc., simply feelings and acts of humility when brought personally or mentally into the presence of real or supposed superiority?"

Ans. Humility is self-abnegation; Adoration is praise, honor, respect shown to another. By contrasting one's self with God, or with wise or learned persons, one may be led to feel humble, and such contrast may not lead to adoration of the superior. One may not be humble, but strong, wise, noble, proud, and feel himself brother of the best of men and a son of God, yet he may profoundly adore God. Webster defines humility, to be "freedom from pride and arrogance; a modest estimate of one's own worth, lowliness of mind, sense of unworthiness in the sight of God, self-abasement, penitence for sin, and submission to the divine will." This definition indicates a compound feeling, partly arising from moderate Self-Esteem and large Veneration and Conscientiousness. Veneration may lead to humility, by giving one a high esteem for God and superiors, but the veneration which comes from lowering ourselves is not worth much—it is making a hill on a plain by lowering the surrounding ground. The glory and greatness of kings, which depends on the depression and poverty of their subjects, is dim glory and pigmy greatness. The greater the man, the more extended the comprehension; the higher and more perfect the man, the more profound and grand are his ideas of God and the more exalted his adoration. No man perceives the vastness of the universe, and the consequent greatness of God, equal to the philosopher and astronomer, and no man "exalts the Lord his God" like him who stands highest among mankind. King David and St. Paul are eminent examples of personal strength and exaltation accompanied by pre-eminent adoration of God.

Again we are asked:

"Is not Meekness the fundamental quality of the faculty called Agreeableness? Is not Agreeable-

ness the sensation produced in our own minds by the manifestation of meekness in others? Would not meekness make one intuitively (as it were) agreeable in action and manner? If these things are so, then this faculty should be classed among the moral faculties, as meekness is reckoned in the Bible among the highest virtues. Matt. v. 5, "Blessed are the meek." Matt. xi. 29, "I am meek and lowly in heart." And the situation of the organ justifies this conclusion?

Ans. Webster defines Meekness "softness of temper; mildness, gentleness, forbearance under injuries and provocations. In an evangelical sense, humility, resignation, submission to the divine will without murmuring or peevishness; opposed to pride, arrogance, and refractoriness." These definitions show a state of mind in which Combative, Destructive, Self-Esteem, Approbative, and Firmness are not strong, a mere negative, lamb-like disposition. Of course large Veneration and Benevolence would heighten the effect. Meekness is a state of mind in which one is not offensive, but Agreeableness is something positive. Silence is not discord; absence of pain is not misery; harmony and pleasure are positive states, and Agreeableness is not the result of tameness.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

COURTSHIP AS IT SHOULD BE.

"GETTING married is just like buying a ticket in a lottery—one prize to a thousand blanks."

So say the wisecracks that look upon our sunshiny world through green spectacles. But are they right? We say, no. We do not believe a word about the "thousand blanks." It is just as right and natural for young folks to think and talk about being married as it is for birds to sing and flowers to blossom. It has been "the fashion" ever since pretty Rebekah astonished old Bethuel by her brief wooing and winning, in the dim twilight of the far-off Scriptural days, and Rachel's love-story glimmered like a pearl of romance through the dark thread of Hebrew history. Don't be ashamed of it, girls! If you have won the heart of a strong, steadfast man, you should rather glory in your prize. We have no patience with the sickly sentimentalism of modern days that considers courtship as something to be prosecuted in a stealthy, underhand sort of way, and an engagement of marriage as a secret that should be wrapped in impenetrable mystery. "She is engaged to be married, but she won't own it!" How often we hear that inscrutable sentence whispered from ear to ear! Well, why should not she own it? If she loves a man well enough to trust her whole future in his hands, she surely ought not to shrink from candidly confessing it. Rebekah, the jewel of the Orient, had no such scruples on the subject. And, moreover, were we the "happy man," we should not regard our true love's reticence on the subject as particularly complimentary. If she were ashamed of us before marriage, where would be our security that she would not be still more ashamed after-

ward? On the contrary, we should wash our hands of the whole affair, and look out for some young lady who would be frank enough to "own" the engagement.

Choosing a wife is no such puzzling enigma as it used to be, before the lights of modern science shone across this nineteenth century of ours. If you marry an angel, and discover afterward that she is something very far removed from the supernal, you have only yourself to thank for it. You might have read the dormant existence of those very repellant traits of character that broke upon you like thunderbolts in the conformation of the pretty head, the shape of the polished forehead, the curve of the stately neck. You might have seen the flash of temper in her eyes, the acerbity of her close lips, the iron will of the square chin. Nature inscribes her character plainly enough in face and brain; and if you did not take the trouble to read the signs and tokens, why, you have only to make the best of the bargain!

Nor do we believe in long courtships. Jacob must have been a very remarkable individual not to have got heartily tired of Miss Rachel long before those weary fourteen years of ordeal had transpired; and we have no proofs that Rachel was not waning into a confirmed old maid while Jacob was earning her. Don't wait to make your fortune, young lover! If you are not rich in money, you have stores of strength and youth and warm fresh love; and with those gone, you would be poor indeed, though you reveled in the wealth of a John Jacob Astor. A man never falls in love but once. He has fancies, likings, friendships based on genuine esteem, but the celestial flame comes once only in a lifetime. Therefore, if you love a woman, and she is worthy of your affection, marry her, and trust to God and your own strong right arm to bring the world to recognize the wisdom of your choice.

As for all the current nonsense on the subject of "selecting a wife," our shrewd opinion is that it is *only* nonsense. Fancy a young gentleman prying into his innamorata's house before breakfast to ascertain whether or not her collar was pinned correctly, or her hair brushed geometrically straight. Picture him descending upon her at all sorts of certain and uncertain hours to find out whether she made bread or played the piano, and if there was any dust on her center-table. If he has not judgment enough to make his election without any such extraneous aids, we opine that his intellect can scarcely be of the very highest order.

Yet there are some keen disappointments in this business of matrimonial choice. A man who marries a pretty girl under a sort of glamour of enchantment, is very apt, when the honeymoon is over, to discover that she is only mortal after all, and consider himself rather in the light of a wronged individual. The pretty girl, too, begins to see that her lover is neither more nor less than a man; it is possible that she has her moments of grave reflection on the subject. Thus it requires a considerable amount of philosophy to survive the first months of matrimony without what are called "lovers' quarrels." Yet there is a love strong enough and broad enough and deep enough

to bear up all imperfections and shortcomings on its resistless current. Now and then we chance on a marriage based on just such love as this, a union whose links brighten as the years go on, and are cemented even more strongly in the world "where there is neither marriage nor giving in marriage."

While there are summer and winter, seed-time and harvest, there will be a perpetual repetition of the sweet old story of love and courtship. It is as it should be. Let there be no false modesty, no misplaced hesitation on the subject. God meant his children to be happy in the spring-time of their lives; shall we hide away the good gifts of love and appreciation which He has given us?

MRS. GEORGE WASHINGTON WYLLIE.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Osborne.*

THE BEARD QUESTION.

THE following observations, by Rev. L. Holmes, upon the beard, were recently made by him in view of a story told and remarks thereon by a correspondent of a religious paper in Maine, from which paper we copy Mr. H.'s article. The correspondent gave an account of a clergyman who trailed his moustache into the communion cup, and after that took to shaving. The rest will explain itself.

Now as to the Beard—first, I object to Br. J. G. B.'s taste. A "swamp of hair" looks better than a woman's face over a man's bosom. Again, the color of the hair and beard agrees with a man's complexion and temperament, so that "a kind of cross between a dirty white and nasty red" (to use his contemptuous language), where it is seen, is more harmonious than any other color would be. Further, so good a rhetorician should not call "beard" "hair." If he did so ironically, then that brings us again to the central evil of his remarks. Wit and sprightliness are good in their place, but should always be employed, as he would say, upon the side of wholesome sentiments. Now, I submit that there is something too flippant and even irreverent in his treatment of the beard or moustache question. I hold that, to place the dressing of the feet, or the waist, or the matter of shaving upon no basis but individual caprice, is unprincipled. God manifestly intended that the feet and waist should grow to their natural size. Thus greater beauty, even, is secured. He just as manifestly designed that the beard should grow upon the face of a man—upon the upper as well as the lower lip. Thus, also, is greater beauty secured (not to speak of other ends), as the majority of men and women would testify. Jehovah forbade shaving to the children of Israel, especially to the priests, and placed it among practices superstitious heathenish, and vile.—Lev. xix. 26-29, xxi. 1-15. Shaving is *barbarous* and rebellious. The man shaving, shows a disposition to *destroy* what God hath given for ornament and use. He cuts off *all* he can without "cutting his throat" and face, and will be punished for his sacrilege. Why does he not keep on, and shave his head? Why does he not encourage his wife to shave her head? It would pain me almost as much to find a young man "lathering" for his first shave as it would to overtake him yielding to some vice or unnatural gratification. He has begun to abuse himself. He is in company with the young miss who girds her waist or contracts her feet; or the Chinaman shaving his head, and they are all so far associ-

ated with everything that is false and abominable and those who practice the same. If he will do one false and violent thing, he may do another. If he has too much self-respect, love, and fear of God, to shave, he will probably be prophet-like and Christ-like in every regard. It may seem to be carrying the discussion too far, but it may well be doubted whether Christ could have been the Saviour of the world had he *disguised* himself by use of the razor. When one wears his beard simply because it is the *fashion*, there is no personal virtue in his so doing we know, but still, he gets the physical advantage of a good custom. And a nimble pen should never be employed to ridicule the looks of this or that beard, or the custom of retaining it, and especially should it not try to enforce its irreverent contempt by incongruous allusions to excuses made for the artificial, unnatural, injurious habit of using tobacco.

It is self-evident, that while a man may not clip the ends of his fingers, or shave his head or face, he may pare his nails, keep the hair out of his eyes, and the beard out of his mouth. He should be neat and tasty in his personal habits, and not in any respect like Mephibosheth when he had not "trimmed his beard."—2 Sam. xix. 24. I think the clergyman J. G. B. refers to should have fled in his terror to the shears instead of the razor. The latter should be turned into a pruning-knife, and banished from every house and shop. The beard should be kept as clean as the lip, cultivated, shortened as desirable, as we do with the hair of the head, but not "cut down to its roots," any more than the "glory" of the head. If J. G. B. insisted upon the common word hair, I should say let it all have a like chance. I would not disturb an aged man who had always shaved, any more than I would an aged man who had always smoked. But I would have a young man begin aright, proceed from principle in all matters, and I would not have a popular pastor employ the columns of your beautiful Christian sheet to throw derision upon a rising fashion which, so far as our nation is concerned, I find to have for its exemplars some of the most intellectual and consecrated of all Americans—a fashion which has beauty, obedience, health, and holiness for its abettors.

BEAUTY ASTRIDE.

THE *Herald of Health* comes out decidedly for the divided seat—beauty astride! A female medical correspondent thus describes her forked experiences: "I was in the country attending some patients, when I received the December number of the *Herald of Health*. I was much delighted with the article by Miss Rogers, M.D., on the equestrian movements of the Western ladies. A young lady (who is my patient) as well as myself resolved, at once, that that style of riding was very grand, and that we would put it into practice. So she proposed that I equip myself in her brother's attire, and take a ride that day. I had been used to riding on horseback all my life, and love it to excess, and was too glad to avail myself of the opportunity. I was soon equipped in gentleman's attire and mounted on a spirited horse, and on my way to the village of G—. The distance is ten and a half miles, and we made the trip in one hour and three-quarters, I often leaving my (gentleman) gallant in the rear. Notwithstanding I had so much enjoyed riding in the old style, I do confess that I never, before this trip, knew what a free and easy ride was. It is as much improvement on riding sideways and in skirts as a threshing machine is on a flail. And to speak of the physical benefit of

such riding would take more time and space than I will take in this article. I do not exaggerate when I say that I felt twenty-five per cent. better from this single ride. Now, lady reformers, will you not do likewise? We render ourselves as unpopular as we can in the estimation of those who live only to be fashionable, and the intelligent portion of the community would approve of it. If the frail-bodied, wasp-wasted, consumptive, and dyspeptic women that teem all over the land would dress rationally, take a ride on horseback daily, in a comfortable position, they might, by this means alone, improve their health, so as to be a blessing to themselves and their brother man. As for shame—what reason is there (in common sense) for woman to be ashamed of her lower limbs? Did not God form them as they are for a blessing, and not a curse? If so, there is not the slightest shadow of a reason for being ashamed of them, and I often wonder how the idea originated. "If thy right arm offend thee, cut it off. If thy right eye offend thee, pluck it out and cast it from thee," says the Book of Books. I can conceive of no idea more absurd than that woman should be ashamed of her limbs, and the attempt to conceal them is a grand failure. This is the day of revolution. While we are laboring to free the African from the bondage of the white man, laboring to free the people from the delusions of drugopathy, let us labor also to free woman from the fetters of fashion. The former servitude was sanctioned by law, and has caused bloodshed. The latter is voluntary servitude, and will require the opposite course to free its victims, viz., moral suasion, logical argument, and example. Although we may not move the world at once in any reform, yet we may accomplish something by making an effort. N. A. M.

RELIGION AND HEALTH.—Henry Ward Beecher, in his Lecture-Room Talks, in the *Independent*, thinks that health is the first step toward a healthy religious experience. He says: "You will say, perhaps, 'What, then, is there no religion for the infirm and sick?' Yes; but that does not alter the fact that in their religious experiences they are more or less gloomy and desponding. It is not always the effect of disease to produce gloom and despondency; sometimes it heightens the sensibilities; but, as a general thing, religious experiences are sounder and more rational in a healthy mind and a healthy body. So, I say that, as the first step, you must be healthy if you expect to have broad, and deep, and sweet experiences. Health is a Christian duty. I have heard persons praying, and praying for the presence of God; and I have thought that if they would eat less and work more, and spend twice as much time in the open air, they would not need to pray so much. What they wanted was not answer to prayer, but simple obedience to the laws of God in nature."

PICTURES.—A room with pictures and a room without pictures differ about as much as a room with windows and a room without windows. Nothing is more melancholy, particularly to a person who has to pass much time on his room, than bleak walls and nothing in them; for pictures are loop-holes of escape for the soul.



PORTRAIT OF EMILY PIERPONT DE LESDERNIER.

EMILY PIERPONT DE LESDERNIER.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THIS lady has an excellent constitution, and must have descended from a long-lived and healthy ancestry. The vital functions are in a remarkably healthy condition. The lungs are large, the circulation and digestion excellent; nor do we see any indications of disease or premature decay. Organized on a high key, the nervous system predominates even over the strongly-marked vital forces. She is not only wide-awake and intense, but very susceptible to impressions; indeed, she is almost a psychological subject, and often takes impressions from above the reach of the reason or the senses, and it is through the skylight of her brain that she gets such vivid living impressions as make her somewhat prophetic in her appreciation of the future.

She has comprehensiveness of intellect, desire for knowledge, ability to understand principles as well as facts. She recognizes physical qualities and conditions, measures objects well by the eye, judges of forms, magnitudes, proportions, and distances; has ability to keep the center of gravity in riding or in marching. She understands the motives of strangers intuitively, and knows whom to trust and whom to distrust. Her powers of imitation are great, and she can adapt herself to circumstances, and conform to the ways and manners of others. She has aptitude for representing character in comedy, tragedy, or in

the ordinary phases of life, and readily adopts the usages of others. She has great executive-ness, power of will, self-reliance, sense of independence, love of liberty, desire to have her own way, to be her own master; has great resolution and fortitude; ability to go through trial and suffering without breaking down, and without flagging. She would naturally avoid scenes of suffering, but when necessary she can endure them and would be an excellent assistant in a hospital or sick room. She is the opposite of a timid or irresolute person, and has all the qualities of a leader. She can make money easier than keep it, for she scarcely appreciates its true value, and only desires it for its uses. She has great versatility of talent, and can turn her thoughts easily from one subject to another without embarrassment, returning at pleasure and finishing what is begun.

She is quick to resist and resolute to defend, is not the first to give offense, nor when engaged in a just cause the first to give up; still, she would avoid controversy, but when it is forced upon her, she holds steadily to her convictions and defends the right.

She is naturally sensitive and even diffident, but experience and contact with the world have given her confidence and a comfortable degree of assurance; still, she always possessed firmness, dignity, sense of propriety, and even an air of dignified stateliness, without haughtiness or coldness. With the necessary surroundings, and with suitable support, she would take a high position,

and sustain herself therein. If in a post of honor, as the wife of a statesman for instance, she would grace the situation and command the respect of all; or as the principal of an institution where she would have the training and the supervision of others, she would excel.

Morally, she should be known more for sympathy, kindness, and integrity than for meekness and humility, still she is able to conform and adapt herself to the condition of things where she may happen to be.

She has respect for the feelings of others, and would carefully avoid saying or doing that which would cause a pang or bring a blush to any cheek. Her religious life would consist first in kindness, candor, devotion, and a reasonable degree of hopefulness, without that strong humility which we see in the more devout worshippers. She is not bigoted, superstitious, nor inclined to worship blindly, but can lead a consistent religious life.

She has great love for the beautiful in art; fondness for painting, sculpture, music, oratory, poetry, and all things which appeal to the emotional and sentimental, also for the grand and sublime in nature. She appreciates tragedy, but enjoys comedy, where life may be represented through the affections, the humor, and the wit.

She has great fondness for music, drinking in its spirit, and with practice would be able not only to perform but to compose it.

She has a good degree of Language, is free and copious in its use, could readily acquire foreign languages by hearing them spoken. She inclines to put action into her words and character into her expression and entire demeanor. She has good planning talent; can contrive and devise ways and means to accomplish difficult ends, and is never without intellectual resources.

She is systematical and methodical, keeping things in place, though not making herself a slave to method by being "more nice than wise," but tasteful and systematic in the arrangement of affairs. She would be accurate as an accountant if accustomed to figures.

Socially, she is affectionate and ardent, capable of enjoying the matrimonial relation in a high degree if suitably mated and pleasantly situated. Her love for home is strong, so also that for friends, for the young, or for pets of various kinds. If she had children, they would occupy this part of her nature, toward whom she would exhibit great tenderness.

Her forte is in some intellectual sphere; in authorship or in art, in oratory, in teaching, and in representing life in its various aspects and phases through imagination and intellect.

BIOGRAPHY.

Emily Pierpont De Lesdernier is known in many parts of the globe as a most successful reader of the favorite poets in the English language. It is not, however, as a dramatic reader only that she has gained distinction. Her literary productions have been and are much admired for their vigor and beauty, and she has gained a wide reputation as a writer of romances and of poetry. In other respects she has a character so marked and distinctive that Phrenology claims her as a fitting

subject for its inspection and investigation—nothing less than a strong individuality, having contributed to sustain her in her arduous yet successful career.

Emily Pierpont De Lesdernier was born at Eastport, Maine. Her father was from France, the descendant of a Huguenot family of eminence in the day of trial and expatriation. Her grandmother was a Parisian, and her mother was of the Pierpont family, who were also of French descent, and it originated in Normandy. Thus, on both sides, she may be regarded as having descended from ancestors of a high character. Recently, large estates have been brought to notice in France which belong to the heirs of the De Lesderniers, and the friends of this lady will rejoice if the hopes held out to her of being the recipient of good fortune shall be realized. She has ably sustained the archives which have contained the records of many true deeds of glory and of greatness, and the close of her pilgrimage would be fitly made by a reward for much self-sacrifice, self-abnegation, and for a hard struggle with "the working-day world." She has borne the chivalric banner of her family with noble zeal and earnestness, and without any factitious aids has raised herself from a poor and almost unfriended orphan to hold a high place in the esteem of the public.

Emily early in life found that the positions into which she was forced would soon demand that she should be her own friend. Selfishness laid its snares for her, but she swept by them all with her eagle wing and kept her eye firmly fixed upon the future, in which it was her ambition to shine. The great difficulties that she encountered materially served to develop her varied talents. An attachment between her and another resulted in an early marriage, but an infelicitous sequel in the course of a few years terminated the alliance, not, however, till a family of twin sons and a daughter were the fruits of the unhappy union.

Thrown upon the world once more with three children to support and educate, the lady found that where life before had been a struggle was now become a severe and continuous battle. She immediately commenced her career as an author and a public reader, and the gay world was charmed by her accomplishments. She devoted her means to the rearing of her children to successful positions in life; she has traveled thousands of miles. More than once she made the circuit of the great cities of this country, now penetrating the States on the Atlantic seaboard, then all those bordering the Mississippi River, and finally visiting California and Oregon. It was from San Francisco that she hastened home to administer a mother's care and blessing to the twins when they were attacked by the fatal malady which carried them in one year to their deeply lamented graves. And now was shown in acts of almost superhuman power the noble mother's devoted tenderness and love.

No expense was spared to save them had that been possible. One was sent to the mild air of South Carolina; he, drawn by sympathy existing between these brothers, furtively returned, joined the other who was already prostrate with disease,

and the sad mother had but to watch them both with hopeless eyes as they faded and faltered toward the spirit-land.

"Her double treasures falling in their prime,
And from life's music slowly losing time;
Life's morning gate they entered side by side,
And both called home at early eventide;
Down from their shoulders drops the common load,
And hand in hand they walk the shadowy road."

These fine youths (eight years of age) were the admiration of all who knew them. They had a close sympathy for each other, and lived yearning for each other, while in death they were not divided. Their departure from the world was recorded as one of the most interesting events known in this great city. They expired within a few hours of each other. The stricken mother closed the eyes of her darlings, and kissed for the last time those adored lips, icy in death's last repose, but her undaunted energy glowed through her tears. She rose from their tomb with the determination for the sake of her young daughter, yet left to her, to achieve something more.

She went to Europe. Arrived there she endeavored to attract attention as a public reader. Her capital was nothing, and she was obliged to await events. Still she could not be idle. By day she occupied a responsible position as the active head of a great American manufacturing establishment, and at length she became favorably known to some of the most aristocratic families in London. When the proper time arrived, she announced her "readings," and they were brilliantly attended. She was thus a feature at the Great London Exhibition, and with the distinction thus acquired soon after read in Paris, Rome, and other cities of the Continent. Her literary labors were not discarded at this time. Her evenings, after days of mercantile toil, were given to her pen and her books, and a volume of poems, entitled "Voices of Life," was published at Paris. Among the other works written by her were "Berenice," an autobiography, "The Slave's Prophecy," "Norma Danton," and many stories in the literary journals. She was one of the earliest and best novelette writers of the New York *Ledger*, and the "Norma Danton" was one of the tales which first gave the start to that popular weekly in the public mind.

As a reader Emily Lesdernier is original and forcible. She has fine taste and great dramatic power. Her humor is excellent and her imitative abilities exceedingly clever. Her originality keeps her from exercising them too much, and her culture and power enable her to produce fine effects with the most difficult poetic compositions. When people shall desire to speak their own language correctly, rather than to aim at singing a foreign one erroneously, we may hope that this lady's "readings" will be more largely appreciated. Happily, our wealthy private families are inviting their friends to visit their parlors night after night to listen to "readings," so that we may anticipate a better era for refinement than has yet been known. There is no serious objection to a cultivation of the toe and the heel, but the brain should not be neglected, even if fashion overlook that essential part of our organization.

MEDICINE AN EXACT SCIENCE.

In the London *Lancet* of last July there appeared a curious table. A medical practitioner, who had long suffered from hay fever, had from time to time consulted various other medical men by letter, and he gives us in a tabular survey the opinions they gave him of the causes of this disease and the remedies, as follows:

Consulted. Opinion of Cause. Recommended.
Dr. A.—A predisposition to phthisis Quinine and sea voyage.

Dr. B.—Disease of pneumogastric nerve Arsen. bell. and cinchona.

Dr. C.—Disease of the caruncula Apply bell. and zinc.

Dr. D.—Inflammation of Schneiderian membrane To paint with nitrate of silver.

Dr. E.—Strumous diathesis Quinine, cod-liver oil, and wine.

Dr. F.—Dyspepsia Kreosote, henbane, quinine.

Dr. G.—Vapor of chlorophyll Remain in a room from 11 A.M. to 6 P.M.

Dr. H.—Light, debility, hay pollen Do., Port wine, snuff salt and opium, and wear blue glasses.

Dr. I.—From large doses of iodine Try quinine and (never took any iodine). opium.

Dr. M.—Disease of Iris Avoid the sun's rays from 11 A.M. to 6 P.M.

Dr. N.—Want of red corpuscles Try iron, Port wine, and soups.

Dr. O.—Disease of optic nerve Phosph. ac. and quinine.

Dr. P.—Asthma from hay pollen Chlorodyne and quinine.

Dr. Q.—Phrenitis Small doses of opium.

Dr. R.—Nervous debility from heat. Turkish baths.

"Herewith," writes Mr. Jones, the correspondent of the *Lancet*, "I forward a synopsis of the opinions of a few of the most eminent men in various countries that I have consulted. I have substituted a letter for the name, as I do not think it prudent to place before the general reader the names of those who have so disagreed."

The *British Journal of Homeopathy* says: "We admire the magnanimity of Mr. Jones, for after having been told that he had 'a predisposition to phthisis;' that he was of a 'strumous diathesis;' that he had 'disease of the pneumogastric nerve;' 'dyspepsia;' 'disease of the iris;' 'disease of the optic nerve;' 'disease of the olfactory nerve;' that he had 'phrenitis;' and was 'poisoned by iodine;' and that in order to better his condition he was to take 'quinine, arsenic, belladonna, cod-liver oil, kreosote, henbane, opium, phosphoric acid, chlorodyne, soups, and Port wine; to paint his nostrils with lunar caustic and snuff salt and opium; to wear blue glasses; to remain at home all day and take Turkish baths,' we are surprised that he was restrained from taking all the revenge in his power upon his formidable friends."

[And these are the gentlemen who oppose Phrenology on the ground that it is not "an exact science!" Beautiful consistency! But when they come to understand Phrenology, they will find it far more scientific, exact, and reliable than that of medicine which they practice.]

A BACKWOODSMAN who wished to volunteer in a New Jersey Company, said he couldn't read, but he could shoot the eye out of a squirrel on the top of the tallest tree. Such a man can make his mark.

Communications.

SOUL-LIFE AND BODY-LIFE. A SUGGESTION.

SOME of your correspondents require more exercise of judgment than you give them. In your April number, "J. McM." has a small but forcible article under the above heading. He says: "If you make the brain *necessary* to thought, you destroy our hope of future existence, because when we die, the brain decomposes; the soul being deprived of its *indispensable assistance*, can not think, and therefore is equal to nothing." However, the loss of an assistant is not the loss the thing assisted, and what may be necessary to transmission may not be necessary to creation of thought. The word "indispensable" is limited to earthly and corporeal-mental manifestation, as far as the brain and soul *combined* are concerned. The brain is "indispensable" to mind and matter as a connection, but perhaps not in a separated state, or not so gross. A vehicle of thought is not the thought itself, no more than a man's "turn-out" is the man himself; yet the "turn-out is necessary, but not "indispensable," to his existence. The chrysalis or aurelia is "indispensable" to the grub, but not to the moth; the moth is the grub in another state.

"J. McM.," by way of analogy, alludes to the musician. He says, "The musician can not play if his instrument is broken." True, not on *that* instrument, yet recollect the instrument may be broken, yet *not the musician*. He has the melody yet within him.

"Melody unheard is sweetest."

I like your correspondent's manner; it is that of a well-read man; and I hope to be more familiar with his writings, though I should not write myself. I hope this won't provoke him to anger. He harbors a terrible error, and I trust he will give it up. It is not wholesome. What we learn through an instrument may not be forgotten, although the instrument fall to pieces in the end.

Your friend (and I hope *Christianity's* friend) considers that Phrenology suffers, yet he asks to be brought out of the "quandary." If he be in a "quandary," it is *he*, and *not Phrenology*, that suffers. Your correspondent has talent enough to discern truth in my arguments if he is disposed to take the spiritual and better side.

Phrenologists and physiologists compare the brain with a galvanic battery. If brain were the origin of thought, the lower creation might give us a treatise on astronomy; and if its "size is a measure of power," I think a calf should hold some footing, at least among the benefactors of science!

Pardon the deviation. The brain is compared with a galvanic battery: a very good comparison; but a battery has an *operator*, and *can not act* without *his positive will*. Break up the battery, and the *operator* is no more, but the *man* exists. He can make a new battery, and be again both the operator and the man. The battery had neither will nor knowledge, yet it transmitted both.

The soul is *not* "independent" of the brain as an agent *here*; the brain is its vehicle and not itself. In manifestations to corporeal and compound beings, the soul or spirit *per se* could not succeed (unless to a clairvoyant perhaps), nor is the soul and body, as a compound, successful in a familiar intercourse with the great assemblage of a higher world. The pains, penalties, and grossness of the connection preclude that ecstasy. We are not "independent" of the telegraph for the telegraphic transmission of thought, but *we can think without it*; yet "independent" is not the word. What we have positive power over, we don't *depend* upon, but *will* its use. The brain is unconscious, so is the telegraph, and so is the musical instrument; but the pervading, actuating, positive spirit is in man. What is "indispensable" to a being in a compound state, under laws *peculiar to that state*, may not at all be indispensable to being under *other* circumstances in another. What is absolutely necessary for a compound may not altogether be necessary for its portions when repulsed, purged, and separated. The soul is a monarch. A monarch has many servants, and may be instructed by them all; take them all away, or banish *him*, he is not a monarch, but a man. His knowledge is not destroyed in his mind, nor can the mind be destroyed by the destruction of the body, nor his being by the separation of his servants.

Excuse this trespass. I write very seldom, except to political papers; yet should I write no more, I hope to see "J. McM." among your contributors, as he makes us think, and very few writers do that; they like to take the softer food that saves chewing; but the chewing saves the teeth, and the teeth help the digestive system, and the system makes the *man*. T. FENTON.

BODY AND MIND.

THE following remarks were suggested by queries and replies in PHRENOLOGICAL JOURNAL for April, 1866, page 104.

Mind is alone educated or instructed of outward things (material characteristics) by its connection with the brain organization, which receives its impressions direct from the bodily senses. The mind thus stored with materials, its scope of thought begins, independent of the brain, by its own process of reasonings, deductions, and conclusions, from the original impressions presented by the senses; which latter are wholly useless for these further and most essential exclusive operations of the mind, by which will and judgment are alone obtained. The brain is thus connected with mind by transmitting impressions of the senses, as the bases of its reasonings, as well as conveying outward manifestations of the directing will, through speech or other bodily action; hence brain malformation or disorder disturbs the perfection of impressions from the senses, and thus conveys to the mind only distorted images of those impressions, thus misleading the mind from a proper basis to form correct judgment; as well as in transmitting the behests of mind, the disturbed brain conveys only incoherent speech and action. In consequence, mind is *more sane than its manifestations*, through a dis-

ordered brain, would indicate; while its perceptions can never be perfect, for correct judgment, so long as the disordered brain only conveys erroneous impressions from the senses; therefore the mind, with such connection, is always placed at a two-fold disadvantage, for neither are its impressions correct, nor its behests properly conveyed.

We may now clearly see, that, though the mind is wholly dependent upon the animal senses for its materials of knowledge, the mind only is capable of elaborating those materials by its reasoning powers; its analysis thus gives the connected knowledge of cause and effect, as well as abstract reasonings therefrom. Here, then, is apparent the instrumentality of the bodily senses, brain organization, and muscular connections to the requirements of the mind, as well as the after independent masterworkings of that mind; hence the separate capacities of the mind for elaborating true knowledge from mere form, color, sound, touch, perfume, and motion, as presented by the senses, clearly demonstrate the independent existence of mind in its own world of thought, as it exemplifies its will in the actions of the body, where the senses can have no connection, and the brain and muscles alone obey the mandates of the will.

It follows, as a corollary, that mind, thus proved to have an independent existence and capacity for thought in this life, can have no association in the final death of the body, but, as superior to it, continues to live exaltedly without it; probably to inherit another body for the continued recognition of other fields of creation 'presented by other bodily senses, for the perpetuation and extension of knowledge elsewhere. Hence immortality begins with the dawn of life here; our temporary body, or house we live in, being the only mortal part of us. CHAS. E. TOWNSEND.

MATERNAL IMPRESSIONS. — Having for many years taken a deep interest in Phrenology and its correlative sciences, I have often thought it my duty to communicate the following facts to you, but until now have neglected to do so. They form one of the most remarkable illustrations of the law of maternal impression that have ever come under my notice, and possess the additional value of being susceptible of *proof* by many witnesses.

My wife's parents, at the time of her birth, lived in a sparsely settled section of Pennsylvania. One cold, rainy day in the fall, four or five months previous to her birth, one of the neighbor's little boys, who had lost his way and become very much benumbed and chilled, came into her mother's house. He was received with much pity, and taking him upon her lap she rubbed the boy's benumbed limbs—one of his hands being *gone*. My wife has but *one* hand, and there are some peculiarities of structure in the arm that is *minus* the hand, which *exactly correspond* with the boy's. I need hardly say that it is the *same* hand (the right) which is wanting in both individuals. As both parties are living, and many persons can give indisputable testimony of the truth of what is above stated, I have deemed it

my duty to send the facts to you. In behalf of
scientific progress, truly yours,
H. O. H.

THE OLDEST MAN IN THE WORLD.—It is claimed that the oldest man in the world resides in Caledonia, Columbia County, Wisconsin. The name of the person is Joseph Crele. He was born in Detroit, and the record of his baptism in the Catholic church of that city shows that he is now one hundred and thirty-nine years old. Crele was married in New Orleans one hundred and nine years ago, whence he removed to Prairie du Chien while Wisconsin was yet a province of France. He now resides with a daughter by his third wife, who is over seventy years of age. The old gentleman is quite active, can walk several miles a day.

J. A. T.

We should like to have this statement authenticated.—Ed. A. P. J.

A SMILE.

Oh, the strange, winning witchery of a smile! Tell me where is there a heart so stubborn or so cold that it will not acknowledge the charm of a smile? I do not mean the fawning smile of flattery, the studied smile of hypocrisy, the hollow smile of falsehood, the chilling smile of scorn, the cutting smile of rebuke, the withering smile of revenge, the bitter smile of selfish triumph, the frozen smile of haughty pride, or the mocking smile of hidden sorrow; but I mean that frank, truthful, soul-born smile that bursts like a radiant sunbeam over the countenance when one soul seeks the sympathy or communion of another? How purely beautiful or expressive the silent language! words are but an impudent mockery in its presence! How all-potent its powers! It bids the drooping spirit rise and soar upon the pinions of its own resawakened melody, drives the lurking phantoms of doubt and jealousy from the clouded mind and fills it with the cheering light of hope, and tells joy to sing again! Such a smile blessed memory brings me now. It rested upon my pathway for one moment like heaven's choicest rays! The face from which it shone was a very plain one, yet at that moment it seemed an angel's. I never met another smile like that! Memory's loveliest treasures may fade—that one smile must ever retain its heaven-lighted beauty. Often when I turn brain-weary with the ceaseless toil of thought, or heartsick of the world, its hollow homilies, its soulless mockeries, or longing for one ray of youth, that one smile in all its pure beauty comes before me and bids me "be reconciled to human nature." There is character, too, in a smile. I care not what may be the countenance—let me see its natural smile, and I will tell you of the soul it reveals or masks. Every kind, truthful smile is a ray lent us from the brightness of our spirit-home, by which we may lighten the dark places or dispel the clouds which arise along the way of our fellow-travelers. They cost nothing, and I would that in this world of weariness and mourning there might be many more such smiles.

L. S.

Poetry.

Poetry is itself a thing of God;
He made his prophetic poets, and the more
We feel of poeals do we become
Like God in love and power.—*Baile*.

ODE TO A RIVER. (THE ELKHART.)

BY REV. EDEN E. LATTA.

HAIL, beauteous stream! thy praise I fondly sing!
For thou art well deserving of my strain;
Thou art to me a strange and fairy thing;
But whence thou art, I may inquire in vain.

I never drank from out thy fountain spring;
I know not where thy sparkling waters rise;
But yet I love thy constant murmuring,
And gazing on thee, feast my eager eyes.

Calm is thy breast, thy winding way obscure;
No works of art thy native beauties hide;
The rich may shun thee; but the humble poor,
A sure retreat from avarice and pride

May find beneath the willows on thy shore,
Which, bending o'er thee, as above the grave
The mourner bends, sigh to thy parting roar,
And breathe adieu to each succeeding wave.

Glide on; glide on; ay, speed thy waters fast,
Till they shall pass into the shining sea;
And so may I, like thee, bright stream, at last
Be launched into a bright eternity.

OUR FALLEN BRAVE.

'NEATH the genial Southern soil,
Sleep our lov'd fallen brave;
Rest they from their noble toil,
In the quiet, peaceful grave;
There sweetly rest our lov'd brave,
Where no willows o'er them wave.

There, amid bright summer's bloom,
Bending flowers wild will wave
O'er that spot—thine earthly tomb,
Where thou sleepest, noble brave
Sweetly sleep, while gently wave
Flowers wild above your grave.

F. A.

DANGEROUS EYES.

"Blue eyes melt; dark eyes burn."

Cornish Saying.

THE eyes that melt! the eyes that burn!
The lips that make a lover yearn!
These flashed on my bewildered sight,
Like meteors of the Northern Night!

Then said I, in my wild amazement,
What stars be they that greet my gaze?
Where shall my shivering rudder turn?
To eyes that melt, or eyes that burn!

Ah! safer far the darkling sea,
Than where such perilous signals be—
To rock, and storm, and whirlwind, turn,
From eyes that melt, and eyes that burn!

I HAVE noticed that he who thinks every man a rogue is very certain to see one when he shaves himself, and he ought, in mercy to his neighbors, to surrender the rascal to justice.

THE freedom of a people is in less danger of being suddenly devoured than of being nibbled away.

NEVER associate with a person that doesn't pay his debts. If a fellow won't pay, his company won't.

RICHARD COBDEN AS AN ORATOR.

SPEAKING of Mr. Cobden's political career, the *London Morning Star* thus characterizes his oratorical efforts:

"His style as a public speaker was characteristic of his nature. No one ever commanded more thoroughly the ear of the House of Commons. Not Fox, whose eloquence was described as rolling and resistless as the waves of the Atlantic; not Chatham's majestic elocutionary stage-play; not Pitt's silver voice and balanced declamation; not O'Connell's thrilling periods; not Brougham's impassioned rhetoric ever exercised a more perfect control over the attention of the most critical of all public assemblies than did the unpretending Saxon style which Sir Robert Peel so admirably described as the unadorned eloquence of Richard Cobden. So luminous was the natural arrangement of the argument, so admirably appropriate was every phrase, so subtle was the force which pierced through the weakness of opposing sophistry, so thoroughly had the speaker mastered his whole subject, and, above all, so evident was the sincerity with which he gave himself up to his task, that no prejudice of partisanship, no alarm of interests believing themselves imperiled, could ever prevent opponents from listening with delight to the great orator who dispensed with all the stock arts of rhetoric. Yet Mr. Cobden's genius, utterly unsurpassed as it was in the political life of our day, was assuredly not his greatest quality. They who knew him best, who looked into his pure and open heart, who could appreciate his noble, manly, fearless nature, who saw how entirely devoted he was to the good of his country and the service of his kind, know too well to require any assurance from us how fit he may be held to stand before posterity as the type and the ideal of an English patriot.

"Mr. Cobden's patriotism was of no narrow kind; if he loved his own country best, he loved scarcely less to help other peoples on the way of progress. The world has not hitherto shown itself ungrateful to him; and is not likely to prove itself heedless of his loss. In France, in Germany, in Italy, in Spain, in America, in India, men will mourn for him as for a lost friend and leader. England has been well served by her greatest sons. She can boast of citizens as patriotic and as devoted as any ever known in the older days which men sometimes deem most heroic. But she never had a son more faithful to her best interests than the one whom she has just lost. No personal ambition ever urged him on; the mere restlessness of energy and genius did not impel him; rewards were for him absolutely without temptation; rivalries he never knew; jealousy he never felt. His life was given to the service of his country and of humanity; his too early death consecrates his labors and can not lessen his renown."

SALA, the sanctimonious correspondent of the low *London Telegraph*, mourns that the Christian religion in America is a dead failure. So the poor, guzzling inebriate looks with pity on the temperate water-drinker. Poor Sala has become a snob, and is a failure.

A GERMAN thus describes an accident: "Once, a long while ago, I went into mine apple orchard to climb a bear tree to get some peaches to make mine vrow a plump-budding mit; and when I gets on the tobermost branch, I fall from the lowermost limb, mit von leg on both sides of the fence, and like to stove mine outside in." [We don't believe it.]

TRUE happiness

Consists not in a multitude of friends,
But in their worth and choice.

CURIOUS FACTS ABOUT WATER.

THE extent to which water mingles with bodies apparently the most solid is very wonderful. The glittering opal, which beauty wears as an ornament, is only flint and water. Of every 1,200 tons of earth which a landholder has in his estate, 0 are water. The snow-capped summits of Snowdon and Ben Nevis have many million tons of water in a solidified form. In every plaster-of-Paris statue which an Italian carries through our streets for sale, there is one pound of water to every four pounds of chalk.

The air we breathe contains five grains of water to each cubic foot of its bulk. The potatoes and the turnips which are boiled for our dinner, have, in their raw state, the one 75 per cent., the other 90 per cent. of water. If a man weighing ten stone were squeezed flat in a hydraulic press, seven and a half stone of water would run out, and only two and a half of dry residue remain. A man is, chemically speaking, forty-five pounds of carbon and nitrogen, diffused through five and a half pailsful of water.

In plants we find water thus mingling no less wonderfully. A sunflower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity. A wheat plant exhales, in 172 days, about 100,000 grains of water. An acre of growing wheat, on this calculation, draws and passes out about ten tons of water per day. The sap of plants is the medium through which that mass of fluid is conveyed. It forms a delicate pump, up which the watery particles run with the rapidity of a swift stream. By the action of the sap, various properties may be communicated to the growing plant. Timber in France is, for instance, dyed by various colors being mixed with water, and poured over by the root of the tree. Dahlias are also colored by a similar process.

[Man is composed of 90 parts of water, there being but ten pounds in a hundred of solid substance. How important, then, that the liquids of our bodies be of good quality! If we be filled with "bitters," or other alcoholic slops; with tobacco, opium, etc., we can not be well. Pure water, pure food, and pure air make pure blood, healthy tissue, bone, muscle, nerve, and mind.]

VALUABLE "SECRETS."—The unpleasant odor produced by perspiration is frequently the source of vexation to persons who are subject to it. Nothing is simpler than to remove this odor much more effectually than by the application of such costly unguents and perfumes as are in use. It is only necessary to procure some of the compound spirits of ammonia, and place about two tablespoonfuls in a basin of water. Washing the face, hands and arms with this, leaves the skin as clean, sweet, and fresh as one could wish. The wash is perfectly harmless, and very cheap. It is recommended on the authority of an experienced physician.—*Rural New Yorker*.

[We would recommend instead of the "compound spirits of ammonia," a daily wash—of the entire body—in a quart of aqua pure, with a very little sapo alba. This will remove from a healthy human body those disagreeable odors which are so common to the unwashed. Changing the linen once a month, or bathing in a horsepond once a year, is not enough.]

AMERICAN WONDERS.

THE greatest cataract in the world is the Falls of Niagara, where the water from the great Upper Lakes forms a river of three quarters of a mile in width, and then being suddenly contracted, plunges over the rocks in two columns to the depth of 170 feet each.

The greatest cave in the world is the Mammoth Cave in Kentucky, where any one can make a voyage on the waters of a subterranean river, and catch fish without eyes.

The greatest river in the world is the Mississippi, 4,100 miles in length.

The largest valley in the world is the Valley of the Mississippi. It contains 500,000 square miles, and is one of the most fertile and profitable regions of the globe.

The largest lake in the world is Lake Superior, which is truly an inland sea, being 430 miles long, and 1,000 feet deep.

The greatest natural bridge in the world is the Natural Bridge over Cedar Creek in Virginia. It extends across a chasm 80 feet in width and 250 feet in depth, at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the Iron Mountain of Missouri. It is 350 feet high and two miles in circuit.

The largest number of whale-ships in the world is sent out by Nantucket and New Bedford.

The greatest grain port in the world is Chicago.

The largest aqueduct in the world is the Croton Aqueduct in New York. Its length is forty miles and a half, and it cost twelve and a half millions of dollars.

The largest deposits of anthracite coal in the world are in Pennsylvania—the mines of which supply the market with millions of tons annually, and appear to be inexhaustible.

All these, it may be observed, are American "institutions." In contemplation of them, who will not acknowledge that ours is a "great country?"

THE CAMELS—LARGE PHILOPROGENITIVENESS.—A Southampton paper gives this account of the shipping of a female camel and her young one, which lately arrived there, to be sent to this city by the Bremen mail steamer New York:

"They were accompanied by an Arab keeper. By no contrivance could the elder camel be induced to cross the gangway from the dock to the ship, although the Arab tried by blows and by coaxing with a bag of oats to get her on board. The young camel—about the size of a pony, and covered with beautifully soft, silky hair—stuck to his dam. As the tide was about to ebb, the pilot on board the ship became impatient, and called out 'Have the animals shipped.' A number of the German passengers on board the New York rushed on shore, and amid shouts of laughter took the young camel up in their arms and carried him bodily on to the steamer, and the ship was obliged to leave the side of the dock immediately, leaving the she-camel behind. The young camel began to cry in the most pitiful manner on being separated from his dam, and the latter hearing the cries, moaned distressingly; her eyes were moistened with tears, and her head was slowly and solemnly moving to and fro, looking for her young one. At length she was put into a horse box and slung on board a steam-tug and taken out to the New York, which waited in the stream for her."

FATED—THE LEPERS.

HERE is a statement from Rev. J. P. Newman, D.D., in his work "From Dan to Beersheba," which shows the effects of hereditary transmission in a clear light. What "fate" can be worse than this? The author describes

THE LEPERS AT JERUSALEM.—A few paces within the wall, and to the east of the Zion Gate, are the "quarters of the lepers." Though formerly excluded from the city, they are now suffered to build their wretched huts along the wall. In obedience to a law prevalent throughout the East, all lepers are compelled to live together in three colonies, and it is a coincidence no less singular than true, that the cities in which these colonies are located were the residences of three historic lepers: Naaman of Damascus, Gehazi of Nablous, and King Azariah of Jerusalem. Numbering in all two hundred, those on Mount Zion are supported by charity. Their homes are miserable huts, low, dark, and loathsome. Allowed to marry only with each other, their offspring, when born, are usually fair, and apparently healthy. Retaining their health and beauty up to the period of puberty, the fatal disease, like a scrofulous spot, then makes its appearance on a finger, on the nose, or on the cheek, and spreading over the system, it ultimately reaches some vital organ, and the unhappy victim dies.

Preparing their evening meal, men and women moved with feeble step from hut to hut, exchanging articles of food, and also their rude cooking utensils. Their garments were old and torn, their voices dry and husky, their faces were red, like a coal of fire half extinguished, their eyes swollen and restless, their hair was gone, their lips and cheeks, nose and ears, were corroded with ulcers, and the flesh of their hands and arms had been eaten away, leaving the bone red and bare.

Standing afar off, as in the days of Christ, they stretched out their hands and begged in tones so piteously that none could resist their entreaties. In the plaintive accents of their native Arabic, they hailed me, "Pilgrim, give me; for the Lord's sake, give me." Dropping a few plasters in the folds of their infected robes, I hastened away, hearing their tones of pity, and seeing their horrid forms in memory days after the spectacle had been withdrawn. Alas for them to whom this world is one great hospital, and life the vestibule of the grave!

HOW COLUMBUS LOOKED.—The personal appearance of Columbus was not a bad index of his character. His general air expressed the authority which he knew so well how to exercise. His light gray eyes kindled easily at subjects of interest. He was tall and well made. His complexion was fair and freckled, and inclined to ruddy. Trouble soon turned his light hair gray, and at thirty years of age it was quite white. Moderate in food and simple in dress, temperate in language, bearing himself with courteous and gentle gravity, religious without being a formalist, repressing his irritable temper with a lofty piety, he was the model of a Christian gentleman. The devout reference of his successes to Divine favor, with which he concludes the report of his first voyage to the sovereigns of Castile, is highly characteristic of the man.

CLERICAL WIT.—The editor of the *Independent* newspaper, Rev. H. W. Beecher, being asked to give a definition of a religious newspaper, answers, "The *Independent*." Now will it please define religion?—*Springfield Republican*.

Replies—"It is hardly worth while; for our friend does not need the definition, but the thing itself."

NEW YORK, JUNE, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Foe.*

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"REVENGE."

"And they cried, Crucify Him! crucify Him!"

LET us take a phrenological view of this subject. Whence comes the spirit of revenge? Is it an emanation from the moral sentiments, the animal passions, or the intellectual faculties? Who can define this word in its true significance, except on phrenological principles? Does it belong to the vocabulary of a true Christian? Justice is one thing, and it may require vengeance in its execution, but not *revenge*. Malice is also low, bad, wicked, and no good man will entertain a malicious spirit toward another. This would be only savage, and altogether inconsistent with man's moral nature as expressed in Christianity.

"Overcome evil with good," is the Divine injunction; and as Christ is greater and better than Satan, so are justice and kindness greater than malice and revenge.

An honest man, of the same intellectual caliber, is always, and everywhere, greater than a rogue, and will ultimately discover, out-general, and overcome him. Belief in the truth, that "Thou, God, seest me," which truth comes home to *every* mind, makes cowards of rogues, and gives courage to the righteous. The statement that "the wicked flee when no man pursueth, but the righteous are bold as a lion," is based on man's organization. The wicked, so far as they can, ignore the moral sense and live in the passions; while good men endeavor to keep the passions in subjection to the moral sense, and thus rise and become superior.

The lower nature clamors for revenge, and rushes into the jaws of death. The higher nature says, "keep cool," "God

is just," and will punish the wicked, and avenge the wrong.

It is intended by our law-makers that the civil law shall be in harmony with the Divine. But while we modify, revise, and repeal civil law, the Divine law is unchangeable, eternal.

We make laws incompatible with justice, and they become "a dead letter," and laws which may be deemed essential to-day, may be found in time to be not only subversive of "right," but in direct conflict with the laws of nature and of God. Times and circumstances change, and so do we. But God's justice and right are eternal. Societies form laws and constitutions for the better regulation and protection of its members. Individuals on a higher plane require no other restraints than their own religious and moral convictions; others, less favorably organized, without moral principles, failing to regulate themselves, become subjects of restraint by the civil law, and are dealt with according to their acts. But no civilized government contemplates punishing victims through feelings of "revenge." Nor should individuals entertain this spirit. Those who would treat inhumanly, by "starving" or torturing the victim, are little better in spirit than the culprit.

"HE DIED LIKE A DOG."

A FALSE philosophy and a godless ambition have precipitated many an aspirant for fame into a dishonored grave. These dissipated and perverted fools are so short-sighted, so obtuse, in a moral sense, that they will not see the difference between good and evil. Or, seeing it, have not the courage, the manliness to adopt and stand by the good. Such creatures offset brute force against truth and right. They try to persuade themselves that "bravado" is commendable, and that to be "gamy" is to be great. Young men educated in the "ring," where "cock fights" are made fashionable, imbibe the spirit of such surroundings, and regard themselves meritorious in proportion to their "gamyness." The moral and religious sense by which true greatness can alone be measured, is left out of the "reckoning." The assas-

sin is *only* a miserable coward, lacking all the elements of true bravery.

"The *brave* man will not deliberately do any injury to his fellow-man."

Refusing "to be taken alive," is only the fear of inevitable outraged justice; and "dying like a dog" is the fit sequel to a low bad life.

OUR RECENT VICTORIES.

BELIEVING the rebellion was set on foot by a few "bad, ambitious men," without good cause, and that the great body of the Southern people were forced into it against their will, and that they would be glad to return to their allegiance, we are disposed to disinherit and exile the leaders—all those who did not "die in the last ditch"—and grant a free pardon to such others as will take the oath of allegiance, and hereafter support the rightfully constituted authorities of these United States. Although many of our brave soldiers have been starved, tortured, and brutally murdered by malicious traitors, we can not fix the crime on the people, who were the unwilling tools of the leaders. God, in his justice, wisdom, and mercy, has seen fit to give us the victory, and we should now manifest to a fallen foe that mercy which He has shown to us. Let us not boast of our powers, exalt ourselves, nor make unseemly demonstrations. But let us thank God for his goodness in preserving our Government, and pity the poor misguided people who have lost their friends, their property, their sense of honor, their "peculiar institution," and their ambition for a kingdom based on slavery. They have lost all; we have gained all. We can afford to be magnanimous, and it is our duty to be both charitable and Christian. "If thine enemy hunger, feed him." He is now in our power, and must accept such conditions as we may please to offer; we would make it for his interest, yes, his pleasure and his pride, to come under the old flag and defend it. Our Southern brethren will probably have more respect for Northerners than hitherto, and with the "bone of contention"—slavery—removed, we shall be more firmly reunited than ever before. Then let us begin the good work by kind offices, nor write nor speak irritating words, but do all we can to re-establish a proper feeling between all sections. Let us discountenance all sectional controversies and put down all treasonable demonstrations. Our politics must be purified, and bad men weeded out; we must elect to office high minded, intelligent, and godly men. We can not hope to prosper as a nation if we permit bad men to rule. Think of it! our offices filled by ignorant, drunken, vulgar, babbling politicians! This was one cause of the present rebellion. We want godly men, and no others, to rule.

A FIRM faith is the best theology; a good life the best philosophy; a clear conscience the best law; honesty the best policy; and temperance the best physic.

THE BIBLE AND SCIENCE.

A VALUED friend of ours from Minnesota, who appears to be exceedingly particular about words, and not insincere relative to their meaning, writes us: "When I see quotations from that standard, namely, God's Word, erroneously stated or misapplied, I feel grieved, and desirous to have the errors corrected. In the February number of the JOURNAL, in the article headed 'Who is to Blame?' on page 62, you quote the following as a passage of Scripture, viz.: 'Grace which is given unto all men to profit withal.' I have been a student of the Bible for more than thirty years, and have never found any such passage. If you have, I wish you would state where it is. There is a certain class of preachers who often quote the above passage as God's Word, but I never heard one read it; and this custom gives currency to and encourages the belief in an erroneous doctrine, viz.: That all men have grace or a light within, which if cultivated or improved would lead them to heaven. There are two passages of Scripture in the New Testament which very likely give rise to the above fabrication, in which similar language is used, but if read to the connection you will find they refer to particular gifts of the church."

In response we remark that the passage referred to is 1 Cor. xii. 7, which reads: "But the manifestation of the Spirit is given to every man to profit withal," which in the third verse is distinctly stated to be the Spirit of God. In the fourth verse it says: "Now there are diversities of gifts, but the same Spirit:" in the sixth verse, "and there are diversities of operations, but it is the same God which worketh all in all." Now if that Spirit of "God which worketh all in all," is not grace, we do not know the meaning of the word. In the ninth verse we have, "faith by the same Spirit." Some people seem to speak of grace as if it were some divine catholicism, some essential oil of salvation, when every breath we draw is of God's grace, and every scintillation of intellect or genius is a favor from God. "He made us, and not we ourselves," we are his creatures, and all that we have and are, and hope to be, is of his grace or favor. If the reader will turn to the article referred to in the February number, page 62, he will find in the very paragraph containing the quotation complained of, an explanation of our meaning. It says: "God has so organized us, that we are able to obey his laws by means of the 'grace which is given unto all men to profit withal,' and he is so wise and so good that he will mete out to all justice with mercy, and the weakest and wickedest of his children has only to do his best with the organization and opportunities that he has, and God will supplement all that we lack and do for us in the line of our obedience all that we can not do for ourselves."

We believe that is good theology, and not in contravention of the passage we quoted; and if we used the word "grace" instead of the word "Spirit," we apprehend the former to mean about the same thing in its connection.

Our friend further on in his letter says: "There is one other passage I wish you would inform the

readers of the JOURNAL where you find it, viz., on page 42, same number of the JOURNAL, you have this language: 'After these forms do ye.' This you say was the language of Christ to his Apostles. I have never been able to find any such language of Christ."

Of course our brother has read the sixth of Matthew, in which the manner of giving alms is described. We are taught in that chapter how to pray and how not to pray. In the sixth verse we are told where to go for the purposes of prayer, and in the ninth verse we are given a form of words as follows: "After this manner therefore pray ye. Our Father which art in heaven," etc. If the word "manner" is wrongly rendered "form," so be it. They mean the same thing, or we are no judge of words. In the seventeenth verse we have fasting described, and the form and method of its proper exercise set forth. We think religion has suffered more from double-refined idolatry of mere phraseology than it ever has from open avowed infidelity or skepticism.

A generous, broad spirit, such as the Master himself exhibited, lifts people above these contracted views, for his ministry was, in a great measure, aimed at the superstitious notions and dead formalities of the Jewish church. He strove to convince the people that it was not in days, nor in ordinances, nor in ceremonials that the essence of religion consisted, but in the spirit; and when he gave us the form of the Lord's Prayer, we regard it as essentially giving an outline of the intrinsic spirit, simplicity, and earnestness which should characterize prayer.

We thank our friend for his criticism. We ought to have used precisely the words of the text, but as we care more for meaning than for mere words, we then fell into the perhaps too common habit of careless quotation; yet we are perfectly satisfied that in the connection in which the term is used, grace means spirit, and spirit means grace. And the "gifts of the church" which he speaks of, do not come from the church, but from the Father Himself, and which may be any particular grace or favor given through Christ the "Head of the Church."

"LIKE BROETS LIKE."—The Cork (Ireland) *Examiner*, of recent date, had the following:

At the usual meeting of the Board of Guardians of Kanturk Union, held on Thursday, January 12, the doctor's report contained the following: "An unmarried idiot, about thirty-five years of age, recently gave birth to an acephalous monster, all the upper part of the brain and skull being deficient from a line drawn horizontally from the arch of the eyebrow or frontal bone, and extending to the lower part of the occipital bone or poll. The integuments lie nearly flat, as on a bird's head, but in the center, granulations supply the place of skin for six inches in circumference, which are studded with about a dozen bristly hairs three inches in length. The male child was still-born, and much larger than infants usually are at birth."

A likeness of such an object would be too horrid for exhibition, and would be justified only on scientific grounds. We think it only another fact in proof of our doctrine of hereditary descent; and that, as a rule, we may count on "like parentage, like children."

THE SUNNY SOUTH.

WHERE TO LOOK FOR A FARM.

In our last number we spoke in general terms of the advantages which the Southern States will offer to the emigrant when the pacification of the country shall have opened them to settlement. We referred to the fact, that even the old States of North and South Carolina and Georgia, as well as others, are still, to a large extent, covered with the primeval forest, and that the unimproved portions comprise some of the best lands in those States. The poorer lands are more easily cleared and brought into cultivation, and the inefficiency of slave labor has been such, that the more heavily timbered (because richer), lands have been left for the benefit of the energetic and enterprising pioneers of the New INDUSTRIAL ERA which is about to be inaugurated there.

A few figures will show the reader at a glance that, to say nothing of the confiscation and the voluntary exile of thousands of wealthy Southerners, there need be no lack of "farms for the million" in

The land of the myrtle and vine.

	Improved Land.	Unimproved Land.
Virginia.....	11,000,000 acres.....	19,000,000 acres.
North Carolina.....	6,000,000 ".....	17,000,000 "
Georgia.....	8,000,000 ".....	18,000,000 "
Arkansas.....	1,000,000 ".....	7,000,000 "
Texas.....	2,000,000 ".....	20,000,000 "

These will serve as specimens. Now look at the same fact in another form.

In 1860, Missouri—a State larger than all New England—had 17.54 inhabitants to the square mile, which was almost precisely the average through the South. Maryland, with one crowded city, reached the high figure of 73.43, this maximum lessening down through the list, until the inhabitants of Texas and Florida shouted to their neighbors, every one of whom had more than one-third of a square mile of territory to stretch his lordly legs in. Yet in so sparsely settled a State as Vermont, solely agricultural, and lacking a single really large town, there were about 35 persons to the mile; and this crowding reached its climax in Massachusetts, where 157.83 persons had but a mile to themselves.

In view of these facts, one of our city dailies offers the following excellent advice, every word of which we indorse:

"If any young man, therefore, within the reach of this article, is burning to come after his certain fortune in New York, we entreat him to keep away. This country is fast assimilating in its older portions to the condition of European countries, where it is continually becoming harder for a beginner to wrest success and fortune from his life. Classes and conditions are becoming settled, and barriers harder and harder to break are arising. If you contemplate coming to New York or any other crowded city, don't come. Fortune is in broader fields. Like Freedom, "her broad van seeks unplanted lands." Emigration is a natural law necessary for the perpetuation of human societies and political systems; obey it. The war has opened the door and has shown Northern enterprise a new Canaan. Southward ho!"

"SEE THE OTHER SIDE."

HAVE you ever thought of what a world of advice is contained in these few words? How much pain and injustice, how much unnecessary unhappiness might be avoided by attention to their meaning! Recollect the story of the two knights who, approaching each other on opposite sides of a burnished shield supported on a column at a road-crossing, exclaim in the same breath, the one on the beauty of this *golden* shield, the other on the excellent workmanship of this *silver* shield. This slight difference led to a warm argument, ending, as the story goes, in their placing each other "*hors du combat*." A good Samaritan passing by restored each to consciousness, and leading them around the innocent occasion of their combat, showed them that it faced gold one way and silver the other, and sent them on their way with a very favorable impression of the beauty of "See the other side."

But to me these words say more, and I imagine they may be remembered with advantage in a variety of circumstances. Briefly let me tell you some of the lessons. When you are sorely tempted; when sin presents her fairest face to lead you from your path, hesitate, halt, and wait till you can calmly contemplate "the other side."

Never, when you hear one propose a work to be accomplished, tell him "that is impossible;" check the word on your lips. That which is to-day looked upon as *impossible* will to-morrow be accomplished. Yea, though *twenty* attempts have failed, discourage not another, but recollect there may be still another point of view—still another *side, which, being seen, the thing is done!*

And one step farther: Are you in trouble? Are you poor? Do you find it hard work to get along, young man? Do you "earn your bread by the sweat of your brow?" These may not be *misfortunes!* Trouble may serve to moderate your over-estimation of worldly good, may turn you from "the things which are seen" to the contemplation of "the things which are not seen," "the things which are eternal," and the baptism of trial work out your salvation! And why complain of poverty? Study the lives of those who stand out in bold relief for the good they have done the world. How many of them have owed their eminence to the necessity which compelled them in their youth to battle with the world and carve a path for themselves through all obstacles. No, don't complain; but rather turn to account even the mountains in your path, and, you may rely upon it, if you do your best, you will say, *It was well as it was*, when years have rolled on and you have at length reached a point from which you can look back and "*see the other side.*"

THE AMERICAN PHRENOLOGICAL JOURNAL is not controversial in purpose, and has seldom entered into discussions of that character. An attack on Phrenology, however, in a Toronto paper, in a series of articles signed "Philalethes," arraying many of the chief objections to Phrenology, has seemed to justify a reply. We have accordingly prepared one, as full as circumstances would permit, shaping it as far as possible into a statement of truths rather than a mere defense or counter-attack, and we present it to our readers in another place, recommending it to their attention.

DEBATING CLUBS AND MUTUAL IMPROVEMENT SOCIETIES are springing up here and there, and when properly conducted will do good. Among the more common topics for discussion, we are glad to notice Phrenology and Physiognomy are frequently introduced. Our friends seem intent on giving these subjects the fullest ventilation, fearing nothing from the most critical examination. When we get the machinery of our New York institution in working order, we shall be able to lend a helping hand to the managers of new societies, and furnish copies of constitutions, by-laws, etc.

WANTED—Well-authenticated skulls or casts of the following northern races: Esquimaux, Greenlanders, Laplanders, Samoides, Yeniseians, Yukagiris, Yakuts, Tungus, Koricks, Kamchatkans, Schaktohi, Kurilians, Aleutians, Kenaians, Kolushes. Will not our whalers and explorers of the arctic seas keep the Phrenological Cabinet in kind remembrance? Skulls from other nations and tribes will be thankfully received and faithfully preserved.

ABRAHAM LINCOLN, ASSASSINATED GOOD FRIDAY, 1865.

'Forgive them, for they know not what they do!'
He said, and so went shaven to his fate—
Unknowning went, that generous heart and true,
Even while he spoke, the slayer lay in wait,
And when the morning opened heaven's gate,
There passed the whitest soul a nation knew.
Henceforth all thoughts of pardon are too late;
They in whose cause that arm its weapon drew,
Have murdered Mercy. Now alone shall stand
Blind Justice, with the sword unsheathed she wore.
Hark, from the eastern to the western strand,
The swelling thunder of the people's roar;
What words they murmur—*Fetter not her hand!*
So let it emit, such deeds shall be no more!

EDMUND C. STEDMAN.

[The honest expressions of first impulses when the passions have the sway; but after a sober second thought, when the higher attributes prevail, justice and mercy act together. Revenge forms no part of a great nature.]

ONE OF OUR BOYS.

AMONG the large number of young men, including phonographic reporters, who have graduated from our PHRENOLOGICAL ESTABLISHMENT and taken "position" in the world, we are proud to number the one whose exploits are recounted in the following narrative, and who has already hewn out for himself a road to fame if not to fortune. We take real pleasure in calling him "One of Our Boys."

It was during the campaign in Western Missouri and Kansas, against Price. For several days previous to the 23d of October, our forces under Gen. Deitzler had been driven back, day by day, by overwhelming numbers of the enemy; making it at the same time impossible to communicate with Gen. Pleasanton, who was supposed to be somewhere in close proximity to the rebel rear. When at length it became necessary to the success of the campaign that a full understanding should exist between our forces under Gen. Curtis and Deitzler and those under Gen. Pleasanton, Gen. Deitzler called for a brave man to make the daring attempt of *passing through the enemy's lines*, and getting some definite information of our forces in the rear.

The hero for this hazardous undertaking was found in the person of Mr. DANIEL W. BOUTWELL, formerly of our house, but at the time we are speaking of, a discharged

soldier of the old 5th Kansas, and now a resident of Topeka, Kansas, who volunteered for the service. He received his instructions from Gen. Deitzler, and without papers or arms, dressed in the army uniform, he left headquarters on the Blue River about 7 o'clock at night and rode to Kansas City. Leaving his horse there, he took a skiff and started down the river. He had proceeded but a few miles in this way when his skiff struck a bar and he was compelled to leave it fast in the mud. Making his way to the shore the best way he could, he now found that he had reached the rebel lines and was immediately fired upon by one of their pickets, the ball passing but a few inches from him. Carefully concealing himself in the bush he moved stealthily along, passed the pickets, and at length came to the Big Blue River which he forded, by first throwing in rails sufficient to bear his weight, then lying down on them attempted the passage. When about half way over he slipped off the rails into the mud, which was three or four feet deep. By dint of hard work, however, he succeeded in getting completely over. Proceeding onward, carefully avoiding all roads, and the pickets and guards of the enemy, at daylight he came within sight of the rear of Price's army, about four miles below Independence. He had gone but a few miles farther when he was "halted" by three men with their guns drawn on him, whom he at first supposed to be rebels. He now thought it was all "up" with him, but further investigation proved them to be Federal soldiers who had been cut off from the command the day before in the fight with Blunt at the Little Blue. One of these men guided our hero through the country four or five miles, and took him to a house where he got breakfast.

After many other adventures, Boutwell finally came within the Federal lines, where, meeting a soldier, he was conducted to headquarters and shown into the presence of Gen. Pleasanton, McNeil, and Sanborn. Here he delivered his message and underwent a most searching examination and cross-examination by Gen. Pleasanton, who was at length fully satisfied as to the correctness of his statements, and determined to act upon the information then and there received.

The General immediately ordered his army to advance on the double quick. In a few moments the roar of battle was heard, and Pleasanton's irresistible cavalry charges on the rebel right, left, and center sent them headlong toward the line of the Big Blue, and on to our brave militia. The fight continued for two hours after dark, with the loss to the rebels of an entire regiment destroyed, together with many prisoners and three guns.

Boutwell left Pleasanton's forces when they turned to go south, and supplying himself with a rebel horse, proceeded toward Kansas City on his return to Gen. Deitzler. On his way back he captured a rebel soldier, mounted and armed, whom he turned over to Gen. Deitzler, his horse being awarded to the captor.

Boutwell reported the result of his trip, which was communicated to the generals in the field, and proved to be the first information our forces had that the rebels were being attacked both in the front and rear, and had commenced their movement south.

The Legislature of Kansas—of which State Mr. Boutwell is now a citizen—in order to express their sense of the services rendered by him to the national cause, after setting forth in a preamble these services which we have detailed above, proceed to *Resolve*, "That the thanks of the people of the State of Kansas are hereby tendered to DANIEL W. BOUTWELL for the daring, heroic, and patriotic services by him rendered as above mentioned." Nor is the above resolution of thanks the only reward which Mr. Boutwell received for the eminent services which he rendered to his country on this occasion. He received from the government of the United States the more substantial acknowledgment of \$1,000 in money. Mr. Boutwell was sergeant-at-arms to the State Senate of Kansas at the last session of its Legislature. Though young, he has already made his mark, and will, we trust, be spared to achieve still further successes in his country's cause. We congratulate Mr. B., and feel personally complimented on his account. "Our boys" all do well.

AN able physiologist has written that one fifth of the human body is composed of phosphorus. *Punch* remarks that this most likely accounts for the number of matches made.



THE SIAMESE TWINS AND THEIR CHILDREN.

THE SIAMESE TWINS. THEIR PRESENT CONDITION.

[Those of our readers who have seen these persons will be interested in the following statement furnished by a correspondent. We reproduce their portraits, which were engraved for our use some years ago.]

The Siamese Twins have been lost from public view for the last few years. It was well-known of them that they had married two sisters, and settled down near Salisbury, in North Carolina, on a well-stocked plantation. In addition to this, they have ample funds invested through their agent in New York. Through a North Carolina medical gentleman, now within our lines, we had the opportunity of minute and full particulars in regard to them. Ever since the war began, they have continued to reside on their plantation, and lived in the same quiet and harmony as ever until within two years. Of course no one ever thought of drafting *them*, and their negroes prospered, except that when out of temper from any cause, it was apt to work itself off in striking the first one that came to hand, from which the best escape was to keep out of the way. The brothers probably never would have had any difficulty, but that their wives, though sisters, turned away their hearts, and children were the cause of this estrangement.

Up to the period that each had five children, all prospered well enough, but one of them had a sixth, and this awoke envy and jealousy to such a degree that the two sisters, not being bound together like the two twin brothers, would no longer live under the same roof, though, we believe, still in different houses on the same plantation. The brothers are now, it seems, about fifty years of age, but one, we believe, the smaller and feebler of the two, looks, it is said, now fully ten years older than the other. They can turn back to back or face to face, but that is as far as the remarkable

bonds that unite them permits. It is almost certain that should either die, the other could not survive even for more than a few minutes, as there is an artery as large as the femoral artery that connects them.

A few years since they corresponded with some of the leading surgical operators in London, as to the possibility of the umbilicus which unites them being cut, so that in case of the death of one, the life of the other might be saved. At the request of the London surgeon, they visited that city, and many experiments were tried to determine the safety of such an operation. Among other things, a ligature was tied firmly for a few minutes round the connection between them, so as to prevent the circulation of blood through the artery. But it seemed as if each would expire if this were longer persisted in.

The smaller of the two fainted away and lost all consciousness, and there were symptoms that the same effect would follow to the other, but that the process could not be continued long enough without endangering the life of him who was first to faint. Should the smaller and feebler die, it might be worth while making the experiment of operating, but the prospects of prolonging the life of the other would be very small. Should, however, the larger and more healthy of the twin brothers die, there would seem absolutely no hope of saving the feebler of the two.

From all this it is evident that though the connection between these two brothers is very remarkable and perfectly unique, it is yet not so absolute as has been usually supposed. It is said that "their respiration and circulation are generally synchronous in the calm state, and their hours of sleeping and waking, their joys and sorrows, anger and pain, *ideas* and desires, are the same. They realize the idea of perfect friendship, the two being one, and each one two in thought and act." As to *ideas* being the same, this is by no means more necessarily so than their

similar education and habits would occasion. Each one can hold conversation with a different person at the same time. One does not necessarily know, therefore, what may be communicated to the other, although their feelings and passions are generally similar, owing to the same causes operating upon both. Even this is not necessarily the case, especially, we suppose, as to the degrees of feeling. Since the breaking out of the rebellion, they have both dressed in the Confederate gray, and they are both members of the same church, having united with a small Baptist church in their neighborhood, of which they have been considered very worthy members, though born Siamese.

[There is the closest general resemblance between these twins. Born together, brought up together, educated together, what one has seen the other has also seen, and yet there is a marked difference in the character and disposition of the two.

When exhibiting in New York, a few years ago, we took occasion to look in upon them frequently, becoming quite familiar with them; and in return they visited our Phrenological Museum, inspecting the various casts, skulls, busts, skeletons, and paintings with the deepest interest; and it was here we saw for the first time a difference in their dispositions clearly manifested. It was as follows: On being appealed to by a poor beggar for alms, one of the twins—the smaller—was about to hand the woman a dime, when the other objected and said no, rebuking the one who proffered the money, for patronizing "street beggary." This circumstance led us to observe still more closely the comparative sizes of the organs, and though Benevolence is large in both, it is the larger in the smaller brother; while Self-Esteem, Firmness, and the entire side head—including Acquisitiveness—is larger in the larger brother; hence he rules.

On another occasion, when their hours for exhibition had closed, they put on their hats to go out, and on reaching the street the question arose as to whether they should walk up or down Broadway. After a brief discussion—such as any one not fully decided in his own mind might hold with himself—the larger one decided to go *up*, while the smaller one wished to go *down* Broadway. All of which satisfied us that there were two minds, and that each occupied its own body. Thus we see that, however alike the circumstances of birth, education, and surroundings may be, no two persons can be exactly alike in thought, character, disposition, or organization; and the Siamese Twins afford the very best possible illustration of the fact.

BEAUTY.

THROUGH universal space, where high heaven deigneth
A gleam of presence, there bright beauty reigneth.

GALENA.

SOUND ADVICE.—If you would relish your food, labor for it; if you would enjoy your raiment, pay for it before you wear it; if you would sleep soundly, take a clean conscience to bed with you.

MASTERS a little blind and servants a little deaf
get along admirably together.



AN AFRICAN MEDICAL GENTLEMAN.

A KAFFIR WITCH DOCTOR.

THE Kaffir tribes of British Kaffraria, as well as those in other parts of South Africa, have a large body of native doctors residing among them, who exercise great influence over the people, and in whom all the Kaffirs are in the habit of placing implicit confidence for their treatment of the sick. The Kaffirs, indeed, are a doctor-loving people; their doctors and prophets form part of the machinery of their government, which is upheld by their feeling of devout and superstitious obedience. The Kaffir doctor is therefore usually patronized and supported by the chief of the tribe. The corporation or college of native practitioners of South Africa consists of men and women, some of them confine themselves to the mere practice of medicine; while others, not content with the administration of native remedies, profess to be able to "smell out" the persons who have, as they say, bewitched the sick people. Every doctor is supposed to have been called to his profession by a supernatural authority. It may be that during an illness he has acquired, or fancied he has acquired, a knowledge of the medicinal properties of some plant, the secret of which, he tells his friends, has been communicated to him by the spirits. Some of the doctors of the tribe are then consulted, and if it should be decided that he has a "call," he goes into retirement for some time; during which he holds little if any intercourse with the world, being devoted to the acquisition of knowledge from the spirits. During his retreat a dance is frequently held to propitiate the spirits on his behalf. At the end of his retreat the doctors assemble; the candidate for admission as a member of the healing art is then duly examined, and, if he be considered qualified, the herb or plant, the properties of which are said to have been revealed to him, is cut up, boiled in

water, and poured over the head of the aspirant to the medical profession. This ceremony is called "Ukupehlelewa," and the doctor who performs the ceremony generally gets a fee for his trouble. A cow or bullock is then killed, in order that the doctors may partake of it in company. The Kaffir doctors believe and teach that all disease is caused by witchcraft. The consequence is, that they will sometimes inflict cruel torture and even death upon the unhappy victims of this degrading superstition. The following instance, omitting the name of the Kaffir chief, is told in the very words of an Englishman who witnessed the affair:

"When I was living at —'s place, one of his councillors was taken sick, and — told his people to go and say to Mazonda, a witch doctor, that he wished him to 'smell out' the person who had bewitched the sick man. The doctor came, and the people were collected for a witch dance. We all formed a circle, standing close together. The men began by

striking together bundles of assagais, singing at the same time, and throwing their bodies into all sorts of contortions; while the women did the same, clapping their hands. The doctor then made his appearance; his face, one side of his body, and arms were painted white; the other side was painted red; a jackal's tail stood out at right angles from his forehead, fastened round his head by a band; his arms were encircled with rings of ivory; his neck, wrists, and ankles with rings and beads. He commenced by running round the circle with uplifted head and dilated nostrils, smelling for the person who had bewitched the sick man. A councillor named Doula, and a woman named Naguta, one of the wives of the sick man's father, were accused by the doctor of having bewitched the sick man. They were instantly seized and stripped of all their ornaments, and reins were put around their necks. The doctor said that Doula had frequently asked the sick councillor for cattle, which he had refused, and that Doula, out of revenge, had bewitched him; and that Naguta had asked a bullock from the sick man in order to get the hide to make a kaross, which the sick man had refused; and that on this account she also had bewitched him. Doula and Naguta were then beaten with knob-keries about the head and face, producing fearful wounds. The victims cried out, 'Stop! we will show where the bewitching matter is with which we made the man sick!' They only said this, however, to escape being tortured. They showed pieces of dry dung and various other substances, which they declared to be the materials of their witchcraft. Messengers were then sent to the doctor to know if it were true that the prisoners had given up all the bewitching matter; to which he replied, 'No; it is not true; they have more.' A fire was then lighted

and stones placed on it; the man Doula was bound down to stakes fixed in the ground, lying on his back, quite naked, with his arms extended, and hot stones were placed over his chest and belly, as well as along the inside of his arms and thighs. Naguta, the woman, was treated in the same manner; and both, after being thus cruelly tortured, were tied to a tree by the necks and there beaten to death with knob-keries."

The foregoing portrait of one of these Kaffir medical gentlemen is from a photograph sent to the *Illustrated London News* by Mr. L. D. Munday, and with the account which accompanies it may be considered entirely trustworthy. The physiognomy is a strongly marked one, and the head indicates intelligence, shrewdness, craft, superstition, and cruelty.

A CANDID OPINION.—A certain green customer, who was a stranger to mirrors, and who stepped into the cabin of one of our ocean steamers, stopping in front of a large pier glass which he took for a door, said:

"I say, mister, when does this here boat start?"

Getting no reply from the dumb reflection before him, he again repeated:

"I say, mister, when does this here boat start?"

Incensed at the still silent figure, he broke out:

"Go to thunder! you darned sassafras-colored block-headed bull-calf; you don't look as though you knew much anyhow."

The saying of a White Mountain stage-driver to a New Yorker sitting with him—"I s'pose if I went to York, I should geawk round just as your folks do up here"—is not bad.

THE ILLUSTRATED Phrenological Journal

FOR 1865,

S. R. WELLS, EDITOR,

IS DEVOTED TO

The Study of Man, in all his Relations, Physically, Intellectually, Morally, and Socially; through the means of Science and Revelation.

The Natural History of Man.—Ethnology—including the Manners, Customs, Religions, and Modes of Life in the Different Families, Tribes, and Nations will be given.

Physiology, the Laws of Life, Dietetics, Exercise, Sleep, Study, Bodily Growth, etc., will be presented on strictly Hygienic principles.

Phrenology.—The Brain and its Functions, the Temperaments, Location of the Organs, Choice of Pursuits, etc.

Physiognomy; or "The Human Face Divine." A New System. Eyes, Ears, Nose, Lips, Mouth, Head, Hair, Hands, Feet, Skin, Complexion, with all "Signs of Character," and "How to Read Them."

The Human Soul.—Its Nature, Office, and Condition in Life and in Death; Man's Spiritual State in the Here and in the Hereafter.

Biography.—In connection with Portraits and Practical Delineations of Character, we give condensed and interesting Biographical Sketches of our most distinguished men.

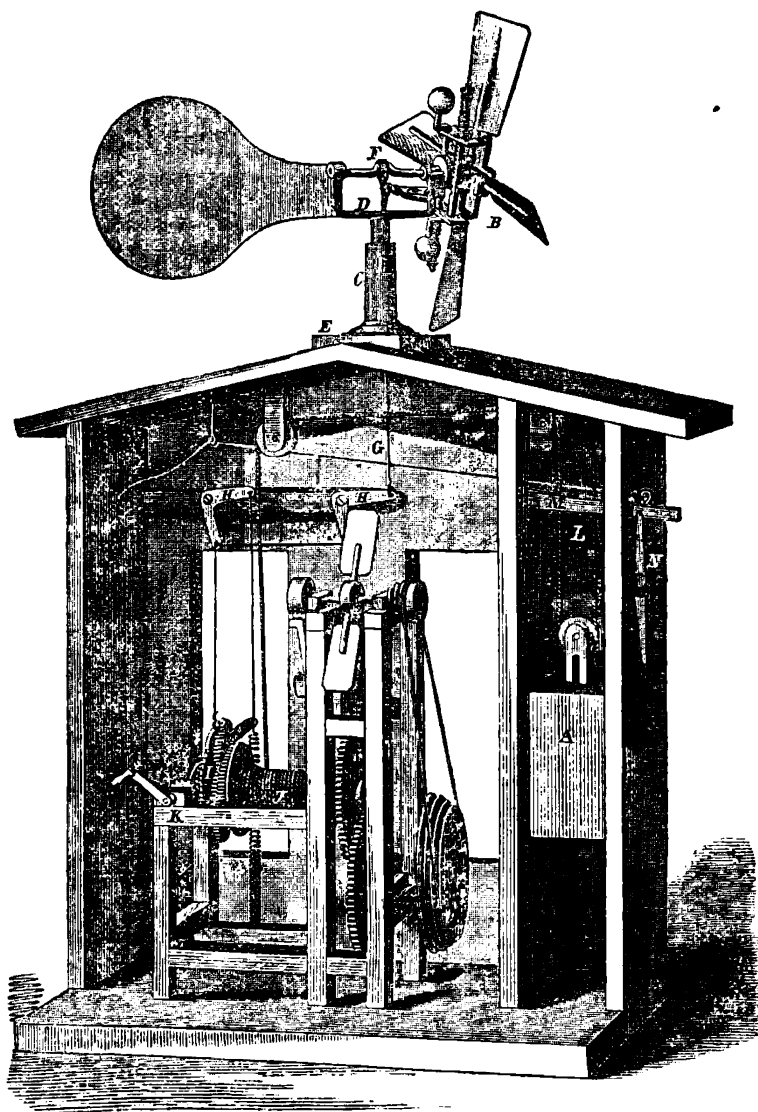
Marriage forms a part of the life of every well-organized human being. The elements of love are inborn. The objects of Marriage stated. All young people require instruction and direction in the selection of suitable life-companions. Phrenology throws light on the subject, and we discuss it on scientific principles, in the department of "OUR SOCIAL RELATIONS."

The Choice of Pursuits.—How to select the Pursuit for which a person is best adapted; clearly explained; the Learned Professions of Law, Medicine, and Divinity; Invention; Mechanics; Agriculture; Manufacturing; Commerce. In short, all the interests of civilized society receive our careful attention.

Miscellaneous.—Churches, Schools, Prisons, Asylums, Hospitals, Reformatories, etc., described with Modes of Worship, Education, Training, and Treatment, command our attention in each number of THE PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED FOR 1865.

TERMS.—A New Volume, the 43d, commences with the July number. Published monthly, in quarto form, at \$2 a year in advance. Sample numbers by first post, 30 cents. Clubs of Ten, or more, \$1 50 each per copy. Supplied by Booksellers and Newsmen everywhere. Please address, **Mrs. FOWLER AND WELLS,**

389 Broadway, New York, U. S. A.



SMITH'S PATENT POWER ACCUMULATOR.

Patent Office Department.

The range of mechanical invention is a true index of human progress.

IMPROVED POWER ACCUMULATOR.

The idea of harnessing the winds for man's use by means of windmills is of no recent date. It would be singular if the immense power that sweeps over hill and plain were allowed to pass by unnoticed. But so inconstant and variable in their force are the breezes, that except few purposes where steady power was not required, windmills have not proved satisfactory. It has often been said, that could the power that could be accumulated by a windmill be retained for use after the wind had subsided, an end would be obtained that would be of much value and convenience.

Among those who searched for the desired end is Mr. Robert L. Smith, of Stockport, Columbia County, N. Y. After much thought on the subject he completed an invention, for which letters patent of the United States were granted him on the 20th of December, 1884, and of which we herewith give an illustrative engraving. This he calls a power accumulator; the machine is so arranged, that when power is not desired to be applied, or when the wind is so strong as to give more power than is necessary, the surplus is used to raise a heavy weight, which on being detached gives off in its descent the power which was ne-

cessary to raise it to what is known as the *Power Machine*, the force of which is capable of running light machinery for some time.

The whole arrangement is easily fitted up in any building, occupies but little room, the power-machine being only about two feet square and four feet high, is self-operative and requires no more care to run it than to throw off the friction brake when it is desired to run, and to throw it on again when desired to stop. This accumulating wind power is designed especially for the farmer, the dairyman, or for household purposes, such as driving churns, washing machines, and other light machinery. The power of this machine is not limited, depending, as it does, very much on the size of the wind-wheel—the power apparatus—amount of weight used, and the length of its fall.

EFFECT OF VEGETATION ON THE RAIN FALL.—In the notes of the month's science and art in *Chambers' Journal*, it is remarked that the news of the cinchona plantations is most encouraging. There are nearly 360,000 plants in the Nethergries, 8,000 in the slopes of the Himalaya, and 23,000 in Ceylon—all yielding a satisfactory quantity of bark. As is well known, Kew had a share in the work of transplanting the cinchona from Peru to India. It has been lately raising young cork trees, which are to be sent in glazed cases to South Australia, where the colonial government intends to form plantations of that useful tree. The island of Ascension, once bare and

desert, has been planted from Kew with trees, shrubs, and grass, all of which thrive, and under the influence of which the climate of the island is much ameliorated. This reminds us that since the growth of the trees planted in Lower Egypt, light showers of rain have fallen—a phenomenon never before witnessed in that country by even the oldest inhabitant.

HOW TO SWIM.

We have a little book entitled *THE SWIMMER'S GUIDE*, illustrated with several engravings, showing all the "attitudes" in learning this useful, healthful, and interesting art. Besides these, it contains those most sensible "HINTS TO SWIMMERS," by Dr. Benjamin Franklin.



Also the effects of bathing on health; times and places for swimming; also in learning to swim; the cramp; entering the water; striking out; diving or plunging; swimming in deep water; treading water; thrusting; floating; artificial aids; swimming under water; dog-fashion; on the back, etc. With remarks on the causes of drowning; how to save persons from drowning; resuscitating the drowned; and all that is necessary for a person to know, preparatory to leaping into river, lake, or sea. The little "Swimmer's Guide" is sent by post for 20 cents. Address this office.

A NATURAL CURIOSITY.—A natural curiosity, which completely puzzles naturalists and geologists, is now in possession of Isaac S. Joseph, the wholesale jeweler on Washington Street, San Francisco. It is an irregular hexagonal quartz crystal, about one inch in diameter and two inches in length, pointed at one end and broken squarely off at the base. Within the body of the crystal, rising from the base like a miniature mountain, and occupying about half the entire length of the stone, is a mass of beautifully crystallized gold, silver, and copper, each metal distinctly defined, and all embedded in the stone—which is as clear as glass—in exactly the style of the flowers and other objects in a glass paper-weight. This curious specimen of the handiwork of nature, when in an eccentric tone of mind, was found by a miner at Gold Gulch, Calaveras County, some four years ago, and has been carried round in his pocket ever since, until some two months ago, when it was purchased by the superintendent of a copper mine and sent to the present possessor as a curiosity. Geologists who have examined it declare that nothing of the kind has ever been seen or heard of before, and are utterly at a loss to account for its formation.

ABOUT BOILING.—"A striking evidence of the slowness with which knowledge is diffused, is furnished by the frequent occurrence, in receipts for cooking, of directions to boil slowly or to boil rapidly for some specified length of time. It should at this day be known that anything will cook just as quickly in water boiling as slowly as possible, as it will in water boiling with the greatest fury. Water, under the pressure of the atmosphere and at the level of the sea, boils at 212° Fahr.; and as long as it is open to the air, no fire, however fierce, will heat it a single degree above this temperature. If we close the vessel, however, with an air-tight cover, so as to increase the pressure upon the surface of the liquid, we may heat it to any degree whatever. But as the pressure increases with the temperature, the strength of the boiler must be increased in the same proportion. On the other hand, if the pressure of the air on the surface of the water is diminished by raising the vessel above the surface of the earth, the water will boil at a lower temperature than 212° Fahr. It takes longer to boil potatoes on the top of a mountain than at its base. In sugar refineries it is desirable to boil down the sirup at a low temperature, in order to avoid burning the sugar. This is effected by putting the sirup into an air-tight boiler and draining out a portion of the air from the space above the sirup by means of an air-pump worked by a steam-engine. Such a boiler is called a vacuum-pan, and is used in many other operations besides the refining of sugar."

THE LADIES LIKE IT.—The New Magic Skirt, invented by a lady, is the most flexible, yielding, and accommodating of anything of the kind yet introduced. It is described in advertisement, and our ladies pronounce it "just the thing."

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

THE CORRELATION AND CONSERVATION OF FORCES; a Series of Expositions. By Prof. Grove, Prof. Helmholtz, Dr. Mayer, Dr. Faraday, Prof. Liebig, and Dr. Carpenter. New York: D. Appleton & Co. 1865. \$2.

It was a remark of the learned president of the British Association for the Advancement of Science, at its annual meeting last year, that the new views of the Correlation and Conservation of Forces constitute the greatest discovery of the present century; and the remark is probably correct. The work before us, for collecting and introducing which the American public is indebted to Prof. E. L. Youmans, is both important and timely. Here we have the new views referred to clearly and authoritatively stated and set before us in a compact and convenient form. Prof. Youmans' introduction is in itself a valuable feature, and the book, as a whole, a most valuable contribution to our scientific literature.

THE IDEAL ATTAINED. By Mrs. Eliza W. Farnham. New York: C. M. Plumb & Co. 1855. \$2.

This work, now first presented to the public, was prepared some years before her death by the gifted and lamented philanthropist whose name it bears on its title-page, but was laid aside for other and, as she believed, more important work. It is now necessarily published without the thorough revision which she would have given it; but the publishers have done well to issue it, and we have no doubt that it will find thousands of admiring readers. It came to hand as we were nearly ready for press, and we have had no time to examine it; but knowing the authoress so well as we did, we can safely recommend her book unread.

GOLDEN LEAVES FROM THE AMERICAN POETS. Collected by John W. S. Hows. New York: Bunce & Huntington. 1865. \$2 75.

A beautiful volume to look upon, and with an internal correspondence not always found in literary works. The collection is made with excellent taste, and embraces the best pieces of the best writers of verse in our country, beginning with "the first recorded poem written in America" (1690), (which opens with

"The place where we live is a wilderness wood;")

—and ending with verses which the reader will recognize as among the contributions to recent numbers of our leading monthly magazines.

PARSON AND PEOPLE; or Incidents in the Every-day Life of a Clergyman. By the Rev. Edward Spooner, M.A., Vicar of Heston, Middlesex. From the second London edition. With a preface by an American Clergyman. New York: Bunce & Huntington. 1865. \$1 25.

This has been characterized as "a book of beauty, pathos, and humor," and it is all that and more, and commands itself to both clergymen and laymen, as both thoughtful and suggestive.

OUR FARM OF TWO ACRES. By Harriet Martineau. New York: Bunce & Huntington. 1865. 30 cents.

Although resembling in title a book published a few years ago, this little work is entirely new. It was contributed by the famous Miss Martineau to the London periodical "Once-a-Week." The experiences it records are highly entertaining and suggestive.

SKIRMISHES AND SKETCHES. By Gail Hamilton. Boston: Ticknor & Fields. 1865. \$2.

This book is made up of a series of essays on all sorts of subjects, and some of them with titles as odd as that of the volume itself, but, like that, striking and suggestive, "Skirmishes!" That is just what most of Gail Hamilton's writings are—pretty sharp skirmishes, too. Her compact well-turned sentences go off—explode as it were—with a crack like that of a rifle, or ring like the clash of a saber upon steel. If somebody is not hurt, it is not the fault of the writer. We have not found time to read all the papers—some thirty in number—which make up this volume, but "Brain and Brawn," "Glorious in the Good," and "Drunkenness and Drinking" alone are worth the price of the book.

THE AUTOCRAT OF THE BREAKFAST-TABLE. Boston: Ticknor & Fields. 1865. \$1 50.

This is the blue and gold edition of a well-known production of Dr. O. W. Holmes, whose portrait forms its frontispiece. It is full of quaint, witty, thoughtful, suggestive, and often poetical sayings, and is worthy of its place in the ranks of Ticknor & Fields' gilded blue books.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

GOLDEN LEAVES FROM THE BRITISH POETS. Uniform in style with "Golden Leaves from the American Poets." Collected by John W. S. Hows. \$2 75.

CHRISTIAN'S MISTAKE. By the author of "John Halifax, Gentleman." \$1 25.

THE HILLIARS AND THE BURTONS: A Story of Two Families. By Henry Kingsley, author of "Geoffrey Hamlyn," etc. \$1 75.

THE ANNUAL OF SCIENTIFIC DISCOVERY FOR 1865; or, Year-Book of Facts in Science and Art, exhibiting the most important Discoveries and Improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, etc., together with a list of recent Scientific Publications; a classified list of Patents; Obituaries of eminent Scientific Men; an index of Important Papers in Scientific Journals, Reports, etc. Edited by David A. Wells, A.M. \$1 75.

NEW MUSIC.—We are indebted to Horace Waters, 451 Broadway, New York, for "The Fall of Richmond," a descriptive piece for the piano by Joseph Buff; and "Richmond is Ours," by Mrs. Parkhurst, words by A. J. H. Duganne.

SORGO JOURNAL AND FARM MACHINIST.—This journal is the only paper devoted especially to the Northern Cane interest. It is the organ and medium of numerous practical operators who have been engaged in the business since the Cane was first introduced, and contains the results of their experience and observation, together with all the current general intelligence upon the subject, both practical and scientific. Published by the Clark Sorgo Machine Co., Cincinnati, Ohio. \$1 50 a year.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, etc., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor must be written on SEPARATE slips.

SALT.—Could we live without more salt than our food naturally contains? If so, would it be better for us? *Ans.* We have no doubt that most kinds of food contain enough of saline matter to answer the purposes of nature. The tiger and lion eat their meat fresh, and can not be persuaded to partake of it if it be salted; and the common dog that has been compelled to eat his meat more or less salted, and cooked, will eagerly devour that which is entirely fresh in preference to other. Native grass, we presume, contains salt matter enough for the herbivorous animals, for not one in a hundred of wild cattle, deer, goats, or sheep ever see a salt lick or salt spring. We know a farmer in Connecticut, and know his lands; in one of his pastures there seems to be in the grass enough of the salt element, for while his cows are pastured there, they will eat no salt; in another lot, at

a considerable distance from this, his cows will eat a little salt when they come home at night. He has another lot, from which, when his cows come, they seem greedy for salt. In the culture of soil, heretofore, without the proper rotation of crops, perhaps the saline elements have become exhausted, and food raised on such soil doubtless requires some seasoning, at least the cows think so. Vegetables raised on the pasture-plot, in the grass of which the cows think there is an abundance of salty matter, salt would not be necessary to render them palatable and wholesome. The eating of pepper, salt, and mustard, the predominant provokers of the disease called dyspepsia, is entirely artificial. No child will eat pepper or mustard without learning first of his seniors to do so. We would sweep every condiment from the table, except salt, and of that, we would advise the use of not more than one tenth of what is commonly used.

SIN.—Can idiots sin? How can you reconcile your answer to this question in your March number? *Ans.* Sin is a transgression of the law. We ask you a question. Can idiots or infants transgress civil law? If they can, why does not the common sense of the world, embodied in civil law, hold them to a rigid responsibility?

RESPONSIBILITY AGAIN.—Is a person with small moral organs as responsible as one with them large? *Ans.* Yes. He can do his duty as well as one who is more highly endowed. He that has five talents must use five, and he that has one has no right to bury it.

HOURS OF SLEEP.—E. A. No rule can be laid down that will apply to all cases. Napoleon and Wesley took but four hours' sleep in the twenty-four, during a portion of their lives; but it by no means follows that every one can retain his health, strength, and mental vigor with so little, nor even that they might not, in the end, have accomplished more by giving themselves more rest. Probably from six to seven hours of sound sleep will be sufficient for you at present, if you are in perfect health, but we could speak more positively on a personal interview. As you live in the city, you should call at our office.

VARICOSE VEINS.—What is the cause of varicose veins, and what is the best mode of treating them? *Ans.* Varix, or a swollen state of the veins, usually those in the legs, rectum, etc., is caused by anything which tends to debilitate the body, undue fatigue, standing too much without moving about, costiveness, strains, pregnancy, etc. The most approved treatment is pressure, provided it can be properly applied. For the lower limbs an elastic stocking, if it fit properly, is an admirable remedy.

MEMORY.—**CALCULATION.**—Several Correspondents. Peter M. Deshong is dead. His method of calculation—if he ever had a method—was never given to the public. The best way to develop that faculty is to exercise it.

COPYRIGHT.—There is neither legal or moral objection, that we know, to collecting and re-publishing articles from newspapers, published thirty or forty years ago, unless since revised and copyrighted.

G. M. P.—The advantage gained by the bee building its cells in regular hexagonal form is, there is no waste room; that can be readily seen by drawing a geometrical figure. Were it built in any other form, as for instance round, there would be immense waste room. In the form it is, it gives more room in the cell than any other would.

BLUE EYES, ETC.—J. J. T.—We can not tell a person's character from such an imperfect description as you give. Send for the "Mirror of the Mind."

G. M. P.—Mental labor is very exhausting, when severe; but some persons have greater recuperative powers than others, and require less sleep to restore them to their full vigor after the labors of the day. If you find yourself perfectly rested after five and a half hours' sleep, and have no desire to sleep more, that would seem to indicate that you need no more; but the fact would constitute no proper rule for another person engaged in the same pursuits.

VANITY comes primarily from large, active, and perverted Approbativeness.

NEAR-SIGHTEDNESS.—What is the cause of the awkward infirmity of "near-sightedness," which appears so much more frequent now than formerly? Is it a hereditary complaint, and would the children of parents, both very short of sight, be sure to inherit the defect in an increased degree? Would a mutual infirmity of this kind be any objection to marrying? *Ans.* It is often induced by reading, writing, engraving, sewing, watchmaking, or any other work that requires constant effort of the eyes at a short distance. People in cities, whose range of vision is for the most part very much restricted, are more often near-sighted than people in the country; besides, they are more generally devoted to occupations that require close vision and sharp sight. This tendency, like any other defect or peculiarity, is liable to be transmitted to posterity, and that in an exaggerated form, and a mutual infirmity of that sort would be a serious objection to a marriage alliance.

TIMIDITY AND NERVOUSNESS.—I am now in my thirtieth year, and used to be proud of my good reading; at least, I could read in the best society without the least sign of backwardness. Now, if I was called upon to read an army order before any of my superiors, I would break down before it was half finished. In writing, I am often placed in the same predicament. I am scarcely able to sign a pay roll without trembling; when alone, it is different; also when under the influence of liquor. It is now about three or four years since I am in this way, and would almost give anything to be cured. I have only six months longer to stay in the army, and if God spares my health and life, expect to do some clerking after getting home. If I can get help through your wise counsel, you shall be amply rewarded and kindly remembered. *Ans.* If you will stop drinking, and come under religious influences, you may hope to acquire a comfortable degree of confidence. Do your duty, trust in God, hold up your head! While you conduct yourself as well as others, you will be as good. All men are accountable to the same great Judge.

"PREMONITIONS" OR "PRESENTIMENTS."—Are coming events ever foreshadowed to the human mind? [Probably often.] Whence do they arise? [Sometimes from a superior or susceptible condition of the recipient; sometimes, probably, from superior intelligence.] Should any reliance be placed in them? [It is difficult to decide when and how much to trust in or depend on them.] If, in individual experience, premonitions or presentiments have come strikingly to pass in an *unmistakable* manner, should we believe or hope that greater things based on like foreshadowings were to be fulfilled? [Those who are very susceptible in this respect should be guarded against accepting as normal or supernatural presentiments which may come only from a disordered state of the nervous system. Nothing seems more real than the impressions of him who dreams, or of him who is insane, or of him who has *delirium tremens*.]

GREAT MEN.—Judging from phrenological character, which was the greatest man—in the sense of a warrior—Alexander, Hannibal, Caesar, or Napoleon? [Of Alexander and Hannibal we have no reliable likenesses. It would be difficult to decide between the heads of Caesar and Napoleon.] Can you recommend Hydropathy to cure most diseases? Will it cure fevers, or inclinations to consumption? [Yes, in proper hands.] Does Hope extend through the head from one side to the other? or is it merely upon each side of the head alone? [It is in each hemisphere of the brain.] Can you give the phrenological character correctly from a person's photograph? If you can, what size is preferable—the head or the whole of the body? [The head and shoulders only; though if one has a full-length figure or half figure, it is well to send it with other styles. Send to us for the "Mirror of the Mind;" a three-cent stamp will bring it, and that will tell you all about the subject, how to have likenesses taken and what measurements are necessary in forming a correct opinion of temperament, constitution, health, etc.]

BISHOP.—Your youth, repentance, and aspirations are all in your favor. Though your health, memory, and faculties may have been impaired, your case is by no means hopeless. The advertising "quacks" to whom you refer, ought to be prosecuted.

MUSIC.—O. K., Plum Creek. You can learn music, but you must overcome your extreme sensitiveness.

ANXIOUS.—Yes, you can become a minister of the Gospel, and, if your feelings lead you in that direction, try to ascertain whether it be merely ambition or a desire to do good; and if you find yourself led by the best part of your nature and feelings, prepare yourself by the requisite study and go forward.

LOCAL MEMORY.—What causes persons to become deranged concerning the points of the compass, and what is the remedy? *Ans.* It is a disturbed condition of the faculty of Locality, which remembers directions. We knew a lady school-teacher, in 1842, who could not tell

the points of the compass, or the right hand from the left, except by being in particular localities and knowing which was north by the relative position of certain things; then, thinking, as we teach in school, that the top of the map is north, the right hand east, and the left hand west, she remembered which was the right hand by recollecting on which she wore her thimble.

SEEING WITH THE EYES SHUT.—Why can I see colors when my eyes are closed? *Ans.* When one's eyes are closed and the hand pressed upon the eye, there is a swimming, dancing vision with the most beautiful and gorgeous combinations of colors. We have in childhood practiced this pressure upon the eye for the delectable pleasure the scenery thus produced gave us. We suppose that it is occasioned by an excitement of the optic nerves; but why this particular class of gorgeous forms should be presented, it would probably trouble the wisest optician to tell. When the drunkard has *delirium tremens*, he sees all sorts of beasts when his eyes are wide open. This is caused, of course, by some abnormal condition of the brain and optic nerves; and when one is hit on the head, he sees stars; but people would perhaps be troubled to give a detailed reason for it. It is simply a shock to the brain and nervous system.

CATARH.—What is the cause of catarrh, and if long continued, will it injure the brain? *Ans.* Catarrh is the irritation and inflammation of that part of the mucous membrane connected with the nose. It doubtless sometimes injures the brain. It is likely to become extended to the throat and lungs, producing consumption. We have little confidence in any kind of drug application for the cure of catarrh. General recuperation of the system will do more than any snuff or other specific application for the disease. Those who have the catarrh usually have more or less scrofula in the system, which sometimes makes its appearance in catarrh, swollen tonsils, quinsy, sores in the nose, eyes, lips, and ears, and it sometimes appears in tubercles in the lungs, liver, and other organs. Those who are of scrofulous habit are more inclined to consumption than other persons.

"WOULD HE WERE FATTER."—What will increase the vital temperament, or produce a proper degree of *embonpoint*? *Ans.* Good, wholesome food, without condiments, especially without mustard or pepper, and plenty of sleep—ten hours, if necessary; active exercise in the open air, sunshine, and plenty of fruit as a part of each meal; and no habits of over-working, over-thinking, stimulating, or dissipation of any sort to drain away the vitality.

LOVELY PLAIN PEOPLE.—Can a plain young lady awaken in the minds of gentlemen a love for her, and how? *Ans.* Let her live a true life, take care of her health, cherish feelings of devotion, respect, and of kindness for all, make herself worthy of the best love without seeking it, and she will be likely to get it.

COQUETRY.—Why is one called a coquette who does not wish to be one, and does not believe she is? *Ans.* Approbativeness and Secretiveness large, with not very much Self-Esteem, and not a broad intellect, often lead persons to act in a coquettish way who have no moral delinquency in this respect. Many thus accused deserve a better name. Let her exercise dignity, avoid flattering, treat all plain people in the party with gentleness and kindness, especially the modest and retiring; be frank and modest toward the better classes, the desirable people; act the truth, and if she do not have a better name, she ought to.

WARTS AND CORNS.—Moisten nitrate of silver (lunar caustic) and rub the wart or corn therewith. The cuticle will be blackened and killed; remove all this with a sharp knife, and repeat the application. There is no danger or pain attending the operation, and a few applications and parings will enable the caustic to reach the root of the matter. We have no recipe for removing moles; they are sometimes cut out, but the remedy is worse than the disease.

FEAR.—Did Napoleon and Wellington ever know fear? *Ans.* If organized like other human beings, it is highly probable they did. For answers to your questions concerning noses, chins, etc., see our new work on Physiognomy and Signs of Character.

ANXIOUS.—We would not trust them. They will both rob and poison you. They are simply "quacks," and all their promises to cure are falsehoods.

CHICAGO, ILL.—Does the "Swedish Movement Cure" accomplish what is claimed for it? *Ans.* That depends on who makes the claim. It is a good agency for many cases. How can "language" be best cultivated? *Ans.* By talking and reading aloud. What business or occupation is a person best fitted for whose perceptive and literary faculties are "small" or "very small," with reasoning faculties "large" or "very large," and his head measuring over 22 inches in circumference; is nearly eighteen years of age, and weighs 123 pounds, with no school education? *Ans.* It is difficult to say. It is an unwieldy kind of head. Some plain trade or farming would answer.

INVALIDS.—We again warn the public against the "No-cure-no-pay" doctors from London, Paris, or elsewhere. The "Howard Associations," the "Cherokee" impostors, and the entire brood of quacks who advertise Manhood Restoratives, French Preventives for Shattered Constitutions, Essence of Life, The Young Man's Friend, Advice to Ladies, To Indiscreet Young Men, Nervous Debility, etc., are one and all base swindlers, used only to get money. The victims come to us daily imploring advice, and begging us to expose the villains who first rob and then poison their victims. These quacks sell worthless compounds, charging from \$10 to \$50 for that which costs them perhaps less than a cent on a dollar. These "remedies" are sent by post or express, and the poor, credulous victims swallow them, in the vain hope of obtaining relief. Of all the wicked delusions in the world, these which trifle with life and health are among the worst. We can do no more than to warn our readers to be on their guard.

A HOLLOW FOREHEAD.—What does a hollow in the forehead just above the root of the nose indicate? *Ans.* Sometimes a wrinkle in the scalp shows a depression at that point. There are sometimes two bony ridges on each side, which make the middle seem depressed; and sometimes there is an absolute depression, which indicates a want of the organ of Individuality or disposition to notice and remember things.

DRAWING AND PAINTING.—Chapman's American Drawing Book (\$5) and Ruskin's Elements of Drawing (\$1.50) are, we think, the best books for beginners.

INSTINCT AND REASON.—F. L. S. Re-state your questions in a more definite form, and we will consider them. Our May number was stereotyped before your note reached us. We generally go to press nearly a month in advance of date. We take our own time to answer questions through the JOURNAL. We may furnish thoughts, but can not furnish brains to comprehend or understand them. If you expect to find perfect consistency among all the articles published in this JOURNAL, you will be very much disappointed. Show us a consistent man and we will show you a perfect man. A fool may ask more questions than a wise man can answer. You place us under obligations by keeping a sharp eye on us and holding us to our doctrines. Like the rest of mankind, phrenologists require watching. They are no better than they ought to be. We should take their statements with allowances.

A. B. C.—Your jealousy, probably, arises from too much Approbativeness, Cautiousness, and Amativeness, too little Self-Esteem and an excitable temperament.

TOBACCO.—Mr. Editor: Will you please inform me which is the most injurious, chewing or smoking tobacco? I have been chewing for the past ten years, and for sundry reasons should like to leave it off, but I find if I leave off chewing I must commence smoking; hence the reason for the question. *Ans.* We believe both smoking and chewing to be very injurious to most temperaments, and of the two evils, can scarcely say which is worst. Those who chew, keep the nasty stuff always in their mouth except when they sleep; while those who smoke, do so less constantly. Our correspondent is unfortunate in having contracted the habit, which he is conscious injures him, but finds it so difficult to break off. The best advice we can give him is to pray God to be delivered from the temptation, and ask for grace to overcome the besetting sin.

ANXIOUS.—Ask Mr. Capen, 25 South Tenth Street, Philadelphia.

General Items.

NOTICE.—For the instruction of those who may wish to bequeath money or other property to the American Phrenological Society, we append the following

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as treasurer of the "AMERICAN PHRENOLOGICAL SOCIETY," New York city, to be applied under the direction of the Executive Committee of that Society, to its scientific uses and purposes.

The Will should be attested by three witnesses [in some States three are required, in other States only two], who should write against their names their places of residence [if in cities, the street and number]. The following form of attestation will answer for every State in the Union: Signed, sealed, published and declared by the said [A. B.] as his last will and testament, in the presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses."

[The act of the Legislature incorporating this Society was published in the May number of this JOURNAL. Duplicate copies may be had at this office.]

MR. BOGARDUS, photographic artist, corner of Broadway and Franklin Street, is producing some of the finest work in this most beautiful art. Look into his galleries and behold the portraits of many of our well-known citizens. His rooms are clean and capacious, pleasantly situated, easy of access, clerks and attendants courteous and polite, artists who have a natural aptitude and the highest culture for their work; those who sit to them for pictures may expect the best that can be produced. The only objection we can name to this establishment is the fact, that it is so crowded with fashionable patrons, that new comers may have to wait longer than they like for a chance to be photographed.

MR. FRANCIS HIRST, from Huddersfield, England, a most worthy young man who came to America some two years ago, recently died of typhoid fever in St. Luke's Hospital, New York. He was most kindly attended during his illness by his benevolent employers and associates, Messrs. COCHRAN & Co., of 448 Broadway. Mr. Hirst was buried in Greenwood Cemetery.

MESSERS. POWERS, EVERETT, AND BURROWS, PHRENOLOGISTS.—Letters from the West bring us good reports of these gentlemen. Mr. Powers has been lecturing the past season with success in Minnesota and Wisconsin, and Messrs. Everett and Burrows in Illinois, Iowa, and other States. Large audiences are said to congregate nightly, to listen attentively, and to go away instructed and with a higher regard for the noble science, and its mission in the world of mind. We are glad to extend the right hand of fellowship to those intelligent and zealous teachers. The public will discriminate between them and the crazy free-love impostors, who disgrace themselves and the cause. We promise to do our part toward guarding our friends and patrons against encouraging "pretenders." The parties whose names we give above have good reason to believe are not only competent phrenologists, but high-minded Christian gentlemen. We will commend only persons of this class.

In Schenectady, N. Y., a new Phrenological Society has been formed. We shall be glad to hear that the professors and students of Union College are interesting themselves in the study of MAN, as well as in Greek and Latin. We wish the new society the best success.

COFFEE AS A DISINFECTANT.—The fumes of burning coffee are powerful disinfectants. Experiments have been made in Paris to prove this. A quantity of meat was hung up in a closed room until decomposed, and then a chafing-dish was introduced, and five hundred grammes of coffee thrown on the fire. In a few minutes the room was entirely disinfected. In another room sulphureted hydrogen and ammonia were developed, and ninety grammes of coffee de-tried the smell in half a minute. It is also said that coffee destroys the smell of musk and asafetida. The best way to effect this fumigation is to pound the coffee in a mortar and then to strew it on a hot iron plate, which, however, must not be red-hot.

WORDS OF APPROVAL.

THE following note explains itself: MANLIUS, N. Y., April 9, 1865.—To S. B. WELLS, Editor PHRENOLOGICAL JOURNAL. My Dear Sir:—Up out of the deep depths of my heart I must thank you for your truly valuable paper, I never rise from its perusal without feeling cheered, strengthened, and encouraged thereby.

It has made me more a hater of sin; more a lover of clear-eyed truth; more a lover of the beautiful, the noble, the honorable, and the manly. I have more, much more charity for the shortcomings of men. I pity where I once condemned. It teaches me the truly encouraging doctrine, that we can change and improve unhappy organizations; and that if a man is born with inclinations to the devilish, he may, by the help of the Eternal, who is always near to those who love him, become good and ennobled; and instead of having the bearing of a felon, he may become erect, and his soul will shine sweetly through his scarred and worn features. God is true! The Eternal is not a bungler.

It has shown me my weak points of character, and as certainly it has pointed out the infallible remedy. It explains, I think, all the actions of men. It is the foundation stone which underlies the whole of life. All the crimes, the peccadilloes, and the hellishness of men are by its golden key dragged forth to the light and shown in all their hideous deformity. When the world shall come to understand the God-given science, if only in outline, there will be far less crime—more, very much more happiness in families, neighborhoods, and communities. Parents will understand children; children will know their parents. Husbands will know wives—wives, husbands, and each will know all, instead of being strangers to each other, as is too often the case now. Children leave their parents' roof and fireside as utter strangers to each other, as if they were born in Nova Scotia; and husbands and wives occupy the same pillow at night for years, and when death steps in and parts them, they each scarcely know a heart-beat of the other. To be sure, this is not always the case, but often, too often it is.

"Shall we ever fairly stand,
Soul to soul and hand to hand?"

I am delighted that people are coming to appreciate and welcome the science of which you are the representative; all that is needed is to show them the truth, and it is grasped as drowning men clutch at straws.

In conclusion, sir, permit me to reiterate my hearty thanks, and I pray God will keep you, bless you, and give you of his unerring wisdom to the end of a long, well-spent life. Yours truly,
JOHN H. THOMAS.

Publishers' Department.

TO CORRESPONDENTS.—It is very desirable that those who send us questions to be answered in the JOURNAL should send their address, so that if we think it not expedient to reply in the JOURNAL, we can, if we think the question demands an answer, do so by mail.

IN TYPE.—Several articles intended for this number and already in type are reserved for our next. Among these are "Herbert Spencer and his Works;" "Modern Essences; or Celibacy from a Shaker Standpoint;" and "Animals as Co-workers in Creation."

LOOK OUT FOR THE JULY NUMBER!—We are preparing to make the July number one of the best, if not the very best, ever issued. We have already prepared, or preparing, "President Johnson;" "General Sherman;" "Senator Harlan;" "Henry C. Carey;" and "Victoria and Eugene," with portraits; "Fat and Lean Folks," with illustrations; "Love and Lovers," by Mrs. George Washington Wyllys; "Immortality of Mind a necessity of its Existence;" "Our New Dictionary of Phrenology and Physiognomy," continued, etc.

A NEW VOLUME.—With the July number we begin the FORTY-SECOND VOLUME of the PHRENOLOGICAL JOURNAL. We can still furnish back numbers to January, at regular subscription price. Those whose subscriptions expire with this June number should re-sub-

scribe at once if they wish the chain unbroken. Unless re-ordered soon, we can not engage to complete the new volume. Renewals—with additions—are coming in freely and the prospects for the future are good. Clubs of from five to fifty are always joyfully received, and all co-workers have our warmest thanks.

AF "PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED" hafva vi emottagit aprilhäftet, och hämvi a till var rekommendation i numro 57.—Denna journal är af sa mangfaldigt intresse, att hvarje skandinavisk familj skulle formara sitt husbibliotek dermed.

Till agenter och klubbar göra vi följande proposition: Hvar och en som betalar for en argang pa vart blad och tillika insänder 1 dollar 50 cent, erhåller den phrenologiska journalen for ett ar tillstånd, hvilket är 50 cent mindre en namnde journal annars kostar.—New York Standartian Post.

IN THE HOSPITAL.—In one of our New York military hospitals a wounded soldier received from a philanthropic lady friend a package of reading matter, among which were several numbers of the PHRENOLOGICAL JOURNAL, for which he expressed his warmest thanks. When the resident physician came into the ward and saw the JOURNALS, he exclaimed, with an oath, "Who brought this publication here?" The poor, weak man replied, "A lady friend,"—whose name was written on them. When the heartless fellow—was his name Morr?—grabbed the numbers and carried them off, threatening vengeance on any one who should bring more to his hospital. Were we quite sure of his real name, we would give him the benefit of a gratuitous advertisement. Such an exhibition of petty spleen and prejudice indicates either an unfortunate organization or a very bad temper.

As a contrast to this, we copy a P.S. to a letter from Louisville, Ky., from S. B. G.: "We read your JOURNAL at the hospital with much satisfaction, and we trust with great improvement to our minds."

NOT SUITED.—A lady was invited to subscribe for the JOURNAL, but declined on the ground that it was "too professional." A gentleman, who now takes one copy, would take two if it were devoted more exclusively to Ethnology. Another wants all Physiology. And still another prefers Physiognomy. But the great majority of our readers express themselves well pleased with both the matter and the manner of the JOURNAL. We aim to make it popular—suited to the minds of the many rather than the few. We can not hope to suit all, but shall try to so conduct the JOURNAL that none who read it can afford to do without it.

KENTUCKY.—THE BEAUTIFUL.—Readers will be interested in the racy and instructive sketches of the Blue Grass Region, by Mrs. Ketchum. Kentucky is one of the most beautiful States in the Union, and this one of the most charming sections of the State. It reminds one of the grand old parks in England—stocked with magnificent oaks, splendid horses, cattle, sheep, and deer. This Blue Grass Region affords perpetual pasturage of the finest kind, summer and winter. Read the sketches—then visit this natural Eden.

MODE OF CREATION.—The address of Charles E. Townsend, author of "Mode of Creation," in May number, is Locust Valley, Queens County, N. Y.

THE ENIGMA.—The answer to the enigma in your April number is, "A Phrenological Examination." CLARA CAMPBELL.
Also answered by S. W. M. and others.

OUR FRONTISPIECE.—The *Indiana True Republican* gets off the following at our expense. "Our four-year-old the other day, after intently examining the frontispiece of the PHRENOLOGICAL JOURNAL—which, as everybody knows, consists of a large picture of the human head, mapped off according to the phrenological system, with smaller pictures of persons, animals, etc., etc., in each organ, to indicate its peculiar function—remarked that he thought 'that man would have the headache, with all them things in his head!'"

[A bright boy. He probably takes after his father.—Ed. A. P. J.]

Advertisements.

TO ADVERTISEMENTS we can give but a limited space; and only to those deemed proper. We prefer brief announcements only. Price 25 cents a line each insertion. Must reach us by the 10th of the month.

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Let us consider the case. What were his antecedents? Who were his parents? We have no satisfactory account of his mother. It has been said that she was not married. Of his father we have more definite knowledge. He was an eccentric and dissipated play-actor—an adventurer from England—a man without pretensions to temperance, good morals, or religion. He had sufficient intellect, education, and passion to make a fierce and noisily tragedian. But when calmly measured by the standard of moral merit he was deficient. Men of average moral sensibilities would not choose him as a companion, nor regard

him as an example worthy of imitation by any man. Taken all in all, it is not at all surprising to the physiologist and mental philosopher that he became the progenitor of a wayward, rash, reckless, wicked son.

But because the father was bad, does it necessarily follow that the child should be bad? Children born of parents not constitutionally low and bad sometimes inherit desperate and intensely depraved feelings and tendencies, in consequence of special mental and physical conditions on the part of parents at the time the child receives his being. Six months of trouble, of fear, of dissipation or debauchery on the part of father or mother will poison a child's whole life. An actor has his mind wrought up in tragedy, and to act well must feel, and for the time being be what he represents; and would it be strange for these feelings to be transmitted to a child? If one acts Shylock or Iago, is it improbable that a child may take on these traits as a natural inheritance? A single fit of drunkenness has been known to produce an idiotic child, though many children born of drunken parents inherit only the tendency to intemperate habits.

Edgar A. Poe, the son of an actress, was a genius, but he inherited a wildness, a waywardness, and a sensitiveness of temperament that made him miserable, and his life, so far as he was concerned, a failure.

The subject under discussion had a temperament of great intensity and excitability, inherited, no doubt, from his father's personal and professional habits, and thereby had a restless energy and a wildness of spirit which made common life prosy and distasteful, and gave him a fierce and fiendish relish for whatever is exciting and terri-

ble. Parents need to be good in disposition and well organized, as well as in right states of mind and body, when they give stamp and character to their offspring. This law explains why a bad son may be born to a naturally good father.

Is it not clear that this son inherited all the natural or acquired badness attributable to his father, and that he lacked a proper early training? Was he not put on the stage of a theater while yet in his teens? And did he not quite naturally fall into the line of playing tragedy? And what were his habits? Who were his associates and companions? Did he not smoke, drink, gamble, and live the life of a libertine? "O yes—but what of that 'splendid head?'" He was certainly capable of living a better life. He was intellectual and only partially insane, consequent on the most complete perversion and a life of dissipation. He knew better than he did. He consorted with those who became traitors, and was by them flattered to become famous like the youth Erostratus, who for fame fired the Ephesian dome. The slaveholders' rebellion, originating in mad ambition and waged in defiance of all that is honorable in warfare, found a fit tool in this son of tragedy, born and reared in the abnormal atmosphere of the stage, to culminate its perfidy by assassination and thus win the execration of the civilized and Christian world for all time. His Approbativeness was immense, and knew no bounds. In this he was intensely selfish, and would sacrifice all things—even the hope of heaven—to gratify this foolish vanity. His next largest organs were those of Sublimity and Destructiveness, with Imitation, Acquisitiveness, and Amativeness. These gave him a love for the terrific and the awful, with ability to portray life in its worst possible aspects. His intellect was ample, but his moral sense was not strong, and was shamefully perverted. And did he not live constantly in the mercurial atmosphere of Satan? Was not his entire life, on or off the stage, simply a wild tragedy? His Conscientiousness and Veneration were moderate, with Spirituality deficient. The animal propensities were relatively large, and his surroundings tended to cultivate their activity.

Then what else could be expected but sin, vice, and crime? Did he not answer well to his training? Was he not fitted by organization, habits, and education to become the exponent of wicked rebels to carry out their fiendish schemes? What more suitable instrument than this for the culmination of the great conspiracy? Is not the sequence perfect? The traitors knew their man; they promised him notoriety and flattered his perverted ambition, and at a single blow he damned himself to endless infamy, and put the crowning seal of universal execration on the infamous rebellion he lost his worthless life in serving.

If the man had been blessed with a religious education, and had cultivated his higher faculties, and lived a temperate life, even with his inherited tendency to the wild, wayward, and extravagant, he could not have become an assassin.

We clip from an exchange the following: "The assassin of President Lincoln is a son of an actor. His father was an Englishman, but he was born in Baltimore, where his parents were then staying. We learn from gentlemen who knew him well that he is a man of very excitable temperament, inordinately fond of notoriety, and with that strong tendency to insanity exhibited by his father on the stage, when as *Richard* he refused to be killed, and nearly succeeded in making a corpse of *Richmond*. He was in Montreal last winter, attempting to make an engagement; he expressed himself as a Southern sympathizer, and spoke of his desire to go to Richmond and play. While in Canada his expenditure was profuse and reckless, and his habits intemperate. According to all accounts, he appears to have been a man capable of committing any wickedness, for the sake of the notoriety attending it. With this explanation the reader has at once the key to the dramatic incidents of the tragedy, the deed, the appearance on the stage, the naked dagger, the '*Sic Semper Tyrannis*,' and the exit."

AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



SAMUEL R. WELLS, EDITOR.]

NEW YORK, JULY, 1865.

[Vol. 42.—No. 1. WHOLE No. 819.

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The Journal.

Man, know thyself. All wisdom centers there;
To none man seems ignoble, but to man.—Young.

PRESIDENT JOHNSON. PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

We have here a large head on a stout, well-formed, and strongly built body. The vital powers are great, as evinced by the deep chest, large lungs, perfect circulation, and powerful digestion. The recuperative forces are also strong, and though subject to severe drafts by exposure or excessive work, the body will readily rally and come back to its original condition. Mr. Johnson is evidently descended from a long-lived and healthy stock, and there are no indications of consumption or other disease, or of premature decay in his organization. If the material be not of the finest quality (and it is not coarse), it is certainly of the strongest and toughest fiber, and the make-up something like that of that modest old hero, Zachary Taylor, who was called "Rough and Ready." Our President was cast in a similar mold, and seems to have been

made on the same general pattern. He will be found, if not "rough," most decidedly prompt and always "ready." In many respects he resembles the late Senator Douglas.

This is one of those most tenacious organizations, filled to the brim with vital power, capable of resisting disease, and going through with bodily trials such as would exhaust and break down

most men. Mr. Johnson has the will and the executiveness of the Indian; with the toughness, vivacity, and flexibility of the white man.

Phrenologically considered, he has a large brain, well supported by an excellent constitution. The brain is specially heavy in the base, including large perceptive organs; broad between the ears in Destructiveness, Combativeness,



PORTRAIT OF ANDREW JOHNSON, PRESIDENT OF THE UNITED STATES.
From a Photograph by BRADY AND CO., Washington and New York.

and Alimentiveness; large in the lower back-head, including the social affections; and were it not that Mr. Johnson has also a full top-head, including Conscientiousness, Veneration, and Benevolence, he would indeed be imperious or despotic. As it is, he possesses a very strong will, the greatest fortitude, and almost unlimited powers of endurance, with courage and force to match. Cautiousness is not over large; Secretiveness is full, and the intellectual faculties are prominent and active. Self-Esteem is full, and considerable pride of character will be manifested. Owing to large Approbativeness, he will never be haughty, proud, or domineering, but will be modest, just, respectful, and judicious, but always strong and earnest. That he will freely confer with his advisers, getting the best judgment from all sources, there can be no doubt; and that he will be master of the situation, be governed by what he conceives to be right and proper, holding all men to the most rigid accountability to principles, there can be no question. There will be no child's play with such a man. He will be calm, self-regulated, and determined. His organization will incline him to take a comprehensive view of questions, and to consider the interests of the people. There is nothing aristocratic in his composition, but he is eminently democratic in the best sense of that term, granting the same rights to all men that he claims for himself. There is not the slightest touch or pretension to royalty, or the feeling that "I am better than thou;" nor would he play the sycophant to lords or crowned heads. He is, and always will be, plain Andrew Johnson. He can be used by others only in the interest of the people. He is benevolent and even reformatory in spirit, but conservative in principle. If severe to the wicked, he will be just; and to the humble and penitent, he will be kind. His physiognomy has an expression of anxious care, as though he were peering into the future, trying to divine the will of Providence. He has not that joyous, hopeful, sunny expression which illumined the face of Mr. Lincoln, but is more sedate and stern-looking, which is in keeping with the character of the man. Mr. Lincoln's head was narrow between the ears; Mr. Johnson is very broad at this point. Mr. Lincoln's was high in the center, indicating humility, meekness, and devotion; Mr. Johnson is not deficient in those organs, but they do not exert a very marked influence. Executiveness is the leading trait of his character, and be his Presidential career a success or a failure, it will not lack propelling power or the spirit to punish wickedness. He may show leniency, but it will not be until he first sees penitence on the part of the offender. The mouth inclines slightly downward at the outer corners; the upper lip is long, the chin is full, the nose prominent and pointed; the eye not large, but black, piercing, and expressive; the hair originally black; the cheek-bones prominent; the jaw heavy and strong, and the lips slightly compressed; the forehead high and broad, and well filled out in all its details. It is, on the whole, an organization for thought and for action rather than for thought alone; and there will be no want of versatility or power to plan, contrive, or execute. There is great resolution,



ANDREW JOHNSON. SIDE VIEW.

determination, will-power, and fortitude in this organization.

A correspondent of the *New York Methodist* says: "His face is fine; its lines of thought are striking in a high degree; force is the presiding quality indicated, which seems to be held in and restrained by a half conscious effort to appear gentle; but you see at a glance that if that lifted brow should come down, if those smoothed-out lines should draw up and deepen, if that resolutely calm mouth should utter the bent of the soul within, especially toward the rebels, and if that keen, piercing, almost fierce eye should flash out all its lightning, the storm following would be no common one. The contrast of manner between Mr. Johnson and Mr. Lincoln is most marked. Mr. Lincoln was free as air, even playful; nothing about him constrained. To make an address to him, to talk with him, was to fall necessarily in the current of nature, and to have all the freedom of your faculties. With Mr. Johnson it is quite otherwise. He seems, when he meets persons who call on him, to have just left a solemn gap in his business, which demands a speedy dismissal of his visitors. His look while listening, though kind, is not comfortable or easy. You would never dream of an impromptu joke at such a time, and if you had one cut and dry, and had woven it into your speech, you would feel like leaving it out as incongruous with the scene before you. But this face of subdued energy, of softened sternness, is growing more and more popular."

BIOGRAPHY.

Andrew Johnson was born at Raleigh, N. C., Dec. 29th, 1808, and is consequently now in the fifty-seventh year of his age. His parents were poor, and his father dying while Andrew was a mere child, left the family in the most straitened circumstances. His mother was able to afford him no educational advantages whatever, and he never attended school a day in his life.

At the age of ten, he was apprenticed to a tailor in his native city, with whom he served seven years. Here a casual circumstance gave direction, as it were, to his whole after-life.

"Among his master's customers was an eccen-

tric gentleman who habitually visited the shop and read aloud from books or newspapers to the journeymen. The boy soon learned to read from this gentleman, and after the long day's work was over he regularly devoted two or three hours to study. Upon the expiration of his term of apprenticeship he was seventeen. He then left Raleigh, and pursued his trade for two years at Laurens Court House, S. C."

Returning to Raleigh for a brief visit, he soon afterward set out for East Tennessee in search of a favorable location for his business. This he found in the flourishing town of Greenville, in the midst of one of the most fertile and beautiful regions in the world. We have been told by those who were his neighbors and well acquainted with his history, that he entered the place on foot with his bundle slung on a stick over his shoulder. He soon brought his mother, now dependent upon him, to Greenville, settled himself quietly to his business, and prospered. After being in the place about a year he married. His choice of a wife proved an excellent one, and his future success in life was no doubt owing in no small measure to her. She was well educated, and under her instructions he learned to write and to cipher. These important steps taken in the path of mental culture, the rest, to such a man as Mr. Johnson, was easy, and he ultimately became one of the best informed men in the country.

His first political act was to identify himself with the party of the people in his adopted town, and to take an active and leading part in a campaign for the overthrow of an unpopular and undemocratic municipal government. The movement, mainly through his exertions, was successful, and he became a popular favorite on account of his sympathy with the masses.

It was in 1829 that Mr. Johnson held his first office—that of alderman. He was elected mayor in 1830, and served in that capacity three years. In 1835 he was sent to the State Legislature. His politics were those of the party then known as Democratic. His first speech was against a measure for internal improvement. In 1841 he was elected to the State Senate, and two years afterward representative in Congress. In regard to the admission of Texas into the Union, the Mexican war, the Tariff of 1846, and the Homestead Bill, Mr. Johnson took very strong Democratic ground. In 1851 he was chosen Governor of Tennessee, to which office he was re-elected in 1855. In 1857 he was elected to the United States Senate for the full term, which ended in 1863.

In the trying days which preceded the outbreak of the rebellion, Mr. Johnson, though a citizen and senator of a Southern and slaveholding State, did not hesitate in regard to his duties and obligations as a citizen of the United States. He stood up boldly in his place and proclaimed his adhesion to the dear old flag. In a speech made March 2, 1861, he said: "Show me those who make war on the Government and fire on its vessels, and I will show you a traitor. If I were President of the United States, I would have all such arrested, and, if convicted, by the Eternal God I would have them hung!"

The *Evening Post* thus speaks of Mr. Johnson's

Congressional career: "During the ten or twelve years he was in Congress, there was not a more hard-working, gentle, and peaceful member to be found in the body. His doctrines, it is true, were those of "equal and exact justice;" he was identified with the plain people rather than the cultivated and ruling classes; but he never asserted these doctrines in a rude, violent, or offensive way. Mr. Seward's speeches are scarcely more remarkable for their courtesy and forbearance from personal allusion than were those of Andrew Johnson up to the time of the outbreak of the rebellion.

"When that great event approached, Mr. Johnson became more earnest, decided, vehement. His spirit seemed to grow with the opposition to the Government; his thoughts expanded; his will knit itself into a firmer determination; and the whole man became more and more equal to the emergency. He knew the men who made the rebellion, and he knew the only methods by which they were to be successfully met. His whole life had been a sad experience of their arrogant airs of superiority, of their boastfulness and false chivalry, of their deadly will to rule or ruin, and he felt that they were to be encountered on their own grounds. If he was earnest, trenchant, savage, it was because he had an earnest, trenchant, and savage enemy to deal with."

After the capture of Nashville, in the spring of 1862, Mr. Johnson was appointed by the President Military Governor of Tennessee, with the rank of brigadier-general. The acceptance of this position necessitated, of course, the resignation of his situation in the Senate. As military governor Mr. Johnson was both just and firm, and though much hated by the secessionists and their sympathizers, gained the approval of all loyal men.

Just what Mr. Johnson will do in the high and responsible position in which, by the providence of God, he has so unexpectedly been placed, we do not profess to know; but his own public statements, the records of his past life, and the indications of his organization all point to an administration marked by a jealous watchfulness over the interests of the people; a sacred regard for popular liberty; a rigorous enforcement of the laws; strict justice to both the loyal and the disloyal; and a firm, dignified, and upright foreign policy.

THE PRESIDENT'S "PLATFORM."

In a speech in the Senate, in 1862, Mr. Johnson said: "Let us look forward to the time when we can take the flag, that glorious flag of our country, and nail it below the Cross, and there let it wave as it waved in olden time, and let us gather around it, and inscribe as our motto, 'Liberty and Union, one and inseparable, now and forever.' Let us gather around it, and while it hangs floating beneath the Cross, let us exclaim, 'Christ first, our country next!'"

FAULTS.—If you see half a dozen faults in a woman, you may rest assured she has half a dozen virtues to counterbalance them. We love your faulty, and fear your faultless women. When you see what is termed a faultless woman, dread her as you would a beautiful snake. The power of concealing the defects which she must have is, of itself, a serious vice.



JULIUS CÆSAR.

CÆSAR JULIUS CÆSAR, the great Roman, whom Shakespeare denominates

The foremost man of all the world, was born in Rome in the year 100 B. C., and on the 12th day of the month (*Quintilis*), which is now called July (*Julius*) after him.

From his childhood, he gave evidence of extraordinary mental endowments. He was quick to learn, had a wonderful memory, a lively imagination, and indefatigable diligence. In his seventeenth year he married Cossutia, from whom he procured a divorce in order to marry Cornelia, a daughter of Cinna, then a leader of the popular or democratic party. It was on account of this political connection that he was banished from Rome by Sylla, the master-spirit of the aristocratic faction. On the death of Sylla he returned to his native city, where he led a life of reckless pleasure—according to some, of gross debauchery—but won at the same time the goodwill of the people by his affable manners and open-handed generosity.

In 69 B. C. he was chosen a military tribune, and in 67 B. C. a quaestor. He soon after became prætor, and on laying down that office, was transferred to the government of the province of Spain, where he achieved considerable military success in a war with the native tribes. He was next chosen to the consulship, the first office in the gift of the people, which he administered with great vigor and in such a way as to increase his popularity. His magnificent military career in Gaul (France), Germany, and Britain followed, and prepared the way for the great civil war in which he led the popular forces against Pompey, the general of the patricians, whom he defeated in the great battle of Pharsalia (48 B. C.). Success followed him into Egypt, Greece, and Africa, and when he returned from his victorious campaigns, he was proclaimed by popular gratitude dictator for ten years. In 45 B. C. he was hailed as emperor and invested with sovereign power, and the appellation *Pater Patriæ*—"the father of his country"—was voted him, and coins were stamped with his image.

The jealousy of the aristocratic faction was kindled anew by these honors, and a conspiracy

was organized, which resulted in his assassination on the Ides of March, 44 B. C.

As a general, Cæsar stands in history among the first, having no equal except the great Napoleon; as a statesman, the highest rank is conceded to him; as an orator, he has had few superiors; as a writer, he was surpassed by none of his contemporaries; and all accounts agree in representing him as the most perfect gentleman (so far as manners make one) of his day. For moral qualities he does not get equal credit, and the record of his life, as generally received, is stained by acts of profligacy, cruelty, and a terrible and needless waste of human life.

Cæsar is thus photographed by his imperial biographer, Napoleon III.:

"His eyes were dark, his glance penetrating, his complexion colorless, and his nose straight and somewhat thick. [Doubted.—Ed. A. P. J.] His mouth was small and regular, and the lips, rather full, gave to the lower part of his face an expression of kindness, while his breadth of forehead indicated the development of the intellectual faculties. His face was full, at least in his youth; but in the busts which were made toward the close of his life, his features are thinner, and bear the traces of fatigue. His voice was sonorous and vibrating; his gesture noble, and an air of dignity pervaded his whole person. His constitution, which at first was delicate, grew robust by sober living, and by his habit of exposing himself to the inclemency of the seasons. Accustomed from his youth to manly exercises, he was a bold horseman; and he supported with ease privations and fatigues. Habitually abstemious, his health was not weakened by excess of labor nor by excess of pleasure."

But what of the head? the reader will ask. What has Phrenology to say of him?

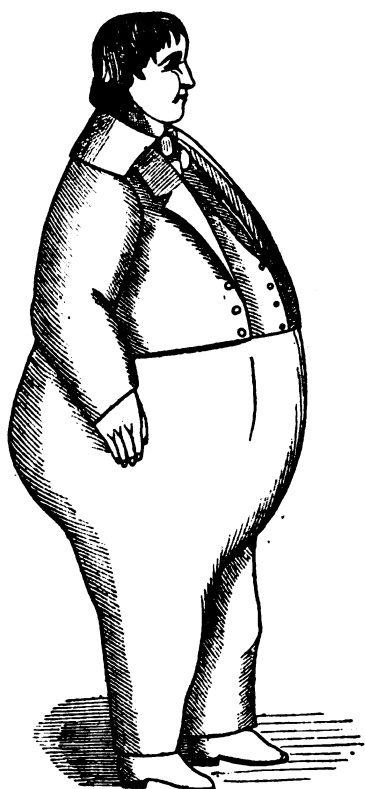
We engrave the accompanying likeness from a copy of a very ancient but probably authentic drawing, kindly furnished us by Mr. F. A. Chapman, the artist.

This represents the head to be decidedly large, very prominent in the upper forehead, and high from the ear to the top. There is in this outline a resemblance to the portraits of Napoleon I., especially in the massiveness of the brain. The whole—head and face—denotes great observation, foresight, intuition, and power. It is the opposite of weakness or imbecility, and no one would hesitate to pronounce it the likeness of a most marked and distinguished character.

Look at the face. The nose is long, pointed, and Greco-Roman, like that of the first Napoleon; the lips full but firm; the mouth not large; chin large, and the jaws strong. The visage indicates a thin and nervous rather than a stout and beefy person, and is in every way very expressive. There is evidence enough of a very strong character—a man born to rule, and not likely to let any removable obstacle stand in the way of his success.

At St. Etienne, in France, there is a young lady, eighteen years old, affected with a rare although not unparalleled infirmity. She is unable to see while the sun is above the horizon, but sees perfectly well at night and in complete darkness.

THE *Herald of Health* says nine tenths of the human diseases arise from cold or intemperance. Frequent bathing is profitable—so is fresh air, deliberation at the dinner-table, and rest after a meal.



DANIEL LAMBERT.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cabanis.*

FAT FOLKS AND LEAN FOLKS, WITH THE CAUSE AND CURE OF OBESITY AND EMACIATION.

Let me have men about me that are fat,
Sleek-headed men, and such as sleep o' nights;
Yond' Cassius has a lean and hungry look;
He thinks too much; such men are dangerous.

Shakespeare.

In England, everybody is discussing "Bantingism." How to cure obesity—to get comfortably lean—is the great question with thousands there. We, Americans, are not a fat people. As a general rule, we have reason to be more interested in learning how to gain flesh than how to lose it; nevertheless there are corpulent people even among us, and we have lately received several letters asking for information in regard to Mr. Banting's system; the views of Brillat-Savarin; our own opinion in regard to the best means of reducing or preventing obesity, etc., and as the subject is one of general interest, we have thought it best to give our readers the benefit of whatever light we may be able to throw upon the subject.

HOW MUCH OUGHT A MAN TO WEIGH?

In the first place we ought to have some standard of weight. Who is to decide when a man or a woman is too fat?

Some years ago, M. Quetelet, of Brussels, in the course of an extensive series of researches in reference to man,* got hold of everybody he

could everywhere and weighed everybody he got hold of.

He weighed the babies, he weighed the boys and girls, he weighed the youths and maidens, he weighed men and women, he weighed collegians, soldiers, factory people, pensioners; and as he had no particular theory to disturb his facts, he honestly set down such results as he met with. All the infants in the Foundling Hospital at Brussels, for a considerable period, were weighed, and the results were compared with others obtained at similar establishments in Paris and Moscow.

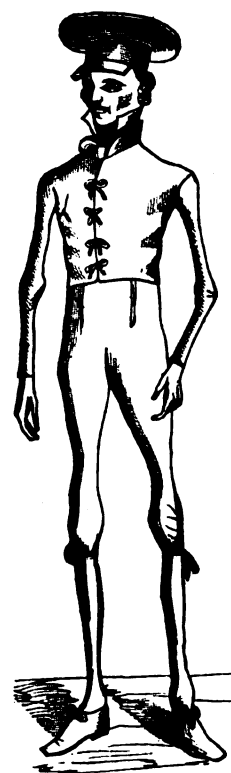
His averages show that, in Europe at least, a child on the day of its birth weighs about six pounds and a half—a boy-baby a little more, a girl-baby a little less. At twelve years of age, boys and girls are nearly equal in weight; after which limit, males are heavier than females of the same age. M. Quetelet found, by grouping some thousands of people according to their ages, that the young men of twenty averaged a hundred and forty-three pounds each, while the young women of twenty gave an average of a hundred and twenty pounds. His men reached their heaviest bulk at about thirty-five, when their average weight was a hundred and fifty-two pounds; but the women slowly fattened on until fifty, when their average was one hundred and twenty-nine pounds. Of men and women together, the weight at full growth averaged a hundred and forty pounds.

These people were of course weighed with their clothes on. To get at their net weight, he weighed their clothes, which he found averaged about one eighteenth of the total weight of the Belgian men and one twenty-fourth of that of the women—or about nine pounds for a man's and about six pounds for a woman's dress. We are afraid these figures would have to be changed here at the present day. That, however, does not matter. The final result remains the same in either case, and with that we are mainly concerned. Well, deducting the weight of the dress, M. Quetelet's investigations show that a *full-grown man or woman should weigh about twenty times as much as they did on the day of their birth*—in other words, if you know how much you weighed when you were born, you have but to multiply that sum by twenty, and you have what *should* be your weight when full-grown.

We are a larger people than the Belgians, and should be obliged to add something to M. Quetelet's figures all around to get at the true averages here, but the general principle would not be disturbed. As an approximation to the truth on this point, we will set down the average weight of the American man as he should be (in regard to flesh), at one hundred and fifty pounds, and of the American woman at one hundred and twenty-five pounds, exclusive of clothing in both cases. Eighty collegians, weighed at Cambridge, Mass., several years ago, gave an average of one hundred and fifty-one pounds with their clothes on; but they were not full grown, their ages ranging from eighteen to twenty-five.

TOO MUCH OF A GOOD THING.

The foregoing rule and figures we consider interesting and useful, but do not insist upon a too strict an application of them to individual cases.



CALVIN EDSON.

Persons who have exceeded by a few pounds the sum of their baby-weight multiplied by twenty may not find the excess at all burdensome; but when one whose frame is calculated for only one hundred and fifty pounds finds himself saddled with fifty or sixty pounds additional in the form of flesh and blood, he is pretty apt to consider it too much of a good thing; and it may generally be left to each individual to decide for himself whether or not he needs a prescription for obesity.

SOME VERY FAT PEOPLE.

In 1784, an Irish gentleman, Mr. Lovelace Love, died from very fatness. So immense was his bulk, that his coffin is said to have measured seven feet in length, four in breadth, and three and a half in depth (though we doubt these figures); how many pounds of flesh he could have furnished to Shylock is not narrated. Mr. Baker, who died at Worcester, England, in 1766, was so large a man, that, in the language of the local prints, "his coffin measured seven feet over, and was bigger than an ordinary hearse, and part of the wall was obliged to be taken down to admit its passage." Six years afterward there died at Usk, in Monmouthshire, England, one Mr. Philip Mason, whose dimensions were recorded as follows: Round the wrist, eleven inches; round the upper arm, twenty-one inches; round the chest, sixty inches; round the largest part of the body, seventy-two inches; round the thigh, thirty-seven inches; round the calf of the leg, twenty-five inches.

In the *Dictionnaire des Sciences Medicales* an account is given of a French woman, Maria Francoise Clay, who attained an enormous bulk before her death in 1806. Married at the age of twenty-five she had six children, and became fatter and fatter every year she lived, though plunged in

* *Sur l'Homme et le Developpement de ses Facultes.*

deep poverty. It was not good living that made her fat. She measured sixty-two inches round the body; neck she had none, for her small head sank between two enormous shoulders. At night she had to sleep nearly upright, to avoid suffocation.

One of the most corpulent persons ever known was Mr. Daniel Lambert, of Leicestershire, England, who weighed five hundred and twenty-eight pounds.

In 1754 Mr. Jacob Powell died, in Stebbing, Essex, England; his body was above five yards in circumference, and weighed five hundred and sixty pounds; requiring sixteen men to bear him to his grave.

At Trenaw, in Cornwall, there was a man known by the name of Grant Chilcot, who weighed four hundred and sixty pounds; one of his stockings could contain six gallons of wheat.

Dr. Beddoes was so uncomfortably stout that a lady of Clifton used to call him "the walking feather-bed." At the court of Louis XV. there were two lusty noblemen related to each other; the king having rallied one of them on his corpulency, added, "I suppose you take little or no exercise?" "Your majesty will pardon me," replied the bulky duke, "for I generally walk two or three times round my cousin every morning."

The following lines were inscribed on the tomb of a corpulent chandler:

"Here lies in earth an honest fellow,
Who died by fat and lived by tallow."

DISADVANTAGES OF BEING FAT.

The ancients held fat people in sovereign contempt. Some of the Gentooes enter their dwellings by a hole in the roof; and any fat person who can not get through it, they consider as an excommunicated offender who has not been able to rid himself of his sins. An Eastern prince had an officer to regulate the size of his subjects, and who dieted the unwieldy ones to reduce them to a proper volume.

In women, corpulency is sometimes the cause of barrenness, as well as of the loss of the elegant proportions of body for which they are naturally so remarkable. In both sexes it leads to various maladies—apoplexy, dropsy, swelling in the legs, and impaired health generally.

HUMAN TALLOW.

Human fat, like that of other animals, has been frequently employed for various purposes. A story is told of an Irish tallow-chandler, who, during the invasion of Cromwell's army, made candles with the fat of Englishmen, which were remarkable for their good quality; but when the times became more tranquil, his goods were of an inferior kind, and when one of his customers complained of his candles falling off, he apologized by saying, "I am sorry to inform you that the times are so bad that I have been short of Englishmen for a long time."

ADMIRATION OF CORPULENCE.

In some countries, especially in the East, moderate obesity is considered a beauty, and Tunisene young ladies are regularly fattened for marriage; a different practice from that of the Roman matrons, who starved their daughters to make them as lean as possible on such occasions.

Erasmus states that the Gordii carried their admiration for corpulence to such an extent that they raised the fattest among them to the throne. It is well known that the preposterous size of some of the Hottentots is deemed a perfection, and one of their Venuses was some time since exhibited in London.

CAUSES OF OBESITY.

The causes of corpulence are various. The principal ones are:

- I. Constitutional Predisposition;
- II. Indolence and Apathy; and
- III. Farinaceous Food.

1. In some persons the vital temperament greatly predominates. There is an excessive action of the nutritive function. The digestion and assimilation of food are so rapid and complete that the flesh and fat forming principles are produced more rapidly than they are required to repair the natural waste of the body. The result is an undue deposit of adipose matter—a fatty congestion, as it were, of all parts of the body. Such persons, Brillat-Savarin says, are "predestined to be fat," and "in ninety cases out of a hundred have round faces, globular eyes, and pug noses." We are not fully prepared to indorse the last clause of his remark; but there is no doubt about the round face and globular eyes. In all persons naturally inclined to corpulency, all the signs of the vital temperament may generally be observed, even in childhood.

M. Savarin, who was a close observer, says: "When I meet in society a charming little girl with rosy cheeks and rounded arms, dimpled hands, a *nez retroussé* (turned-up nose), and pretty little feet (the admiration of all present), instructed by experience, I cast a glance ten years forward, and I foresee the ravages which corpulency will make upon those youthful charms, and I sigh upon other evils looming up in the future."

2. The temperamental conditions just described predispose to indolence, a love of ease, and a fondness for sleep, all of which, if indulged, tend to corpulency by lessening the waste of the system, while permitting the restorative processes to be carried on with increased efficiency.

3. Carnivorous animals never get fat. Lions, tigers, wolves, jackals, birds of prey, etc., are always lean. Herbivorous animals do not grow fat unless they feed upon farinaceous substances, potatoes, or starchy and saccharine matter in some form. These fatten them rapidly. The same dietetic law applies to man. John Bull is proverbially a beef-eater, and John Bull is very apt to get stout, but it is not the beef that makes him so. In the first place, he is temperamentally predisposed to stoutness; secondly, he loves his ease and sleeps abundantly; and thirdly, he eats puddings, bread, milk, potatoes, and sugar, and drinks beer. We need hardly take the beef into the account.

It should be noted here, that although indolence, love of ease, excessive sleep, and farinaceous food are named as among the causes of obesity, they hardly ever, even when all combined, produce that condition in persons in whom the constitutional predisposition does not exist. The first cause of obesity named, therefore, in a certain sense, includes both the others.

HOW TO CURE OBESITY.

In many cases of diseased action we have merely to remove the causes of that condition, and the natural recuperative power of the system does the rest. Here, one of the causes, and the principal one too, is an inherited or early induced constitutional predisposition—a temperamental proclivity. This is a difficult thing to deal with, but the case is not a hopeless one. Temperament as well as other bodily conditions is subject to the control of mind and can be greatly modified. How to do this is the question.

MR. BANTING'S SYSTEM.

Mr. Banting, whose case has created so much talk in Europe, is an Englishman who gained the bulk of Falstaff by living chiefly on farinaceous food, and reduced his weight by taking up a meat diet. His system, as it is called, consists merely in abstaining, so far as practicable, from articles of food containing starch and sugar. He says in his pamphlet:

"The items from which I was advised to abstain as much as possible were—bread, butter, milk, sugar, beer, and potatoes, which had been the main elements of my existence, or, at all events they had for many years been freely adopted. These, said my excellent adviser, contain starch and saccharine matter, tending to create fat, and should be avoided altogether. At the first blush it seemed to me that I had little left to live upon, but my kind friend soon showed me there was ample, and I was only too happy to give the plan a fair trial, and within a very few days found immense benefit from it. It may better elucidate the dietary plan if I describe generally what I have sanctioned to take, and that man must be an extraordinary person who would desire a better table.

For breakfast, I take four or five ounces of beef, mutton, kidneys, broiled fish, bacon, or cold meat of any kind except pork; a large cup of tea (without milk or sugar), a little biscuit, or one ounce of dry toast.

For dinner, five or six ounces of any fish except salmon, any meat except pork, any vegetable except potato, one ounce of dry toast, fruit out of a pudding, any kind of poultry or game, and two or three glasses of good claret, sherry, or Madeira—champagne, port, and beer forbidden.

For tea, two or three ounces of fruit, a rusk or two, and a cup of tea without milk or sugar.

For supper, three or four ounces of meat or fish, similar to dinner, with a glass or two of claret.

For nightcap, if required, a tumbler of grog (gin, whiskey, or brandy, without sugar), or a glass or two of claret or sherry."

Now, bating the wine at dinner, the supper (fourth meal), and the "night-cap," all of which we utterly condemn, this plan is well enough so far as it goes, at least for an Englishman, but it is neither new nor complete. The results of his system, in his own case, are thus summed up by Mr. Banting:

I have not felt so well as now for the last twenty years. Have suffered no inconvenience whatever in the probational remedy.

Am reduced many inches in bulk, and thirty-five pounds in weight in thirty-eight weeks.

Come down stairs forward naturally, with perfect ease.

Go up stairs and take ordinary exercise freely, without the slightest inconvenience.

Can perform every necessary office for myself.

The umbilical rupture is greatly ameliorated, and gives me no anxiety.

My sight is restored—my hearing improved.

My other bodily ailments are ameliorated—indeed, almost past into matters of history.

BRILLAT-SAVARIN.

The principle which underlies Mr. Banting's plan was announced more than forty years ago

by M. Brillat-Savarin, author of *Physiologie du Gout*, in which work it may be found clearly set forth and practically applied, as also in "The Hand-Book of Dining,"* lately published, which is in the main a translation from the first-named work

Savarin commences his instructions by showing that considerable strength of will and a strict adherence to the rules laid down (which few are willing to give) are absolutely essential to success in any attempt to reduce corpulency. He proceeds:

"The anti-corpulency system is plainly indicated by the most common and the most active cause of corpulency; and, as it has been proved beyond a doubt that fatty substances are formed of farinaceous food in men as well as in animals, and, as regards the latter, we positively fatten them up for commercial purposes, we may come to the deduction, as an unchallengeable fact, *that a more or less strict abstinence from all farinaceous food will tend to diminish corpulency.*

"I hear my fair friends exclaim that I am a monster who wishes to deprive them of everything they like. Let them not be alarmed.

"If they must eat bread, let it be brown bread; it is very good, but not so nutritious as white bread.

"If you are fond of soup, have it *à la julienne* or with vegetables, but no paste, no macaroni.

"At the first course eat anything you like, except the rice with fowls, or the crust of *pâtés*.

"The second course requires more philosophy. Avoid everything farinaceous. You can eat roast, salad, and vegetables. And if you must needs have some sweets, take chocolate, creams, and gelées, in preference to orange or other sweets.

"Now comes dessert. New danger. But if you have been prudent so far, you will continue to be so. Avoid biscuits and macaroons; eat as much fruit as you like.

"At breakfast, brown bread and chocolate in preference to coffee. No eggs. Anything else you like. You can not breakfast too early. If you breakfast late, the dinner hour comes before you have properly digested; you do not eat the less, and this eating without an appetite is a prime cause of obesity; because it often occurs."

He adds in another place:

"Avoid beer like the plague; eat radishes, artichokes, celery; eat veal and chicken in preference to beef and mutton; sleep moderately; and take plenty of exercise on foot or on horseback."

We would give more prominence to exercise, and make it include the mind as well as the body. We should insist that the patient, no matter how wealthy, should have some regular business which would give full employment to the mind and constant exercise to the body. This, persevered in, would have a tendency to increase the mental and locomotive systems, to correspondingly depress the too great activity of the vital functions, and thus to produce a radical modification of the temperament.

THE USE OF ACIDS.

It is well known that the use of strong acids has a tendency to reduce corpulency. It is a pity that it is not equally well known that the remedy is worse than the disease—that the habitual use of these acids in sufficient quantity to produce the desired result is most destructive to the health, endangering life itself if persevered in. M. Savarin warns his readers against this practice, and narrates a case in illustration. We quote:

"I must now warn you against a danger which extra zeal might lead you into. That danger is the habitual use of acids, which ignorant people sometimes recommend, and which experience has shown to have very baneful effects. This dreadful doctrine prevails among ladies, and the idea that acids, especially vinegar, will prevent embonpoint, carries many a fair girl to an early grave.

"There is no doubt a continual use of acids will make a person thin; but it destroys their freshness, their health, their life; even lemonade, which is the mildest of them, will gradually do harm.

"This truth can not be made too public; many readers could give me examples to support it. I will only give one case which came under my own personal observation.

"In 1776 I lived at Dijon; I was studying law, chemistry, and medicine.

"I had a Platonic friendship for one of the most charming persons I have ever met. Louise — was a lovely girl, and had that classical embonpoint which charms the eye and is the glory of sculptors.

"Though only a friend, I was not blind to her attractions, and this is perhaps why I observed her so closely. 'Chère amie,' I said to her one evening, 'you are not well; you seem to be thinner.' 'Oh! no,' she said, with a smile which partook of melancholy, 'I am very well; and if I am a little thinner I can very well afford it.' 'Afford it!' I said, with warmth; 'you can afford neither to gain nor lose; remain beautiful as you are,' and other phrases pardonable to a young man of twenty.

"Since that conversation I watched her more closely, with an interest not untinted with anxiety; gradually I saw her cheeks fall in, her figure decline. One evening at a ball, after dancing a quadrille, I cross-questioned her, and she reluctantly avowed that, her school friends having laughed at her, and told her that in two years she would be as fat as St. Christopher, she had for more than a month drunk a glass of vinegar every morning; she added that she had not told anybody of it.

"I shuddered when I heard her confession; I was aware of the danger she incurred, and next day I informed her mother, who was terribly alarmed, for she doted upon her child. No time was lost. The very best advice was taken. All in vain! The springs of life had been attacked at the source; and when the danger was suspected, all hope was already gone."

A word of caution on another point is perhaps necessary. No sudden transition from one's ordinary diet and regimen to those recommended by Mr. Banting or M. Savarin should be attempted. Let the change be *gradual* and the effects of each step be carefully noted. Bearing this hint in mind you may safely try the experiment.

THE OTHER PICTURE.

Look on this picture and then on that!

Extreme leanness is no more to be desired than obesity, though perhaps less dangerous. A case, however, is mentioned by Larry, in which a priest became so thin and dry in all his articulations, that at last he was unable to go through the celebration of mass, as his joints and spine would crack in so loud and strange a manner at every genuflexion, that the faithful were terrified, and the faithless laughed.

SOME VERY LEAN PEOPLE.

Dr. Calvin Edson, who was exhibited as the "Living Skeleton," weighed only forty-five pounds at the time of his death, which took place in 1833. Dissection showed that the thoracic duct, which conveys the nutriment of the food into the blood, was constricted.

Another skin-and-bones man—Claude Ambrose Seurat—is described in medical works. He was born at Troyes in 1798; he was a baby of ordinary size, but began gradually to waste, until, at the age of twenty-one, he had less flesh and fat upon him than any full-grown person ever known. At the age of twenty-seven he was exhibited in London as the Living Skeleton. Anatomists and medical men were greatly interested in him; other spectators were shocked. The circumference of his arm was only five inches and a half at the largest part, and of his waist twenty-three inches below the ribs; his muscles were too weak to enable him to hold out his arm horizontally, and his attempts at walking were like those of a person whose "foot is asleep;" his skin was like dry parchment, and his ribs were as clearly defined as a bundle of canes.

A poor diminutive Frenchman being ordered by his Sangrado to drink a quart of ptisan a day, replied, with a heavy sigh, "Alas! doctor, that I can not do, since I only hold a pint."

When the Duke de Choiseul, a remarkably meager man, came to London to negotiate a peace, Charles Townshend being asked whether the French government had sent the preliminaries of a treaty, answered, "He did not know, but they had sent the *outline of an ambassador*."

CAUSES OF LEANNESS.

The causes of extreme leanness may be arranged under three general heads:

- I. A Constitutional Predisposition;
- II. Diseased conditions affecting Digestion and Assimilation; and
- III. A deficiency of the proper kind of food.

1. A large predominance of the nervous and mechanical or locomotive systems of the body over the vital predisposes to leanness, by causing so great an activity, physical and mental, as to use up the materials of growth as fast or faster than they are supplied. Persons thus constituted are temperamentally the opposites of those whom M. Savarin says are "predestined to be fat." This type is as common here as the other is in England.

2. But a majority of those who are remarkably thin have become so through actual disease. Their nutritive system is disordered or weak—in other words, they are in some form and degree dyspeptic.

3. The third cause need hardly have been mentioned in this land of abundance, where the poorest seldom suffer for the lack of a sufficiency of good food. There may, however, be a bad choice of food, and a consequent failure to make the best of one's circumstances.

HOW TO GET FAT.

An unfortunate human "lath," on consulting a learned physician, once received the following lucid opinion in regard to his case: "Sir, there is a predisposition in your constitution to make you lean, and a disposition in your constitution to keep you so." Another meager patient being told that the celebrated Hunter had fattened a dog by removing his spleen, exclaimed, with a deep sigh, "Oh, sir! I wish Mr. Hunter had mine."

AN OLD PRESCRIPTION.

Galen says that horse-dealers, having been observed to fatten horses for sale by flogging them,

* For sale by Fowler and Wells. Price, \$1 50.

an analogous method might be useful with spare persons who wish to become stouter. He also mentions slave-dealers who employed similar means. Cretionius informs us that Musa, the favorite physician of Augustus, used to fustigate him, not only to cure him of a sciatica, but to keep him plump. Meibomius pretends that nurses whip little children to fatten them, that they may appear healthy and chubby to their mothers. No doubt but flagellation determines a greater influx of blood to the surface, and may thus tend to increase the circulation, and give tone to parts which would otherwise be languid; but this remedy for leanness is not likely to be popular.

BRILLAT-SAVARIN ON LEANNESS.

The learned author of *Physiologie du Gout* having asserted that leanness is no disadvantage to men, directs all his attention to the fair sex, with whom, he says, "beauty is more than life, and beauty consists especially in the rounded limb and the graceful curve." There is no reason, he adds, why a woman who has a good stomach should not be fattened as well as a fowl; and he proceeds to tell how. Some of his directions—to take soup or chocolate in bed before eight A.M., to breakfast at eleven; and to drink beer, for instance—are hardly fitted to our American habits and tastes, but the fair reader can modify them to suit this latitude; so we deem it best to give them as they stand:

"Eat daily a quantity of fresh bread—the same day's baking—and do not throw away the crumb.

"Before eight A.M., when in bed, take a basin of soup (*potage au pain* or *aux pâtés*), not too much, or, if you prefer it, a cup of good chocolate.

"Breakfast at eleven. Fresh eggs, boiled or poached, *petits pâtés*, cutlets, or anything else; but eggs are essential. A cup of coffee will not hurt.

"After breakfast take a little exercise. Go shopping or call on a friend, sit and chat, and walk home again.

"At dinner, eat as much soup, meat, and fish as you like, but do not omit to eat the rice with the fowl, macaroni, sweet pastry, creams, etc.

"At dessert, savory biscuits, *babas*, and other farinaceous preparations which contain eggs and sugar.

"This diet may seem limited, but it is capable of great variation, and comprises the whole animal kingdom.

"Drink beer by preference; otherwise Bordeaux or wine from the south of France.

"Avoid acids; except salad, which gladdens the heart. Eat sugar with your fruit, if it admits of it. Do not take baths too cold; breathe the fresh air of the country as often as you can; eat plenty of grapes when in season; do not fatigue yourself by dancing at a ball.

"Go to bed at eleven o'clock [nine or earlier would be better]; on extra nights be in bed by one.

"If this system is boldly and exactly adhered to, the failings of nature will soon be supplied; health and beauty will be the result.

"We fatten sheep, calves, oxen, poultry, carp, craw-fish, oysters; whence I deduce the general maxim:

"Everything that eats can be fattened, provided the food is well and suitably chosen."

The foregoing rules are intended for *well* people. If you are sick—and ten to one you are, if you are very thin—the first thing to be done is to get well; then you may grow fat at your leisure.

DR. DIO LEWIS' RULES.

Dr. Lewis assumes that imperfect digestion is the principal cause of leanness, and frames his

hints to lean folks accordingly. They are so excellent that, although they have already been published in a previous volume of the PHRENOLOGICAL JOURNAL, we can not refrain from reproducing them here, in a slightly abridged form.

1. Be thankful that you are not fat. Man's body is designed for use. Lean, flexible, active folks should be duly grateful that they do not waddle, wheeze, and sweat. Besides, your chance for a long life is, on the whole, better than that of the fat man. So gratitude, that your case is no worse, is your first duty.

2. You must begin the consideration of your emaciation with the physiological fact that the quantity and quality of your flesh depend upon the character of your [food and] digestion. You probably eat too much. The digestive apparatus is compelled to undertake so much, it can do nothing well. Remember, it is not the quantity eaten, but that *digested*, which determines your flesh and strength. *Eat less!* As the saliva plays a very important part in the function of digestion, masticate thoroughly, drinking little or nothing by way of helping the food into your stomach.

3. Eat but twice a day, and, unless in the midst of hard labor, let the second meal come as early as two or three o'clock. So important do I regard the two-meal-a-day system for certain classes of invalids, that I rarely prescribe for a consumptive or dyspeptic without making the rule imperative.

4. For breakfast, eat coarse bread, cream, and baked sweet apples; for dinner, beef or mutton (not veal or lamb), with coarse bread, potatoes, and all the vegetables of the season, except tomatoes [we should not forbid them in moderate quantity]; for dessert, use fruit *ad libitum*. If possible, sleep a little after dinner.

5. You must sleep in a pure atmosphere; go to bed as early as nine o'clock, and, rising by six, walk slowly in the open air half an hour or more, drinking two or three tumblers of cold water.

6. Spend the evening in social enjoyment. Happiness with laughter are the best friends of digestion.

7. Live as much as possible in the open air, never forgetting that after the food has been well digested in the stomach, it must mingle with a good supply of oxygen in the lungs before it can be transformed into the tissues of the body. Bad food with a pure air will make flesh faster than the best food with an impure atmosphere.

8. Ba'he frequently, that the effete matter in the system may easily escape, and thus afford the best opportunity for the deposition of the new material. [The Turkish bath, if accessible, is just the thing].

9. If married, cultivate assiduously the quiet sentiments of domestic life. If unmarried, and of proper age and health, seek in this most perfect and satisfactory of all earthly relations that freedom from the fret and discontent of life which only a true marriage can give.

Lean persons should take especial care to be well clothed, according to the season and climate, keeping the extremities always warm, and the circulation uniform.

DIETARIES.

We add dietaries for the two classes of persons of whom we are writing, compiled with some modifications from "The Hand-Book of Dining." Judgment must be used in applying them, as well as the preceding rules and remarks, to individual cases.

WHAT FAT FOLKS MAY EAT AND DRINK.

Lean beef, veal, and lamb; poultry, game, and fish, except salmon; eggs; dry toast; greens, cabbage, turnips, spinach, lettuce, and the salad plants generally; tea and coffee without sugar or cream.

WHAT FAT FOLKS SHOULD AVOID.

Fat or potted meats; bread as far as practicable (except the dry toast); biscuits, rice, arrow-root,

sago, tapioca, macaroni, and vermicelli; puddings and pastry of all kinds; custard, cheese, butter, cream, milk, and sugar; potatoes, carrots, parsneps, and beets; all sweet fruits; cocoa, chocolate, beer, and liquors of all kinds.

WHAT LEAN FOLKS MAY EAT AND DRINK.

Fresh beef and mutton; poultry and game; fresh fish of all kinds; soups, broth, and beef tea; eggs, butter, cheese, cream, and milk; sweet fruits, jellies, sugar, and honey; bread, biscuits (not *hot* however), custard, rice, tapioca, and other farinaceous substances in puddings and otherwise; potatoes, beans, peas, beets, parsneps, carrots, cauliflowers, asparagus, and sea kale; cocoa, chocolate, tea, coffee, and milk.*

WHAT LEAN FOLKS SHOULD AVOID.

Salted meats of all kinds; salted fish; pickles, lemons, salads, and vinegar; acid drinks; very sour fruits.

ENLARGEMENT OF THE LUNGS.

MR. EDITOR—I saw a communication in your May number from one who has tried a prescription for enlarging the lungs, which he saw in your December number, and which, according to his account, works like a charm. I wish you would republish it, as I am sure it would oblige many of your readers. I would like very much to be able to enlarge my chest. CORRESPONDENT.

The article referred to we reproduce as follows, and commend the practice of the suggestions:

"Step out into the purest air you can find, stand perfectly erect, with the head and shoulders back, and then, fixing the lips as though you were going to whistle, draw the air, not through the nostrils, but through the lips, into the lungs. When the chest is about full, raise the arms, keeping them extended, with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward, and the chest open, reverse the process by which you draw your breath, till the lungs are entirely empty. This process should be repeated three or four times during the day. It is impossible to describe to one who has never tried it the glorious sense of vigor which follows the exercise. It is the best expectorant in the world. We know a gentleman the measure of whose chest has been increased some three inches during as many months."

A word of caution will not be out of place. Persons with weak lungs and sensitive bronchial tubes should avoid very cold air in performing this exercise, or should inhale it through the nostrils, which is the proper way in ordinary breathing. Such persons should also commence cautiously and carefully, so as not to strain or injure the parts affected, increasing the exercise gradually, as the strength increases.

ANOTHER natural bridge has been discovered in Virginia, in Laurel Fork, Upshur County. It spans a stream called French Creek. It is beautifully arched in solid stone, and measures fifty-one feet in length by twenty-six in breadth. The bed of the creek is also strangely carved out of solid stone.

* This dietary presupposes unimpaired digestive powers. Individuals taking it as a general guide must omit such articles as they find their stomachs incapable of digesting, or as in any way disagree with them.



ALEXANDER, EMPEROR OF RUSSIA.



GENERAL TODLEBEN, MILITARY ENGINEER.

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spartakus*.

THE RUSSIAN.

No other empire in the world contains within its borders so great a number of distinct races and tribes as Russia. There are believed to be at least *one hundred* of them, speaking more than *forty* different languages. The Russian, politically speaking, may be a German, a Pole, a Finn, a Kalmuck, an Armenian, a Greek, or a Circassian, as well as a Muscovite proper; but our remarks will refer only to the last-named, who may be considered not only the national type, but the type of the Slavonian race.

One of the most striking physical characteristics of the Russian is *breadth*. He is broad-headed, broad-shouldered, broad-chested, thick-set, short-limbed, and muscular. In organic vigor, toughness, and endurance he has no superior, and perhaps no equal. His respiration and circulation are perfect; his digestion, when not impaired by strong drink, equal to anything; and his muscles exceedingly firm and tough. In complexion, the northern Russians are fair, with light hair. Farther south, where there is a mixture of Kroatish and Servian blood, they are darker.

The Slavonic race has not, apparently, reached the maturity of its powers. The Russian is just developing into the lusty strength of early manhood, and we must judge him, not by what he has accomplished, but by the inherent capabilities which his organization indicates. Mentally, as well as physically, he is distinguished by his self-poise, solidity, soundness, and capacity for persistent effort. The heavy basilar region be-

tokens the immense animal power and executive-ness which underlie an intellect of no mean order and, in the higher classes, a full development of the moral sentiments. He has not yet developed any great originality, but he is an apt scholar, and not ashamed to take lessons even of his enemies. He will yet *teach* in his turn. He is naturally inclined to peace and to the peaceful pursuit of agriculture, but when called upon to do it, fights with cool courage and unconquerable



Mlle. DE KATOW,
THE CELEBRATED RUSSIAN VIOLINIST.

persistence. Our portraits of the present Emperor Alexander and Todleben, the distinguished military engineer—whose science and skill, displayed in the planning and construction of the earth-works which so long held the allied armies of France, England, Italy, and Turkey at bay before Sebastapol, were the admiration of his

country's foes—will serve to illustrate the principal physical and mental characteristics of the nation.

The sentiment of race is stronger perhaps among the Slavonians than among any other branch of the human family. It everywhere manifests itself in the form of a powerful national instinct, which alone is a sufficient pledge of the future of the race. A late writer, speaking of this racial unity of feeling, says:

"From the Adriatic to the mouth of the Amoor on the Pacific, from Poland to the borders of Persia, under countless varieties of climate and situation, this deep sentiment upholds a race whose grand part is only beginning to be played in the drama of History. *Seventy or eighty millions* of human beings are welded together by this mysterious instinct into an almost homogeneous mass, to act directly on surrounding peoples."

Judging the Russian by his organization, his great vitality, indomitable will-power and perseverance, his tenacity of life, his aggressive and progressive tendencies, we have no hesitation in pronouncing him the *equal* of any other race or nation. His destiny—next to that of the American—promises to be the most brilliant now foreshadowed.

The Poles, to the same general characteristics which we have pointed out in the Russians, add greater activity, ardor, and impulsiveness, with some of the refining results of a more ancient civilization. Many of them have dark hair and eyes, and tall, well-made figures. Their courage and endurance have been tried on a thousand battle-fields in Europe and America. The monument of one of their nobles—the heroic Pulaski—adorns one of the public squares of the city of Savannah, where he fell fighting for liberty in our Revolutionary struggle.

THE SAMOIEDES.

THE Samoiedes are a wandering race who inhabit the great northern promontory of the Siberian coast, and are spread on both sides from along the shores of the Icy Sea, where they live chiefly by fishing and the produce of the chase. They are said to be divided into numerous tribes, who reach almost from the Dwina and the neighborhood of Archangel, where some hordes of Samoiedes were found by Le Bruyn, to the Lena, in Eastern Siberia. Their name is said to mean "Salmon-eaters." It occurs in the Russian chronicles as early as 1096; and they are mentioned by Jean du Plan de Carpin in the account of his journey to the court of the Great Khan, in the beginning of the thirteenth century. The Samoiedes were at that time among the subjects of the Mongolian emperor.

The Samoiedes of the Obi, who may probably be considered as a fair specimen of the race, are said by Pallas to differ entirely in language, as well as in their persons and countenances, from their neighbors the Ostiaks. He adds:

"Les visages de ces derniers ressemblent à ceux des Russes, et beaucoup plus encore à ceux des Finnois; tandis que les Samoiedes ont beaucoup de ressemblance avec les Tungouses. Ils ont le visage plat, rond, et large: ce qui rend les jeunes femmes très agréables. Ils ont de larges lèvres retroussées, le nez large et ouvert, peu de barbe, et les cheveux noirs et rudes. La plupart sont plutôt petits que de taille médiocre, mais bien proportionnés, plus trapus, et plus gros que les Ostiaks. Ils sont en revanche plus sauvages et plus rémouans que ce peuple."

Our portrait shows great breadth of head and face and a fullness of the cheek-bones, which is characteristic. It indicates a good deal of rude strength, endurance, and courage, and an unconquerable tenacity. Of brain there is in this specimen (a very favorable one) no lack, but it is of coarse texture and inactive. Education and the influences of civilized life would have worked wonders with this semi-savage, provided his love of independence and of a wild, free, roving life could have been brought into subjection to social restraints, and his mind impressed with a sense of the value of knowledge.

WHAT man shall dare tax another with imprudence? Who is prudent? The men we call greatest are least in this kingdom.

SMALL boy, on tip-toe, to his companions—"Sh—stop your noise, all of you."

Companions—"Hello! Tommy! what is the matter?"

Small boy—"We've got a new baby—it's very weak and tired—walked all the way from heaven last night—musn't be kicking up a row round here now."

* The countenances of the latter resemble those of the Russians, and still more those of the Finns; while the Samoiedes are more like the Tunguses. They have large, round, flat faces, which render the young women very agreeable; large rolling lips; large noses, with wide nostrils; little beard; and coarse black hair. They are generally below the medium in stature, but well proportioned, and more stout and fleshy than the Ostiaks. They are, on the other hand, more wild and roving [in their habits] than that people.



A SAMOIEDE.

THE ETHNOLOGICAL SOCIETY.

A MEETING of the American Ethnological Society was held on Tuesday evening, May 9th, at the residence of Hon. E. G. Squier, late United States Commissioner to Peru, President George Folsom in the chair.

After the adoption of the minutes of last meeting, and the election of three new members (two of whom were honorary foreign members, and the third our studious fellow-townsmen, Mr. J. G. Shea, well known for his contributions to French colonial history), the meeting proceeded to new business. A couple of stone implements, discovered in New Jersey, and used by the Indians for bruising corn, were exhibited. They are about eight inches long, and smoothed on the sides from use. A volume of Chinese text, rendered into English spelling for the use of students, was produced, but it was stated that a foreigner would be unable to master the language without native assistance. The meeting, numbering nearly a hundred persons, then attended to the report of Mr. Squier upon his late researches regarding the Inca civilization of Peru.

Mr. Squier stated verbally that having in 1862 received from Government an appointment as commissioner for the settlement of unadjusted claims between Peru and the United States, he proceeded to the former country, accompanied by assistants, for the investigations which he proposed to make. The official business not occupying more than five months, Mr. Squier devoted the remainder of the two years to his antiquarian labors, which drew him into the remote interior of Peru, covering a great distance. A large part of his researches were devoted to the region around Lake Titicaca, lying between Bolivia and Peru, and to the ancient capital of the Incas, the famous metropolis, Cuzco.

In laying before the Society some of the results of these labors, Mr. Squier, in a graphic manner,

gave a picture of the interior scenery of Peru and of the stolid descendants of the Incas, who linger among the recesses of the Andes. He depicted the history of that ancient civilization as revealed to us in the vast works of internal improvement, of social economy and of devotion which still remain, the interminable aqueducts and military or royal roads, greater than the Roman; the forts of Cyclopean architecture, quite unparalleled in the relics of any other prominent people; the gigantic mortuary piles, unequalled for magnitude in Egypt, and the elaborate social accommodations, as represented in the plan of their cities; arrangements in which the spirit of domestic convenience is exalted into genius, so perfect are they for privacy, accessibility, system, and completeness. The plan of Cuzco, as shown and detailed by Mr. Squier, certainly exceeds anything that the white race has yet conceived in the way of a coherent, homogeneous imperial city, and is of itself enough, as the speaker pithily said, to drive Fourier mad with longing and despair.

Mr. Squier found traces of two interior tribes, besides the minor races of the coast, which were subdued by the Incas shortly previous to the arrival of the Spaniards. On the eastern shore of Lake Titicaca were discovered remains of buildings entirely different in their architecture, and in the character of the skulls, urns, and implements which they concealed, from those of the Inca city of Cuzco and the islands of Titicaca. The inference was that the warlike and victorious Inca race, after rolling down upon the several coast tribes from their high interior position, and possessing valley after valley of the isolated sea-side region, were awaiting a favorable opportunity to attack with their numerous legions this menacing rival nation, who cultivated on a neighboring site a civilization and power rivaling their own.

The remarks of Mr. Squier derived a constant interest from the specimens and relics with which they were illustrated. The museum amassed during the travels of this indefatigable explorer is not surpassed in value and extent by any similar collection in the world. Among the most profoundly interesting specimens were the skulls, of which his cabinet displayed a large number. Those of the Inca family, whether by nature or compression, exhibited a dignified breadth and sphericity; while from the catacombs of other races were produced heads exceeding the lowest types in distance between the crown and chin, and evidently the victims of tight lacing [closely resembling the skulls of the flat-headed Indians of the Rocky Mountains]. These specimens are new to the savans of the United States, the famous collection of Dr. Morton possessing only skulls from the coast regions of Peru. Many of these specimens are pierced by circular apertures, the work of the lance, and in one or more very curious instances an attempt at trepanning is exhibited, the subjects of which had evidently survived a certain time, the process of growth around the incision being manifest.

The metallic and ceramic orbs of the ancient Peruvians are also extensively illustrated in the cabinets of Mr. Squier. A lintel, made of exceedingly hard wood, and displaying the marks of a bronze or copper axe, something like a badly sharpened lead-pencil, attracted much attention, as an indication of the tool-work of the Incas. After a careful examination of these relics, and of the large collection of photographs obtained by Mr. Squier, the meeting adjourned.

[Mr. Squier more recently gave a lecture before the Geographical Society in Clinton Hall, in which he still further described his travels in Peru. We shall look with interest for a more complete statement from this intelligent explorer.]

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless inner sight;
Lovely, but solemn it arose,
Unfolding what no more might close.—Mrs. Hemans.

IMMORTALITY OF MIND, A NECESSITY OF ITS EXISTENCE.

THE senses convey simple impressions to the brain, from which the mind, by its exclusive powers of thought, elaborates judgment; which as much proves the separate and independent existence of mind, as that the thought and analysis of reason are superior to the mere impressions upon the brain. Yet the mind, in its connection with brain, is as dependent upon it for its communications and manifestations as is a principal when operating through agents; in each case is wholly dependent upon their correctness and faithfulness for proper comprehension; hence a diseased brain conveys erroneous impressions to and behests from the mind as does an incapable or dishonest agent to his principal, and so distorts truthful impressions and the expressed will in each case—which as much proves the separate existence of the thinking powers in the former as it does in the latter.

Moving matter evidences material force acting on that matter, though we may not see the cause; as a bomb-shell seen coursing through the air, or a planet moving in orbit, it is evident to our senses that there is a material force acting and producing those movements. Now the muscles as surely move ponderable matter; and as we know that without the will the muscles have no power, hence they are the simple machines or levers of the mind; therefore the motive power is the mind, which is thus proved to be as much a material force, acting by electric attraction and repulsion (producing muscular contraction and expansion), as is the electric expansion in combustion to move the bomb-shell, or electric attraction (gravitation) to move the planet.

Mind or soul (the synonymous sentient principle) exists; it is, therefore, in itself, something, and as everything, by consequence, is material, mind is material. Materiality can never become immateriality (which is nothing), therefore mind, once existing, can never be annihilated, hence mind is immortal.

Ideas are eternal, therefore mind can not be

less, as the idea is a part of the mind. Temporary forgetfulness, in our experiences of life, being the nearest approach to annihilation of a thought, and as that which is only temporary can not be permanent, therefore thought can not be annihilated. Thought being a part of the mind, the memory, or recurrence of the thought, is but the full consciousness of ourselves—entire memory of the thoughts of life being the full character of that life through all its developing stages.

If a thought can not be annihilated, how can the mind, which is superior to the thought and a necessary part of it? Thought is the active force of the mind, which co-exist; therefore as long as the one exists, the other must.

Mind has powers which permit of indefinite extension, and as this short life permits, at most, of only its partial development, it therefore follows, as an axiom, that another life is attainable and necessary for its further and continued development. Such powers of mind being given, it would be a superfluous act of creation if the opportunity was not also given for its exercise; hence another and continued life is as certain as that such unlimited powers of mind are here created, and only partially developed.

This life being, necessarily, a part of immortality, the other parts must succeed to this to make a whole; hence another and continued life are, both, a necessity of our existence.

Perfection, in time, is the necessary intention of creation. Mind can not mature itself here, hence perpetuity is requisite to attain perfection, the final aim of creation.

As mind does not die, therefore immortality begins with the dawn of life here; and as, in this beginning, it parts with its bodily connection, which furnished its recognition of worldly things, so, in successive parts of its immortality, it probably succeeds to and again casts off bodily connections, for recognition of other worlds, there as here, through bodily senses, as it rises in the perfecting scale of creation, with, probably, improved organization and duration in each new sphere.

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CAZOTTE'S PREDICTION.

As the question of prevision or foreseeing has been frequently raised of late, in our columns, it will be interesting to recur to the remarkable case of Cazotte, as narrated by La Harpe. The truth of the account is as undoubted as that of any fact of history. Those who are curious to see a philosophical explanation of the phenomena are referred to our "New Library of Mesmerism and Psychology," noticed elsewhere, from which we take the following translation of La Harpe's remarkable narrative:

"It appears but as yesterday, and yet, nevertheless, it was at the beginning of the year 1788. We were dining with one of our brethren at the Academy—a man of considerable wealth and genius. The company was numerous and diversified—courtiers, lawyers, academicians, etc., and, according to custom, there had been a magnificent dinner. At dessert, the wines of Malvoisin and Constantia added to the gaiety of the guests that sort of liberty which is sometimes forgetful

of bon ton: we had arrived in the world just at that time when anything was permitted that would raise a laugh.

"One only of the guests had not taken part in the joyousness of the conversation; and had even gently and cheerfully checked our splendid enthusiasm. This was Cazotte, an amiable and original man, but unhappily infatuated with the reveries of the illuminati. He spoke, and with the most serious tone. 'Gentlemen,' said he, 'be satisfied; you will all see this great and sublime revolution, which you so much desire. You know that I am a little inclined to prophecy; I repeat, you will see it.' He was answered by the common rejoinder: 'One need not be a conjuror to see that.' 'Be it so; but perhaps one must be a little more than conjuror for what remains for me to tell you. Do you know what will be the consequence of this revolution—what will be the consequence to all of you, and what will be the immediate result—the well-established effect—the thoroughly-recognized consequence to all of you who are here present?' 'Ah!' said Condorcet, with his insolent and half-suppressed smile, 'let us hear; a philosopher is not sorry to encounter a prophet.' 'You, Monsieur de Condorcet—you will yield up your last breath on the floor of a dungeon; you will die from poison, which you will have taken in order to escape from execution—from poison which the happiness of that time will oblige you to carry about your person.'

"At first, astonishment was most marked; but it was soon recollected that the good Cazotte is liable to dreaming, though apparently wide awake, and a hearty laugh is the consequence. 'Monsieur Cazotte, the relation which you give us is not so agreeable as your *Diable Amoureux*' (a novel of Cazotte's).

"But what diable has put into your head this prison, and this poison, and these executioners? What can all these have in common with philosophy and the reign of reason? 'This is exactly what I say to you; it is in the name of philosophy, of humanity, of liberty; it is under the reign of reason that it will happen to you thus to end your career; and it will indeed be the reign of reason, for then she will have her temples, and indeed, at that time, there will be no other temples in France than the temples of reason.' 'By my truth,' said Chamfort, with a sarcastic smile, 'you will not be one of the priests of those temples.' 'I do not hope it; but you, Monsieur de Chamfort, who will be one, and most worthy to be so, you will open your veins with twenty-two cuts of a razor, and yet you will not die till some months afterward.' They looked at each other, and laughed again. 'You, Monsieur Vicq d'Azir, you will not open your own veins, but you will cause yourself to be bled six times in one day, during a paroxysm of the gout, in order to make more sure of your end, and you will die in the night. You, Monsieur de Nicolai, you will die upon the scaffold; you, Monsieur Bailly, on the scaffold; you, Monsieur de Malesherbes, on the scaffold.' 'Ah! God be thanked,' exclaimed Roucher, 'it seems that Monsieur has no eye but for the Academy; of it he has just made a terrible execution, and I, thank Heaven'
'You! you also will die upon the scaffold.' 'Oh, what an admirable guesser,' was uttered on all sides; 'he has sworn to exterminate us all.' 'No, it is not I who have sworn it.' 'But shall we, then, be conquered by the Turks or the Tartars? Yet again'
'Not at all; I have already told you, you will then be governed only by philosophy—only by reason. They who will thus treat you will be all philosophers—will always have upon their lips the self-same phrases which you have been putting forth for the last hour—will repeat all your maxims—and will quote, as you have done, the verses of Diderot, and from La Pucelle.' They then whispered among themselves: 'You see that he is gone mad; for he preerred all this time the most serious and solemn manner. 'Do you not see

that he is joking, and you know that, in the character of his jokes, there is always much of the marvelous.' 'Yes,' replied Chamfort, 'but his marvelousness is not cheerful; it savors too much of the gibbet; and when will all this happen?' 'Six years will not pass over before all that I have said to you shall be accomplished.'

"Here are some astonishing miracles (and, this time, it was I myself who spoke), but you have not included me in your list.' 'But you will be there as an equally extraordinary miracle; you will then be a Christian.'

"Vehement exclamations on all sides. 'Ah,' replied Chamfort, 'I am comforted; if we shall perish only when La Harpe shall be a Christian, we are immortal.'

"As for that," then observed Madame la Duchesse de Grammont, 'we women, we are happy to be counted for nothing in these revolutions: when I say for nothing, it is not that we do not always mix ourselves up with them a little; but it is a received maxim that they take no notice of us, and of our sex.' 'Your sex, ladies, will not protect you this time; and you had far better meddle with nothing, for you will be treated entirely as men, without any difference whatever.' 'But what, then, are you really telling us of, Monsieur Cazotte? You are preaching to us the end of the world.' 'I know nothing on this subject; but what I do know is, that you, Madame la Duchesse, will be conducted to the scaffold, you and many other ladies with you, in the cart of the executioner, and with your hands tied behind your back.' 'Ah, I hope that, in that case, I shall at least have a carriage hung in black.' 'No, madame; higher ladies than yourself will go, like you, in the common car, with their hands tied behind them.' 'Higher ladies! what! the princesses of the blood?' 'Still more exalted personages.' Here a sensible emotion pervaded the whole company, and the countenance of the host was dark and lowering; they began to feel that the joke was become too serious.

"Madame de Grammont, in order to dissipate the cloud, took no notice of the reply, and contented herself with saying in a careless tone: 'You see that he will not leave me even a confessor.' 'No, madame, you will not have one—neither you, nor any one besides. The last victim to whom this favor will be afforded will be He stopped for a moment. 'Well! who then will be the happy mortal to whom this prerogative will be given?' 'Tis the only one which he will have then retained—and that will be the king of France.'

"The master of the house rose hastily, and every one with him. He walked up to M. Cazotte, and addressed him with a tone of deep emotion: 'My dear Monsieur Cazotte, this mournful joke has lasted long enough. You carry it too far—even so far as to derogate from the society in which you are, and from your own character.' Cazotte answered not a word, and was preparing to leave, when Madame de Grammont, who always sought to dissipate serious thought, and to restore the lost gaiety of the party, approached him, saying: 'Monsieur the prophet, who has foretold us of our good fortune, you have told us nothing of your own.' He remained silent for some time, with downcast eyes. 'Madame, have you ever read the siege of Jerusalem in Josephus?' 'Yes! who has not read that?' But answer as if I had never read it.' 'Well then, madame, during the siege, a man, for seven days in succession, went round the ramparts of the city, in sight of the besiegers and beleagued, crying unceasingly, with an ominous and thundering voice: *Wo to Jerusalem!*—and the seventh time he cried: *Wo to Jerusalem—wo to myself!* And at that moment an enormous stone projected from one of the machines of the besieging army, and struck him and destroyed him.'"

The careful reader of the history of the French Revolution need not be told that these predictions, explicit as they are, were fulfilled even to the minutest point.

ART AND ARTISTS. OUR NATIONAL ACADEMY OF DESIGN.

THE new building erected by the National Academy of Design was inaugurated with appropriate services on the evening of the 27th April, 1865. The building, which is the tribute of the New York public to American artists, having been erected with funds voluntarily contributed for the purpose, is situated on the corner of Twenty-third Street and Fourth Avenue, and is designed to furnish rooms for the officers of the Academy and a proper gallery for its annual exhibitions, which are constantly growing more worthy of attention, and have long deserved better accommodations than could be found in the city. In style of architecture and construction, and in its ornamentation and finish, it far surpasses anything in the whole country. Our space will not allow us to give an extended description of it, and we must content ourselves by calling to the attention of our readers, that they may, as opportunity presents, visit it, and gratify at once their curiosity and their love for the beautiful.

The ceremonies were opened by prayer. Mr. Huntington, president, made the opening address, in which he briefly sketched the history and progress of the institution since its commencement in 1826, and on closing introduced

Mr. William Cullen Bryant, who congratulated the society on its progress, in that it had been able to obtain, and had become deserving of, so fine and spacious an edifice, not one stone of which was laid, and not one beam or rafter framed in its place for any purpose than the glory of Art. He compared the state of Art in this country at the present time with what it was forty years ago, when the exhibitions were made up mostly of pictures which appeared annually, until they ceased to attract attention. But, he said, we must not think lightly of the merit of the founders of the Academy. That was not a low state of Art that produced such men. Of the twenty-five artists among its founders, but three are now living—Morse, its first president, Durand, his successor, and Cummings, who has been its treasurer from the beginning. He spoke of the many who have passed away, but who have left their works as enduring monuments behind them.

The position in society occupied by artists then and now was referred to as another illustration of the progress of Art among us. Then, very many of the fashionable people of the city, if not a majority of them, looked upon an artist as unworthy of their acquaintance. Now, there are no more fashionable places than the artists' receptions, and eminent artists have become standing lions, and all have more invitations to mingle in society than is good for them to accept.

Mr. Bryant closed his very interesting address by attributing this rapid progress in Art, and the acquisition of a taste therefor, to the peculiar temperament of our people, and closed by saying, "The temperament of our people and the influence of our climate are, I think, highly favorable to the cultivation of the fine arts. Some quality in the air of our part of the world, which I do not pretend otherwise to define, promotes, unless I am greatly mistaken, the activity of those facul-

ties which conspire to make the great painter and sculptor. The phrenological philosopher Combe used to call ours a stimulating climate, and he was right in so far as it tends to generate that poetic exhilaration to which the creations of Art owe their birth. An English painter who had lived many years in this country, and who had just returned to it after a long visit to his native land, said to me: 'I had hardly been in Boston twenty-four hours, after landing on the American shore, when I wanted to go out into the streets and shout, so greatly were my spirits raised by merely breathing your air.' Another English artist, a sculptor, said to me on a fine October morning, when the atmosphere was full of life and spirit, the soft white clouds drifting before a pleasant wind through a deep blue sky: "I can not express how much I am exhilarated by your climate. I think it one of the best in the world for a young man, and one of the worst for an old man."

"I quote only foreign authorities, for I know how easy it is, in such matters, to deceive ourselves. But I have no doubt, for my part, that in the temperament formed by our diversified climate, the perceptive faculties are peculiarly awake and active, drinking in the sights and sounds of Nature with a deeper delight than in climates of a more uniform character, and that the power of invention is quickened by the same causes to the same activity and energy. These varying aspects of our skies, imposing alike in their splendor and their gloom, these grand alternations of our seasons, these majestic vicissitudes, passing from polar cold to tropical heat and from tropical heat to polar cold, with the phenomena of each fierce extreme, were not given us in vain. The genius nurtured under their influences has, in the department of Art, commanded the admiration of the hemisphere from which our race was transplanted to this. The works of our great painters have been seen with delighted surprise in the Old World; the masterpieces of American sculpture have divided the praise of mankind with the productions of the most eminent statuaries of modern times. Let us hope that the opening of this edifice, consecrated to Art, will mark our entrance upon a new stage of progress, even higher and nobler than we have yet attained."

Now is THE TIME.—It is true enough that man lives in anticipation; that he

"—never *is*, but always *to be*, blest."

It is pleasant enough to read a "Dream Life," especially if Ik Marvel writes it; but if there is one thing more foolish than another, it is to *live* it. Get yourself as fast as possible out of dreaming and out of repining, and do as Longfellow tells you:

Act, act in the living Present,
Heart within and God o'erhead.

Put your heart into your hand and plunge forth into your work, and make every *to-day* "complete in itself." It is the only time you are sure of.

"To-morrow, and to-morrow, and to-morrow
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."—*Shakespeare*.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurgeon*.

PRACTICAL PREACHING.

THE MARKET VALUE OF A SOUL; AN EXTRACT FROM A SERMON BY A ROMAN CATHOLIC PRIEST OF NEW YORK.

[We offer no apology for introducing to our readers—most of whom are supposed to be Protestants—the following practical discourse, which would be well suited to any pulpit. It has something of the Beecher, the Spurgeon, or the Hugh Stowell Brown ring to it, and will touch, if it does not quicken the religious sense of the reader.—Ed.]

"The real value of the soul, therefore, is much greater than its market value. 'Market value!' I hear some one say; 'why, father, what do you mean?' I mean by market value the price that souls commonly sell for. 'Sell for! why, human souls are not in the market to be bought and sold.' Indeed, my brethren, I fear they are. The devil is bidding for souls all the while, and the market value of each soul may be said to be that which its owner is willing to let it go for. Every time that a man, under the influence of some temptation, deliberately commits a grievous sin, does he not know that the consequence is the forfeiture of the soul's eternal liberty and happiness? What is that but trading with the devil, who takes nothing but souls in payment?"

"The devil is a peddler, and goes about to sell his ill-gotten wares for souls. Ah! how many a clerk has sold himself to the devil for a few pieces of stolen silver from the drawer! How many a driver or car conductor for the privilege to embezzle a few half-dimes in the day! How many a miserable girl, for a stolen dress, a pair of shoes or stockings, a bracelet, a ring, a breast-pin!"

"The devil is a smuggler. How many a merchant has traded away his soul for a fraudulent return to the custom-house or the tax-commissioner—sealing the horrible contract with an oath!"

"The devil is a pawnbroker. That girl pawns away to him her religion and her soul, for the sake of a marriage; ay! and pledges away beforehand the souls of the children that may be born to her.

"The devil is an attorney. When people buy and sell real estate, there is always a third party, the lawyer. The same rule holds in every sinful transaction. See that ragged, wretched man leaning on the counter at the grocery! It is only a dime he gives for his drink! No! but he lays down on the counter his wife's heart and his children's bread. And that other man that sells it to him behind the bar! Is it only so much fiery drink he sells, to help his neighbor on to ruin? No! but, as he empties that decanter, he pours away his own hopes of heaven, his part in God, the water that baptized him, the share he has in the blood of Christ that died for him. There is a third party here, a hideous thing, curled up like a black ape on the counter. He acts as attorney between the parties. He claims his fees, and for payment takes a mortgage on the souls of both.

"Oh! if I had the power, I would compel that wicked fiend to come up here in his own shape, and make him point out the unfortunate creatures that he has bought, and confess what he paid for each. I can imagine his confession to be something like this: 'I bought that miserly-looking man for a few promissory notes and some tenement houses. That other one near him cost me a corporation contract. Some of my bargains were cheaper. I bought two or three of them, soul and all, for the right to vote upon a

false oath. That young girl with paint on her face, for a night's dance and a beau. That other one for a new cape; and that old woman sold out for some blankets and a few bars of stolen soap. That little politician gave me his soul for an office;—and do you see that man that looks as if the wages of all the laborers of the parish had gone into his one body—he and I trade in souls; I bought his for a corner grocery, and he brings me in a whole army of drunkards.' And then when the wicked spirit had ended his confession, I would ask for an angel's trumpet, that I might shout over the heads of the whole congregation with a voice like that which will one day startle the dead in their coffins, those words of Jesus Christ: 'What profit shall a man have if he gain the whole world and lose his own soul? or what exchange shall a man make for his soul?'"

WORK-DAY RELIGION.

GAIL HAMILTON, in her direct and forcible, but not always elegant, style, sometimes advances sentiments which we can not approve; but the following practical view of religion commends itself to every one who desires to live a truly Christian life.

"We want a religion that softens the steps, and tunes the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into a family, and keeps the husband from being spiteful when the dinner is late—keeps the wife from fretting when the husband tracks the newly-washed floor with his muddy boots, and makes the husband mindful of the scraper and the door-mat—keeps the mother patient when the baby is cross; amuses the children as well as instructs them; promptly looks after the apprentice in the shop, and the clerk behind the counter, and the student in the office, with a fatherly care and motherly love, setting the solitary in families, and introducing them to pleasant and wholesome society, that their lonely feet may not be led into temptation. We want a religion that shall interpose continually between the ruts and gullies and rocks of the highway of life, and the sensitive souls that are traveling over them.

"We want a religion that bears heavily, not only on the exceeding rascality of lying and stealing—a religion that banishes short measures from the counter, small baskets from the stalls, pebbles from the cotton bags, clay from the sugar, chicory from the coffee, otter from butter, beet-juice from vinegar, alum from bread, strychnine from wine, water from milk-cans, and buttons from the contribution-box. The religion that is to save the world will not make one half a pair of shoes of good leather and the other of poor leather, so that the first shall redound to the maker's credit, and the second to his cash; nor if the shoes be promised on Thursday morning, will it let Thursday morning spin out till Saturday night. It does not send the little boy, who has come for the daily quart of milk, to the barnyard to see the calf, and seize the opportunity to skim off the cream; nor does it surround stale butter with fresh, and sell the whole for good; nor sell off the slack-baked bread upon the stable-boy; nor 'deacon' the apples.

"The religion that is to sanctify the world pays its debts. It does not borrow money with little or no purpose of repayment, by concealing or glossing over the fact. It looks upon a man who has failed in trade and continues to live in luxury as a thief. It looks upon him who promises to pay fifty dollars on demand, with interest, and who neglects to pay fifty dollars on demand, with or without interest, as a liar."

AN APPEAL.

"A MINISTER of Christ" sends to the *Church Journal* a most pathetic appeal to the citizens and government of the United States in behalf of "a ruined and mourning people." There is a tone of unrepenting pride about some passages of it that we are sorry to see; but the appeal has force, and should be heeded. We make an extract:

"You have successfully displayed and exerted your material mastery; it is yet to be seen whether you are as generous in victory as you are irresistible in arms. We accept our destiny. Whether right or wrong, we are powerless to resist. Our agriculture is utterly broken up, our estates are ruined; many hundreds of our oldest and proudest mansions are in ashes; our people are homeless in the land of their birth; hundreds of our rural churches have been burned; the same has been the fate of a great number of school-houses and court-houses. There is no description that can fully convey to you an idea of the destruction to our mills, foundries, railroads, and canals. Our forests have been leveled and consumed; our fields are without laborers; our towns and cities are without trade; our people are without employment or the means of support; our children are growing up without education; our wives and maidens are sick with watchings by the bed-side of the dying and with mourning by the graves of the dead; and thousands of our young men are either in exile or prison. I ask, in the name of a wasted, bleeding, crushed humanity, is not this enough? If we have offended, have we not, in the destruction of every element of social and political prosperity, most bitterly expiated the guilt?"

"Need more blood be shed, more groans be wrung from the hearts of a ruined and mourning people? Need the gulf of hatred between the two sections be widened and deepened and incarnadined by a further war upon a disarmed and bankrupt people? There need be no anticipation of a future secession or revolution by the South. The catastrophe has been developed, and we must submit to that which we exhausted ourselves to avert. Your arms have wrought our submission in ruin; your magnanimity may win our loyalty in a regenerated prosperity."

FAITH.

I ENVY no quality of mind or intellect in others; not genius, power, wit, or fancy; but, if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to Paradise; and, far above all combination of earthly hopes, calls up the most delightful visions, palms and amarantus, the gardens of the blessed, the security of everlasting joys, where the sensualist and the skeptic view only gloom, decay, annihilation. —*Sir Humphrey Davy*.

[Why? Simply because *faith* brings perfect peace. Faith is an emanation from Deity, and is manifested through the moral sentiments—the religious and spiritual faculties. These faculties, when awakened, put us in relation to the "above," the future, and to God. Faith, like love, "casteth out fear." It is faith which says, "Our Father, who art in heaven"—and "Thy will be done." Faith resides in or acts through the organs highest in location and highest in function of any in the human brain. Oh, that the world would open its eyes to the beauties, the peace of mind, and the inestimable consolations of faith and trust!]

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

MAIDENS' EYES.

ANNIE'S eyes are like the night,
Nell's are like the morning gray,
Fanny's like the gloaming light,
Hal's are sunny as the day:
Bright—dark—blue—gray,
I could kiss them night and day;
Gray—blue—dark—bright—
Morning, evening, noon, and night.

ANNIE'S brow's arched like the sky,
Nell's is white without a spot,
Hal's is as a palace high,
Fanny's lowly like a cot;
High—arched—low—white,
I could kiss them day and night;
White—low—arched—high,
Kiss them night and day could I.

ANNIE'S lips are warm and bright,
Fanny's free and full of play,
Hal's are sweetest out of sight,
Nell's are always in the way;
Bright—warm—sweet—play,
I could kiss them night and day;
Play—sweet—warm—bright,
All the day and all the night!

—From "Festus."

LOVE AND LOVERS.

THE newest subject which we could possibly have selected, and yet the oldest—a topic gray with the half-forgotten associations of dim old Bible times, when "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose," and yet perpetually new with every heart that is born into the world!

Don't close the JOURNAL with a condemnatory "Pshaw!" and lay aside your spectacles, grave sixty-year old reader, as if love and lovers had no longer any interest for you. There was once a time, and not so very long ago either, when those spectacled eyes softened and grew bright in the loving reflection of other orbs—there was a time when you also were young. Are there no faded flowers left of the spring-time of your youth? Have a little tender charity for those whose feet are touching on the pathway you traveled over once, and don't put on a tartar-emetic expression of face when the young folks talk over their little love affairs in your sublime presence. We have all been young, and some of us, thank Providence, never will grow old!

There is, we regret to observe, a tendency on the part of grave papas and mammas to shut their eyes to the possibility of their children doing as they have done in life! "Love! pooh! nonsense!" says Mr. Solemn; "you'd a great deal better attend to your business, young man!" "My dear, girls shouldn't talk about such things," says Mrs. Prim.

Well, why shouldn't they talk about them as well as think about them? say we; and one might safely defy all the standing armies in either continent to keep "such things" out of young heads and hearts. Parents! do not for a

moment fall into the grave error of estranging your children's confidence in such matters as this. Do not surround love, courtship, and marriage with a halo of forbidden mystery. Talk freely about them—bring them down into the calm, clear atmosphere of every-day life—treat the subjects just as you would treat any inevitable, not-to-be-ignored fact, and the young people will be twice as likely to look at them with unbiased, discerning eyes. If you want your children to make fools of themselves, forbid them to discuss these probabilities of life in your presence—close the gates of your sympathy on their aspirations. If not, let matters go frankly and openly on, just as God intended they should!

When we hear the world ostentatiously pitying parents whose children have disappointed them in life, in some such terms as this, "Poor dear Mrs. Brown! her son (or daughter, as the case may be) has broken her heart by that runaway match—how much she is to be commiserated!" we are very apt to think the world has made a mistake. There are two sides to every question, and children with warm-hearted, liberal, indulgent parents find no difficulty in making matches without the "runaway" part of the business.

Therefore, boys and girls in our great "phrenological" family, don't imagine yourselves called upon to make a mystery of the sweet, shy feeling that the world calls your "first love." Confide in the father and mother who have had "first loves" of their own—aye, and last ones, too; look at your paragon through other people's eyes, and hear of it through other people's tongues. Depend upon it, the genuine article won't lose merit through any such crucible of comparison, and if it isn't genuine, the sooner you find out that fact, the better!

Take time about your decision. Do you remember how scornfully you looked back, on your fourteenth birthday, at the broken toys and forgotten fancies of nine years old? Up to a certain period, tastes will alter—preferences will change, and you may chance to find yourself at twenty fastened for life to the pretty toy suited only to the bread-and-butter aspirations of sixteen!

Does it then follow that there is no such thing as stability or constancy in this world? Not at all. Toward a well-chosen, worthy object, constancy only deepens as time goes on. The only question is, are you sure you have chosen well? Stop, and think over the thing.

Moreover, take a good look round before you make up your mind that one particular personage is the only one that can by any possibility make you happy for life. There are all sorts of people in the world, and all sorts of tastes—and somewhere, in the great wilderness of humanity, is just the right one. Our grandmothers have an adage to the effect that "the right one will be sure to come along, if you sit in the chimney corner and wait." We don't quite believe in that—there are too many mismatched people and unequal marriages to confirm any such theory. Some of us have waited too long in the chimney corner; some have mistaken the wrong one for the right one; the round people are fitted into the square holes, wherever you turn; and the only wonder

is that out of such conglomerate and incongruous material we have contrived to get up such a respectable world! Do not mistake passing fancies for serious attachments. Young men! do not interpret a girl's innocent frankness into tacit confessions of devotion. Girls! do not suppose that every male creature who picks up your fan or handkerchief wants to marry you. You can both be open and straightforward enough about the ordinary, matter-of-fact events of your existence—why not about this? There is a general crusade in society against what are commonly denominated "flirtations." Now we are by no means convinced of the wisdom of this condemnation. Flirtations, as long as they remain flirtations, and are not carried into deeper and more serious currents, are perhaps the most sensible method of acquainting young people with the peculiarities of one another's natures.

If you were sober, old married folks, this exchange of playful badinage and graver sentiment, courteous attention, and good-humored kindness would attract no comment nor criticism whatever. Why, we would ask, should the mere interposition of a wedding-ring create such a vital difference? Let the young, unmarried ladies and gentlemen of the present age discard the affectations and pruderies that imply doubt and distrust; let them treat one another with the frank confidence that should belong to all Christian communities, and a great many Gordian knots will melt away into nothingness!

It must be remembered, however, that we don't all fall in love after the same pattern. To some, a certain degree of novelty seems indispensable; thus it happens that people seldom marry those with whom they have been familiar all their lives. The picture that has hung before your eyes for a twelvemonth loses its fresh charm and newness, and pales before the canvas that is brought in fresh from the easel, although intrinsically it may be much the finest work of art. Your frank, bustling, impulsive mortal surrenders all at once; he sees a pretty girl, decides that she will meet every requisition of his nature, and resolves to place himself in competition for the prize, all within an incredibly short space of time. And what is stranger still, he is quite as apt to be happy in his married life as the deliberate, hesitating wooer who allows his hair to grow gray considering whether or not it is best to run the risk of matrimony! Others, again, fall in love so quietly that they are almost unaware of the moment of captivity, and wake up some morning quite surprised to find that they are beyond all help! In short, there are as many ways of falling in love as there are people to fall, and every one fancies that his or her peculiar method of doing the thing is the only orthodox style!

A certain fitness of accessories also should be taken into due consideration. Man and woman should meet, as nearly as possible, on the same plane of social position and mental status. Kings and milkmaids form blissful alliances only in the musical measures of old-time ballads, and it is in the same records alone that beggars marry princesses, and fair faces atone for the absence of brain, position, and common sense! Very few people are happy who marry either much above

or much below their station in life. If one of the life partners must be superior, it had better be the husband. A woman easily learns to look up, and it is natural for the man to assume a protecting superiority, even when there is no real ground for it; but woe betide the couple where the woman looks down on him whom she has solemnly promised to love, *honor*, and obey!

Nor should there be any insuperable difference in the mental capacity, for, even supposing them to be well mated at first, a man must and will grow in mind and brain as he progresses onward with a progressive world, and his wife must either grow with him, a companion in every sense of the word, or be left behind, a mere doll to be hung with silks and jewels, or a drudge to cook his dinners and take care of his children. Remember this, girls, when you are inclined to lag behind in the widening path of ever-new discoveries and developments, and don't follow the example of Lot's wife!

We know of no subject on which there is more to be said than this self-same one of love and lovers—no subject that more requires "ventilation," and would be more improved by calling things by their proper names. Why should people handle the topic with gloves on? Does anybody begin the world with the deliberate determination of being an old maid or an old bachelor? Don't the single ones all expect sooner or later to be married? and don't the married ones live their own courtships over again in aiding and abetting the single to follow their example? The sunshine of our youth comes only once, and we do not believe in overclouding it by deep warnings and dismal forebodings. We all know who has said, "It is not good that man should be alone." We all have seen the gentle instincts which draw the stronger and weaker together—the vine reaching out its green fringes to cling to the stately cedar. And who is to tell us, after this, that the subject is to be put under strict embargo?

Not proper to talk about lovers and falling in love! What would become of all the songs and stories that have come down to us through the chronicles of a century, if it was not for this all-engrossing topic? We don't wonder that novels are crowding out more substantial reading on center-tables, in cars or steamboats, in *boudoirs* and counting-room. Just let other books speak as frankly on the same subject—let them come down from their stilted superiority, and build up their chapters once again on a foundation that is live instead of fossilized, and see if there would not be another state of things!

We have not as yet expressed half that is upspringing in our mind on the subject, but for what we have said, we ask the consideration of every reader of the JOURNAL. Are we not right? Is it not time we laid aside the old-fashioned affectation that accords so ill with the present time?

In a future number we shall probably discuss the question farther, and in the mean time we must confess that our mind is considerably relieved by this candid statement of our views respecting "love and lovers."

MRS. GEORGE WASHINGTON WYLLIS.

HYMENAL POETRY.

MINISTER.

THIS woman wilt thou have,
And cherish her for life?
Wilt thou love and comfort her?
And seek no other wife?

HE.

This woman I will take,
That stands beside me now;
I'll find her board and clothes,
And have no other frow.

MINISTER.

And for your husband will
You take this nice young man;
Obey his slightest wish,
And love him all you can?

SHE.

I'll love him all I can,
Obey him all I choose,
If when I ask for funds,
He never does refuse.

MINISTER.

Then you are man and wife,
And happy may you be;
As many be your years,
As dollars be my fee.

SECOND MARRIAGES. ARE THEY ADMISSIBLE?

SECOND marriages have occasionally had an advocate, but writers have more frequently repudiated them. In practice, they seem to be approved, though some of them, like many first marriages, prove unpropitious. The question is often propounded to us, Are they on scientific grounds admissible? are they on social grounds advisable? are they normal?

THEORY VS. PRACTICE.

The most eminent writers against second marriages have indorsed second marriages practically, and thus repudiated their own teachings; and it may be fair to claim that those who, rejoicing in a first marriage or anticipating one, write able articles or cutting philippics against second marriages, utterly neutralize their own writings, not to say repudiate and disapprove them, when they enter a second time into the marriage relation, especially if that second marriage prove a happy one.

WHAT IS THE OBJECT OF MARRIAGE?

A few questions may properly be asked and answered as an aid to the elucidation of this question. What is the normal object of marriage? In case of the interruption of a marriage by the premature death of either party, what would be the legitimate object of a second marriage?

To answer these questions briefly and satisfactorily may not be easy. To most of the duties enjoined by the Creator in the organization of mankind there is attached the experience of pleasure. It is necessary that the body should be fed; the appetite is given as a prompter to take the necessary sustenance; and with appetite is given gustatory pleasure, so that the taking of food is a source of enjoyment as well as a necessity to the preservation of the individual. The same might be said of thirst, of necessary warmth

in winter, and pleasant coolness in the heat of summer. It is necessary for the body that a man take sleep; and when he is weary and sleepy, the reclining position of the body, oh, how precious! The continuance of the race is provided for by the Creator, and marriage is an agency by which the race is to be continued. That may be called its first object. Connected with that object is the pleasure of companionship: "And the Lord God said, It is not good that man should be alone. I will make a help meet for him." He then produced man's counterpart, having organized them mentally and physically for mutual companionship, mutual love, and mutual enjoyment. Marriage may then be defined as intended to continue the species by uniting persons of opposite sex, in which marriage love and sympathy for each other, and pleasure in that love and sympathy, may be derived.

A CASE SUPPOSED.

Suppose a man and a woman marry for companionship and for love; if they have offspring, they generally have pleasure in the protection, rearing, maintenance, and education of that offspring, for the parentive pleasure does not end with the parental act, but follows the offspring through all its development, culture, establishment, and life. If by some fatal accident or virulent disease one of the parties is removed at the end of the first month or the first year of the marriage; and to make the case strong, we will suppose that no fruit of the marriage has resulted, what shall the surviving companion do? Let us still further suppose two persons widowed in the same manner, one a male, the other a female—shall they wander solitary through life? Who will they serve by so doing? In the life to come "they neither marry nor are given in marriage," and the one who has gone hence will have no occasion to complain; and if this widowed husband and widowed wife are adapted to each other, and might have formed an appropriate first marriage, whom do they wrong by being married? And if by marriage each can be rendered happy in companionship and in the parental relation, as well as in the conjugal, why shall they not marry? Are there any scientific objections?

We have stated the case in this form as strongly as it can be stated, and if no valid objection can be offered, and we can see none, the law and the propriety of second marriage in its most favorable surroundings and conditions is established.

SECOND LOVE.

Who shall say that a well-organized man or woman can not love a second time? If there be any such, let them live singly. There are some who marry unwisely at first, and, having lost their yoke-fellow—we can not say mate—may possibly, yea, probably, marry a second time happily. It is true that some marry well once, but make a bad second marriage; this is incidental to all human or finite action. If all first marriages could be shown to be happy, and all, or nearly all, second marriages unhappy, we would say a case was made against second marriages; but we venture an opinion, and have better reason than we may state for believing the opinion to be true, that second marriages

arranged according to more mature judgment are quite as likely to be happy as the first. Human beings are not perfect; if there are any such, we have no word for them except—Amen! When persons marry who are ignorant of the organization and real disposition of each other, each expects unalloyed happiness; all the ills of life are to be left behind at the altar. In time they awake to their disappointment, find themselves mated to a frail mortal like themselves, with ill-temper and perverse tendencies, and this frets them. Each expects more from the other than is reasonable under the circumstances, and not receiving it, the courtship, with all its gentleness and self-sacrifice, is not made perennial as had been hoped; mutual recrimination is the result, and sometimes a whole lifetime is embittered by this mutual disappointment, mutual ill-nature, and foolish fault-finding.

PROFITING BY EXPERIENCE.

Should either one of these persons be left in widowhood and re-marry, no sublime expectations of unalloyed bliss are entertained, and the person resolves to avoid the errors of the first marriage, viz., the first sharp word, the first unkind remark, the first ungenerous inference or exaction. Let us suppose a widower marries a widow, and each enters the relation with this idea—"I will not fall into the errors of my first marriage," and for ten, twenty, thirty, or forty years there is not so much disagreement between them as either had in the first marriage in a single year, who shall say that the last marriage did not bring any better conditions for happiness than the first? but the experience of the first taught each forbearance and self-control. Indeed, many persons marry a worse companion than their first, and live ten times more agreeably, because more reasonable in their own conduct.

LATE SECOND MARRIAGES.

But it may be asked, What of persons who have lived in one marriage until a family has been raised and settled, and when the ardor of youthful love and the promptings of nature to obey the first commandment to "replenish the earth" have passed? In regard to such marriages, *companionship* may be a sufficient reason. Why should a man and his wife remain together in the marriage relation after they have raised a family and sent it forth into the world? It would be answered, for companionship. If raising a family is the only object served by marriage, then, when the family is raised, why not separate? This is true with wolves; their mating continues until the whelps can take care of themselves, while the lion and eagle, nobler than the wolf, remain through life constantly in companionship. If after a family be raised one of the companions die, and if companionship be desirable, why may not the surviving one marry for the sake of that serene companionship which belongs to marriage in middle or advanced life?

We have seen very many second and even third marriages, men and women, fifty-five or sixty years old, living ten or twenty years together, a kind of happy "Indian summer," and seeming to enjoy each other's society quite as well as they who have "climbed the hill together."

THE MEDDLING OF RELATIVES.

It will generally be found that second marriages in which there is difficulty, disagreement, or disturbance, owe such disturbance to their children, who feel themselves interested in their parent's estate, or the disagreement is fomented by the friends of the children outside of the family respecting property. There is nothing more common than for a pert miss of fifteen or a beardless boy of eighteen, who have been cradled in parental affection, setting up their raw will and judgment against a father in the prime of manhood, who is left lonely, because he chooses to marry again. Four or five years at most will generally send the daughter to a home of her own; another year or two makes a man of the boy, when he will marry as he chooses, possibly without the advice of either father or friends. These children may fear, perchance, that another brood of children will divide the property, no dollar of which they ever earned. The father, who has strong love for his children, has carefully educated, reared, guided, and sustained them to maturity. Such children are much to blame for calling in question such a father in reference to any honorable course of his, and public sentiment created to his disadvantage by children or the friends of the first wife is, we think, execrable.

STEP-MOTHERS.

Step-mothers are spoken against, and sometimes they deserve it; but we think they must be superhuman to escape criticism, surrounded as they generally are by such ungenerous critics. Step-mothers, we repeat, are spoken against, and we may be permitted to remark that we know not a few instances in which a second mother in all respects was a better mother to the step-children than their own would have been. The step-mother had a better temper, a better judgment, more affection, more wisdom, and more everything that the child needed; and for that child the day its father brought a step-mother into his house was the dawn of light, joy, and prosperity. We therefore approve of good second marriages, those which are properly adjusted and wisely selected; we do not approve of any other kind for first marriages. We think there is no law of nature against second marriages, and we regard that man or woman as supremely narrow-minded and selfish who exacts a promise on the dying bed from the survivor never again to marry. There are quite as many men and women who, on their death-bed, counsel the survivor to marry, and, in certain instances, even suggest the one to take their place; and we have been cognizant of several instances in which the choice of the dying and the living was mutual with respect to the successor.

Those who write us on this subject, inveighing against second marriages, have that exclusiveness of love and that element of jealousy which teaches them that in case of their death it would be a satisfactory reflection that the survivor would never receive the love or caresses of any other person. We think an hour in the other life would obliterate such an idea. Widowers, especially, often show great folly and inconsistency in hastily or inconsiderately paying addresses

and marrying again, but such folly of individuals does not invalidate the great law of love.

If in the other life "they neither marry nor are given in marriage, but are as the angels" in light, we can see no reason for censure, either in feeling or sentiment, in nature or science, respecting an appropriate second marriage. We therefore give our opinion in the affirmative, that *second marriages may properly be formed.*

A HINT TO OLD MAIDS.

THERE is a certain absurdity in the story which was going the round last week of the lady who asked an English Board of Guardians for "a child only two years old, with blue eyes, light hair, and a complete orphan." One felt that the demand had been dictated rather by sentiment than by genuine kindness, that the child was selected on the same principle as a doll might have been, but the anecdote indicated a curious deficiency in our law. The practice of adoption, so frequent in the Roman and modern Asiatic world, allowed by all German laws, and sanctioned by the Code Napoleon, has never received in England any kind of legal recognition. It is not opposed to our manners, is rather approved by opinion, and is among the philanthropic an incident of very frequent occurrence; but the law takes no notice of it, provides no ceremony for recording it, and imposes no obligations upon those who attempt it. Yet it would be difficult to suggest a practice which might be productive of more general benefit to a society which, like our own, is unfavorable to marriage, which throws the time further and further back in every generation, and which allows in the same family excessive inequalities of fortune. [Owing to the "beautiful" system of aristocratic government under which the "mother" country lives, labors, and suffers.] There are thousands of old maids among us, well-to-do and excellent, to whom the privilege would bring a new zest to their lives, new interests, and new occupation, thousand of widowers, whose lives are passed in an unwilling solitude, thousands of married homes where the only thing wanting to life is the sound of children's voices. There seems no reason, natural or artificial, why a void, due chiefly to the action of an imperfect social system, should not by that system be filled up.—*An English Magazine.*

[By all means. What! deny an orphan child to an amiable, well-to-do unmarried lady! and to one in circumstances to educate, train, and improve one of God's little ones? Yes, the great, grand, noble, high and mighty aristocratic men and women of Great Britain had rather adopt and cultivate nasty little poodle-dogs than to bestow their parental love on one of the thousands of orphan children perishing, in body and soul, for want of a little kind care—such as is foolishly bestowed on a worthless, soulless brute. We suppose it is better for the old maids and the fat childless matrons to love even a miserable four-legged cur than nothing. But where there are so many poor innocent little children, without parents or homes, we think it would be far more creditable, sensible, and humane to adopt and develop one of them into noble manhood or womanhood, than to throw away their time, money, food, and care on a dog which neither appreciates nor returns such care and affection. We vote for giving children to all the old maids.]



PORTRAIT OF JAMES HARLAN, SECRETARY OF THE INTERIOR.

JAMES HARLAN.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

A LION in repose is noble; a lion aroused is majestic; but a lion in a rage is terrible! MAN has all the qualities of the lion combined with those of the lamb and of all other animals. He has also a moral and spiritual nature, which make him far more noble, majestic, terrible, and tender than lion or lamb. Is the lion a power in the world? Man is his master. The lion has a strong body—man has a strong mind. The brain of the lion is very small when compared with that of man. To one who is only strong in body or in courage, we may say he is "lion-like;" but of one who is great in *mind*, we may say he is "God-like."

In the likeness herewith presented may be seen both the lion and the man. There is character in that face! It is now in repose. Consider what would be its expression when aroused! You now see it in bright sunshine, when all is calm and serene; but look at it from under the

dark clouds in a storm, when the elements crash and the livid lightning gleams, and you may well shrink from the thunder-tones and the sharp flashes of his mental electricity. Metaphor aside, there is no nonsense here. You may approach such a character only in a proper manner. It would not do to pat him on the shoulder, call him a good fellow, and then ask a favor. Fawning flattery would be utterly lost in this case. He perceives your motives before you speak. You can get into his good graces only through his intellect, which is broad, comprehensive, and most discriminating. When he says "yes," or "no," he means it. It's no use to argue the point; the question has been decided. *That* is your answer.

There is dignity indicated in that long upper lip, and decision in that well-cut mouth, courage in the well-formed nose, and penetration in the eye. Then observe the "dome of thought!" The brain is large, of fine fiber, broad at the base, wide between the ears, long on top, full in the center, and in the crown. There is high integrity, deep devotion,

great decision, and the broadest comprehension, with a quick, practical intellect; and the whole is well fortified and sustained by great executiveness and an excellent constitution. Notice the build of the man! The chest is large, lungs ample, circulation good, and digestion perfect. The lamp of life is well supplied with oil, but not to overflowing. It is used with careful economy, and hence may be kept burning well on toward a hundred years!

There are no marks of dissipation here, but the most circumspect habits and conduct have impressed the features with their diploma of approval. Order is conspicuous, and the most perfect method observed in all things. So of the organs of Size, Form, and Calculation. The entire group of perceptive faculties is conspicuous. See how wide apart the eyes are set! The general memory is excellent, and especially that of forms, faces, facts, and places, while that of thoughts, plans, and experiences is good. He could excel as a statistician, naturalist, financier, architect, or engineer—as a mechanic, manufacturer, or a merchant. Indeed, he has the greatest versatility of talent, and can do almost anything he likes. He is fully developed in nearly all the organs, and deficient in none.

It has been lamented that our great statesmen, such as Franklin, Webster, Clay, Calhoun, Adams, etc., had passed away, and that none were left to fill their places. We appreciate departed worth, but quite agree with Napoleon, who said, "No man is indispensable." Nor do we hesitate to affirm that there are, to-day, more able statesmen in America than ever before. And we claim that the subject under examination is one of the rising men of the time.

Socially, he would be friendly and affectionate; fond of family and of home, providing liberally for all; but not given to much petting or caressing, and would be more platonic than ardent.

Morally and spiritually, he has been amply blessed with large Veneration, Conscientiousness, Benevolence, Hope, and Spirituality—inheriting his mother's tendency to religious worship, and adding strength, study, and discipline to a naturally strong moral character.

Look at the man! he stands five feet ten inches, weighs a hundred and eighty-

five pounds, is well built, and every way well-proportioned. There is just enough of the Celtic blood, derived from his Scottish ancestry, to give vivacity of spirit, and enough of the Teutonic to give tenacity of life. His skin is soft and fine; his hair brown and silky; his complexion fair; his eyes dark-brown; and his features strongly marked, but regular and very expressive.

We are informed that Mr. Harlan married, in 1845 or '46, a very intelligent and worthy lady, a native of Kentucky, then residing in the State of Indiana, by whom he has two children—a son, probably twelve or thirteen years of age, and a daughter, a few years older.

During the war, Mrs. Harlan has devoted herself to the soldiers in every way that her strength would permit. She was almost ubiquitous, we are informed, being intrusted at times by the Secretary of War with the distribution of whole cargoes of supplies for the hospitals, that accumulated as seizures at provost-marshals' headquarters. She has expended an amount from her private purse nearly or quite equal to her husband's salary as United States senator, for which very many of our brave boys will ever remember her in their prayers.

We will conclude this statement by predicting for Mr. Harlan—accidents excepted—rapid promotion in the public confidence and admiration. After the great thunder-storm, we trust the political atmosphere will be equal to sustaining men of such unblemished character in "the highest office in the gift of the people." That his record is clean, may be seen from the very faithful biographical sketch which follows.

BIOGRAPHY.

Mr. James Harlan was born in Illinois, August 25th, 1820. At the age of three years his parents removed with him to Indiana, where he was employed, during his minority, with his father in agricultural pursuits. In the year 1841 he entered the Preparatory Department of Asbury University, then under the presidency of the present Bishop Simpson. Upon meager means obtained by teaching at intervals, he managed to graduate at that institution with honor in 1845, and it has since conferred upon him the well-merited degrees of A.M. and LL.D.

In the winter of 1845, being elected to the Professorship of Languages in Iowa City College, he removed to that city. Here, although among strangers, he early won for himself an enviable reputation for industry, ability, and an unswerv-

ing integrity which has only broadened and deepened in the public mind until to-day.

In 1847 he was elected by the people Superintendent of Public Instruction of the new State of his adoption. This was no ordinary compliment to a young man who had resided in the State less than two years when the election occurred, especially when taken in connection with the fact that his opponent was the Hon. Charles Mason, who graduated at the head of his class at the Military Academy at West Point—had served as chief-justice of the Federal Court of the Territory during the entire period of its existence, was conceded by all parties to be a gentleman of ability and unblemished reputation, and who, as a candidate, was the choice of the party which had, up to this election, been uniformly triumphant in the State and Territory, and continued so until the Kansas-Nebraska issue, except when Mr. Harlan was a candidate.

In 1848, Mr. Harlan was superseded by Hon. Thomas H. Benton, Jr., the officials insisting that he was elected by a majority of seventeen votes. The count, however, is now universally conceded to have been fraudulent, though not participated in, of course, by Mr. Benton, for whom Mr. Harlan personally has always entertained a high regard. In this year he was admitted to the bar, and commenced the practice of law in Iowa City. In this profession, while he remained in it, he was eminently successful; but his friends were unwilling to leave him at the bar, however agreeable to him, or however brilliant his prospects for a distinguished career in the profession.

In 1849, the people, eager to trust and honor the young man who in every public position had proved himself so worthy of their confidence, nominated him for Governor; but, not being of constitutional age for that office, he was compelled to disappoint them by declining the proffered honor.

Continuing in the practice of law until 1853, he was then, by the annual Conference of the M. E. Church, elected President of the Mount Pleasant Collegiate Institute, which during the winter following was reorganized under an amended charter, and he retained in the presidency. His industry and energy, with his varied learning and strong sense, compelled the same success here that had attended all his undertakings thus far, and which we may well say has never yet deserted him. But here again the people were unwilling to leave him in the field of labor to which their confidence and admiration had so shortly before assigned him; scarcely two years was he permitted to serve at the head of the University until, by the Legislature, he was elected United States senator for the term commencing March 4th, 1855. Upon this election, which so far from being sought by him, fell upon him even without his knowledge, he resigned the presidency of the University, and was elected Professor of Political Economy and International Law, which position he still holds. This election occurred Jan. 6th, 1855, and he was admitted to his seat Dec. 3d following.

His first formal speech in the Senate was made March 27th, 1856, on the admission of Kansas, and was regarded then, and must be held by the

student of history hereafter, as one of the ablest arguments on the right and finally successful side of that great contest. Such men as Butler of S. C., Cass, Benjamin, Toucey, and Douglas soon learned to respect the sturdy logic of the young debater from the West. His speech upon the occasion of presenting the memorial of James H. Lane, praying the acceptance of the memorial of the members of the Kansas Territorial Legislature for the admission of their Territory into the Union as a State was such a scorching as oppositions seldom get, but the limits of this sketch will not permit us to quote. It can be consulted, Appendix to Cong. Globe, 1st Sess., 34th Cong., p. 378.

By almost a party vote, not unlikely stimulated by the castigation above alluded to, it was, Jan. 12th, 1857, resolved by the Senate, "That James Harlan is not entitled to his seat as a senator from Iowa."

The character of this decision may be understood from the following brief statement of facts: The Senate and House of Representatives of Iowa agreed to go into joint session to elect a senator and judges. After the joint session had met and adjourned from day to day for some time, it was discovered that the Whigs were about to be successful, and the Democratic senators absented themselves for the purpose of preventing an election. A *quorum* of the joint session met, however, and a clear majority of both houses elected Mr. Harlan. Two years after, the matter was brought up on the protest of the Democratic members of the State Senate, and Mr. H. ousted as above stated. During these two years of peaceful occupation of his seat, a Presidential campaign was passed quietly, which might have been endangered by such party tyranny in the Senate, and Fremont made President—hence, no doubt, the delay.

But Mr. H. repaired immediately to Iowa City, where the State Legislature was in session. He arrived on Friday evening—was re-elected on Saturday following. He spent a day or two at his home in Mount Pleasant, returned to Washington, was re-sworn, and resumed his seat on the 29th of the same month. This was a triumph worth more than all it cost; but the "honor was worn lightly."

At the expiration of his term in 1861 he was re-elected without a dissenting voice among his party for the term to end March 4th, 1867.

During his entire service in the Senate he acted in harmony with the Republican party, which for four or five years was in a meagre minority. He, however, commanded the respect of his political opponents by his modest and yet fearless and able support of the measures which his judgment and conscience approved, by his unwearied industry in the examination of every subject of practical legislation, and by his evident honesty of purpose and integrity of character. The leading measures supported by the Republican party had few if any more able advocates, and none more efficient or successful either in the Senate or before the people. The published debates of Congress will show that he argued and elucidated with great clearness and conclusiveness every phase of the question of slavery and emancipa-

tion in all their social, legal, and economic ramifications—the exclusion of slavery from the Territories—the constitutional means of restriction—climatic influence on the races, white and black—the necessity or propriety of colonization—and the effects of emancipation on the institutions of the country North and South.

He was the earnest advocate of the early construction of the Pacific Railroad—had made himself, by a careful examination, master of the whole subject—was consequently appointed a member of the "Senate Committee on the Pacific Railroad"; and when the two bodies differed as to the details of the bill, he was made chairman of the committee of conference of the two houses, and did more than any other living man to reconcile conflicting views on the amended bill which afterward became the law of the land.

As Chairman of the Committee on Public Lands he exerted a controlling influence in shaping the policy of the Government in the disposition of the public domain, so as to aid in the construction of railroads and the improvement of other avenues of intercourse, as well as to advance the individual interests of the frontier settler by facilitating his acquisition of a landed estate, and also by securing a permanent fund for the support of common schools for the masses, and other institutions of learning. Under his guidance the laws for the survey, sale, and pre-emption of the public lands were harmonized, and the Homestead Bill so modified as to render it a practical and beneficent measure for the indigent settler, and at the same but slightly, if at all, detrimental to the public treasury. And on this as well as that other great national measure, the Pacific Railroad Bill, above mentioned, when the two houses disagreed as to details, Mr. Harlan was selected by the President of the Senate to act as chairman of the committee of conference.

His thorough acquaintance with the land laws, his clear perception of the principles of justice and equity which should control in their administration, and his unwearied industry and care in the examination of all claims presented to Congress growing out of the disposition of the public lands to private citizens, corporations, or States—caused him to be regarded almost in the light of an oracle by his compeers in the Senate whenever any of these claims were pending; his statements of fact were never disputed, and his judgment almost always followed.

Immediately after he was placed upon the Senate Committee on Indian Affairs, it became manifest that he had made himself master of that whole subject in all of its details. He consequently exercised a leading influence on the legislation of Congress affecting our intercourse with these children of the forest; humanity and justice to them, as well as the safety of the frontier settlements from savage warfare being with him cardinal elements to guide him in shaping the policy of the Government. The effect of the repeal, over Mr. H.'s earnest protest, of the beneficent features of the Indian Intercourse laws, under the lead of Senator Hunter, which all admit laid the foundation for our recent Indian wars, furnishes a marked illustration of the safety of his counsels in these affairs.

As a member of the Senate Committee on Agriculture he was the earnest advocate of every measure calculated to develop and advance that great national interest, and prepared the only report marked by scientific research made on that subject by the Senate committee during the last ten years. He gave his earnest support to the Agricultural College Bill, though in conflict with his views of the proper policy for the disposition of the public lands, because he regarded it as the only opportunity for laying firmly the foundation for these nurseries of scientific agriculture, which must prove of vast consequence for good to the whole people of this continent and the toiling millions of the Old World.

A perusal of the Congressional Globe will show that, though never unjust or illiberal toward the older and more powerful members of the Union, he has ever been the vigilant guardian of the peculiar interests of the new States, including his own. He has also been a no less vigilant guardian of the public treasury, though never lending himself to niggardly and parsimonious measures.

His inauguration of the proposition for the construction of a ship canal from the Northern Lakes to the waters of the Mississippi (See Cong. Globe, 2d Sess., 36 Cong., Part I.); his opposition to legislation on the Sabbath; his introduction of resolutions on fasting and prayer; his propositions for reform in the chaplain service of the army and navy; in aid of foreign emigration; the re-construction of the insurrectionary States; the reclamation of Colorado Desert; the improvement of navigation of lakes and rivers; the application of meteorological observations in aid of agriculture to land as well as sea; for the support of scientific explorations and kindred measures; for reform in criminal justice in the District of Columbia and in the Territories; and his remarks on such subjects as the Bankrupt Bill; the Kentucky Volunteers Bill; the Bill to Re-organize the Court of Claims; on the Resolution relating to Floyd's acceptances; on the Bill to Indemnify the President; on the Conscription Bill; on the conditions of release of State Prisoners; on the Disqualification of Color in carrying the Mails; on the Organization of Territories; on Amendment to the Constitution; on District Registration Bill; on Bill to establish Freedmen's Bureau; on Inter-continental Telegraph; on Bill providing bail in certain cases of military arrests; on the Construction of Railroads; on Education in the District of Columbia for white and colored children; and on the Income Tax Bill, all together furnish an indication of the range of his acquirements, the tendency of his thoughts, and the breadth of his views, that can not be given in any sketch necessarily so brief as to omit them.

It is not deemed proper in this brief narrative to reproduce even the substance of the many elaborate speeches made by him in the Senate and before the people. Among them may be mentioned as a sample of the whole, his speech in reply to Senator Hunter of Virginia, during the winter of '60-'61, immediately preceding the breaking out of the rebellion. This speech was characteristic in clearness, method, directness, force, and conclusiveness, and was regarded by his

associates in the Senate as the great speech of the session. In the commencement he examines and exposes in their order every pretext for secession, and proceeds to charge upon the authors of the then incipient rebellion, with unsurpassed vigor and force, that the loss of political power was their *real grievance*. He indicated the impossibility of any compromise on the terms proposed by the Southern leaders without dishonor, and pointed out the means of an adjustment alike honorable to the South and the North, requiring no retraction of principle on the part of any one, by admitting the Territories into the Union as States. He warned the South against a resort to an arbitrament of the sword; predicted the impossibility of their securing a division of the States of the Northwest from the Middle and New England States; the certainty and comparative dispatch with which an armed rebellion would be crushed, and concluded with a most powerful appeal to these conspirators not to plunge the country into such a sea of blood. Upon the conclusion of this speech four-fifths of the Union senators crowded around to congratulate him, and a state of excitement prevailed on the floor of the Senate for some moments such as had seldom if ever before been witnessed in that body.

On his power as a platform speaker before the populace it would not be proper to comment, for, as he is still living, and comparatively a young man, the public may reasonably expect to have opportunities of judging for themselves. It may not be amiss, however, to state that in a clear presentation of facts, in collecting and portraying whatever tends to arouse the human sensibilities, and as a close, logical reasoner he has few equals. A large number of most flattering extracts from the press notices where he has addressed the people lie before us, but it is useless to quote as it would be difficult to select.

The impression made upon the public mind by Mr. Harlan as a senator, during his service in that body, is clearly set forth by the *New York Tribune* in a single sentence which we extract from an article in that paper of April, 1858. "Mr. Harlan is a most worthy member of the Senate, singularly unobtrusive for a man of his merits, and one who never fails to meet the highest expectations of his friends when he engages in debate."

He was a member of the Peace Congress; but after seeing the members sent from the slave States, and witnessing the election of Ex-President John Tyler presiding officer, he predicted that its deliberations would end in a miserable failure.

He was also selected by the Union members of the House and Senate as a member of the Union Congressional Committee for the management of the recent Presidential campaign. Being the only member of the committee on the part of the Senate who devoted his whole time to this work, he became the active organ of the committee—organized an immense working force, regulated its finances with ability and unimpeachable fidelity, employed a large number of presses in Washington, Baltimore, Philadelphia, and New York in printing reading matter for the masses, which resulted in the distribution of many millions of

documents among the people at home, and in all our great armies. To his labors, therefore, the country is doubtless largely indebted for the triumphant success of the Union candidates last November.

Such, in brief detail, is the character, and such have been the services of the man who was selected by the late President Lincoln, and unanimously confirmed by the Senate without reference to a committee, to be Secretary of the Interior. No better security could be found in the history of any statesman in the country, whether that of his public services or of his private character be viewed, that the duties of the office upon which he has just entered will be well and faithfully executed.

Even party malignity, never scrupulous as to the weapons it employs against a powerful adversary, has ever been too prudent to weaken itself by charging, even in innuendo, that Mr. Harlan was guilty of any of the corruptions, peculations, and deceptions that almost universally mark the modern politician.

His position on the committees of the Senate for several years has given him an intimate knowledge of the details of all the leading subjects that fall within the department over which he is called to preside. The execution of the laws relating to the Public Lands, the Indian Affairs, the Agricultural Bureau, the Pacific Railroad, and all the general internal statutes, will now devolve upon their most conspicuous author. We predict complete success.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

PHYSIOGNOMY.

THE CONSPIRATORS.

A PERSONAL DESCRIPTION OF THE ASSASSINS
ON TRIAL AT WASHINGTON.

THE most graphic personal description yet given of the conspirators on trial at Washington appears in the New York *Methodist*, written by Rev. Dr. B. H. Nadal, one of the editors of that paper.

MRS. SURREATT,

who presents herself in the light of a mother, if not to the bloody plot itself, at least to the "beasts of Ephesus," is now on trial. Her house in Washington was the meeting-place of the horrid crew, and her own son a partner with her and the rest of them in the conspiracy. She, it will be remembered, on the day of the murder, drove out to Surrattsville with what she graphically described as "the shooting-irons," for which Booth and Harold called in their flight down the western peninsula of Maryland. She played the tigress in nursing the purpose of the assassins until it was fully ready for the deed; and when she was arrested in the small hours of the night, in her own house, asked permission to kneel and say her prayers before being marched away by the officers. She actually did kneel, and no doubt repeated her "Hail, Mary!" But will the reader pause and take a view of this woman? She sits there, in the corner, the first in the row of crim-

inals—a position of honor to which both her age and her intelligence entitle her. The reader at first finds a veil, a thin one, between him and the object of his scrutiny. Wait a moment; this witness is called on to identify her, and her face must be uncovered. She is modest and reluctant, but justice is stern, and her shyness must give way. There, now, you see the face perfectly; and, between us, it is a fine one. Indeed, if there were nothing the matter, and we were called on at this distance of ten feet to give an opinion, we should pronounce her, for a woman of her age, handsome. She is tall and large, without being fat, weighing perhaps a hundred and eighty pounds. Her hair, seen in the shade of her bonnet, reveals no gray, and is a beautiful dark brown, well polished with the brush. Her face, as befits such a form, is broad, but not coarse—just the reverse. It is fair, the cheek slightly tinged by the interest of the circumstances; and her eye is bright, clear, calm, resolute, but not unkind. Her expression, for the several hours she was under our eye, was that of deeply somber gentleness, which still bore a look of having been partly produced by the will, and for the occasion. Immersed as she is in crime, she does not forget a woman's art. She is doing her best to make a favorable impression, by dress and aspect, upon her judges. She was the very person to mold the material which fell into her hands. She no doubt ruled them like a queen. But the court, fortunately, is made of quite another metal.

HAROLD.

Next to this mother of conspirators sits Harold—a poor, doltish-looking youth, just past his majority. He is small, with a peaked mouth, a nose slightly hooked, a sprinkle of moustache, a wandering, twinkling eye, a narrow forehead with protruding brows, and a general expression of mingled fun and stillness. He strikes you as a fellow such as Booth would have had about him to laugh at his jokes, to do his chores, and to be his man Friday generally.

PAYNE.

After Harold comes Payne, next to Mrs. Surratt, the great character of the party. He is tall, straight, stout—the perfection of physical form. It would be hard to guess whether keen activity or muscular energy predominates in him; both seem to belong to him in an equal proportion. His large head is thickly covered with black hair; his forehead is almost entirely wanting; his face has no beard; his neck is immense as a bull's, and yet smooth and fair; his lips thin and firm; his nose small; but his eye, the characteristic feature, reminds you of the man who said, "Our name is legion!" only you can see that the said legion has not yet entered. It is an eye of deliberately rolling fire—a pair of perdition-lighted torches; when they move, they flash and glare, rather than look. This is not a mere reading of the man's crime, already known, in his look; it is a reasonably sober description of the reality. As you look at his great form, sitting calmly erect and seemingly reckless, you think of a modern boxer or of a Roman gladiator. When you meet his eye you think of Lucifer; but when, in the light of that

eye, you regard the whole face, you are reminded of Satan in the swine, a possessed brute. Nothing moves him; without looking defiant, he is imperturbed and perfectly at home. His nerves appear to have gone into muscles.

[Another correspondent says of Payne:]

It is a physiognomy which one would select for a second look in any crowd simply on account of the great animal strength of the head and utter brutality of the expression of the face. A broad, heavy jaw, unshaded by any appearance of beard; thick, protruding lips; rather a small nose, with large nostrils; clear, unflinching, yet restless eyes, either black or a very dark blue-black; lowering brows; a rather low forehead, almost entirely covered by a heavy shock of unkempt black hair falling down nearly to his eyes; a dark and clear complexion, and a head slanting down from the back like a house-roof, making up the rest of the picture.

ATZEROTT.

Next comes Atzerott, short in person, almost without neck, dirty, cadaverous, dull, curly or tangle-haired, cowardly looking, and evidently a poor miserable jack—a dupe.

O'LAUGHLIN.

The fifth man is O'Laughlin, a Baltimorean, as we learn. He is the best-looking of the gang. He is small in person, with delicate features, a head of flaky coal-black hair, and a fine moustache of the same color. His forehead is broad and striking, his fine black eye rests softly and humbly under delicately penciled brows, and his whole appearance impresses the beholder with the strangeness of his connection with the great crime. He must be young in crime, and the deformity of his soul has not pictured itself on his face.

SPANGLER.

Spangler, who appears to have been a sort of stable drudge for Booth and his horses, is the sixth in order. Like most of the others, his face lacks a forehead. Lavater amused himself with tracing the resemblance between human and brute faces. We have seen cows or oxen with countenances very much like that of poor Spangler. He looks the picture of distress.

DR. MUDD.

Dr. Mudd is a native of Charles County, but looks like a Scotchman. His hair is yellow; his beard and moustache pale red; his complexion white, almost as whiter paper; his eyebrows albino; his eyes signifying nothing, and his expression blank vacancy.

ARNOLD.

The last in the series is a poor youth by the name of Arnold, who has made a confession, not yet given to the public. He is rather a good-looking boy, with no special facial marks.

Such is the company now on trial for conspiracy to murder the President and other officers of our Government. Among them all, Mrs. Surratt alone gives proof of anything like mind. The rest were miserable tools of cunning and diabolical rebel leaders.

[It is our intention to obtain likenesses of these and other culprits, and publish the miserable batch, together with more of a detailed analysis of their organizations. We are much obliged to Rev. Dr. Nadal for the foregoing well-written personal descriptions.]

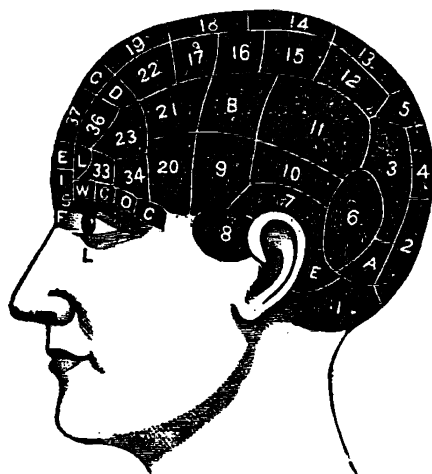


FIG. 1.—DIAGRAM.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

CONFIDING.—The faculty of Confiding is the opposite of Concealment [Secretiveness], and counteracts its too great reticence. Women generally have both largely developed, and, while very secretive toward the world in general, are frank and confiding toward those whom they love.—*Redfield.*

The physiognomical sign of Confiding, according to Dr. Redfield, is the breadth of the anterior half of the wing of the nose (fig. 2, a). Further careful observations are necessary to establish this sign. Look at the noses of all your feminine acquaintances, and particularly that of your lady-love (if you have one), with reference to this development, and note whether or not it corresponds with the trait of character it is supposed to indicate.

CONGENIALITY.—This faculty gives a preference for a conjugal partner of like temperament with one's own.—*Redfield.*

The sign of Congeniality is believed to be the anterior projection of the center of the chin, as represented in fig. 3. It forms, when large, the pointed chin, and is oftener seen fully developed in woman than in man.

A person with this kind of chin (well represented in the accompanying portrait (fig. 4), is likely to have a *beau idéal*, and will not be easily satisfied with any one of the *real* men or women by whom he or she may be surrounded. The dominance of this feeling is a very frequent cause of celibacy. Failing to find the "other self," for which they are seeking, many men and women remain single through life.



FIG. 3.

FIG. 3. CONJUGALITY (A).—The conjugal state.—*Webster.*

Union for life; the pairing instinct; duality and exclusiveness of love.—*Fowler.*

LOCATION.—Conjugality is situated in the lower

part of the back-head (fig. 1, A), just above Amativeness.

FUNCTION.—"The mating instinct, or faculty of union for life," Mr. Sizer says, in his 'Thoughts on Domestic Life,' "is the basis of marriage and of the laws and customs which recognize the life-choice of one woman for one man.

"That this faculty is a part of the mental nature of every well-constituted human being scarcely admits of a doubt. If the consciousness or testimony of the inner life of ten thousand well-organized and unperturbed men and women could be obtained, we believe ninety-nine in every hundred would readily respond to the presence of a strong desire to select one, and but one, sexual mate, and cleave to that one for life. This faculty very often comes into activity before Amativeness, and the young heart pants to find its mate, and really does select, meets with a response, and never regrets the choice, or changes in the least. Some of the most perfect and happy of unions we have ever known have been of this sort, formed in childhood, perhaps five years before the promptings of Amativeness were experienced. . . . Mating for life does not depend upon Amativeness; for this faculty can be exercised and its normal function answered in the human race as perfectly as it is in unmating animals without the exercise of the faculty of union for life. Moreover, among the lower animals, those that pair for life are just as constant in affection the whole year round as they are during the procreating season, showing that for ten months in the year Amativeness is by no means their bond of union."

ILLUSTRATIVE EXAMPLES.—Neither Gall, Spurzheim, nor Combe recognize any special organ for the propensity to form permanent conjugal unions apart from Amativeness; but Mr. Sizer, in the work already quoted, has shown conclusively, we think, that Conjugality is a special fundamental faculty, and has consequently its special organ in the brain. He says:

"Some birds and animals choose a sexual mate, and remain faithful to that mate for life, as the lion and the eagle. The sheep and horse associate promiscuously, and do not choose mates at all. The lion and eagle manifest one faculty that the horse and sheep do not evince, consequently the disposition to choose a sexual mate for life is a distinct and special faculty.

"Man is an epitome or embodiment in himself of all the capabilities and propensities of all the lower animals. However much they may differ in capacity and disposition, ranging all the way



FIG. 4.—M.L.L.

from 'the half-reasoning elephant' down to the scarce conscious oyster, from the ferocious tiger to the docile and inoffensive rabbit, not one of all the animal tribes or varieties has a mental faculty or a propensity which man does not show in most distinct characteristics. The very fact that any of the lower animals can be proved to possess any given faculty is proof positive that man possesses the same. And we may say, in passing, that man is more than a mere animal. He has several faculties which no one of all the races of animals exhibit; among these may be mentioned Conscientiousness, Veneration, Spirituality, Mirthfulness, Ideality, Sublimity, and the higher manifestations of Causality.

"Among the faculties displayed by some of the lower animals and not by others, thereby proving it to be special, and which is also manifested by man, is the MATING DISPOSITION. Man, therefore, is a mating or marrying being, and this propensity or predisposition is as much a law or institute of his being as is sexual love, or the procreative instinct, or the love of young."

CONSCIENTIOUSNESS (15).—*Fr. Conscience.* A scrupulous regard to the decisions of conscience; a sense of justice, and a strict conformity to its dictates.—*Locke.*

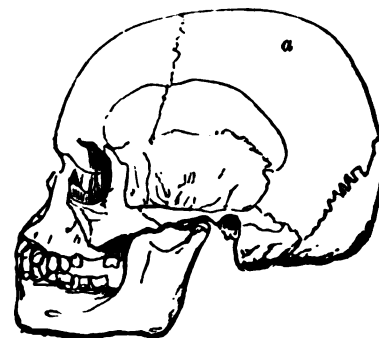


FIG. 5.

I admit a fundamental sentiment of the desire to be just [Conscientiousness], which in my opinion also produces remorse or repentance, and constitutes the essential part of moral conscience. This feeling, however, does not determine what is just or unjust, right or wrong, true or false. These particular determinations depend on the other faculties with which the sentiment is combined.—*Spurzheim.*

This is the sentiment of what is just and unjust, of right and of moral obligation.—*Broussais.*

It is the faculty of Conscientiousness which produces the feeling of obligation or incumbency, for which we have no single definite expression in the English language. Justice is the result of this sentiment, acting in combination with the intellectual powers.—*Combe.*

LOCATION.—The organ of Conscientiousness is situated on the posterior and lateral parts of the coronal region (at the point marked 15 in fig. 1), upward from the fore part of Cautiousness and



FIG. 6.



FIG. 7.

forward from Approbativeness. On the skull, its place (fig. 5, a) is on the upper and forward part of the parietal bone, about three inches above the

opening of the ear, and about one and a half inches from the middle line of the head. When large, with deficient Firmness, it gives the head

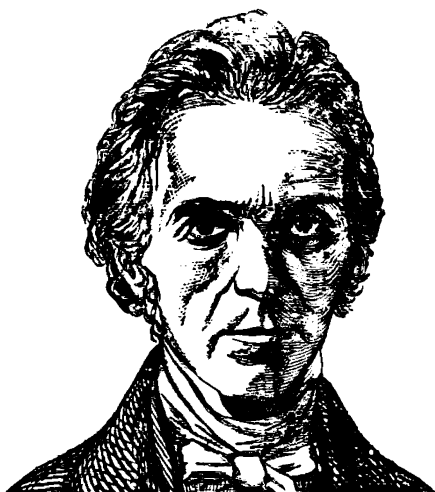


FIG. 8.—DR. BRIGHAM.

the shape shown in fig. 6. Fig. 7 represents it small.

PHYSIOGNOMICAL SIGN.

The sentiment of Conscientiousness is thought to be indicated by the muscle which causes perpendicular wrinkles between the eyebrows, as shown in fig. 8. A single wrinkle in the center is the sign of strict *Honesty* in small money matters, or what some people would call "Closeness." A disposition to require justice in others is indicated by two wrinkles, one on each side of the foregoing, as shown in fig. 11. Conscientiousness proper, or a disposition to apply the rules of justice to one's self, has its special sign in wrinkles outward from the last named. We give these signs, however, as conjectural rather than as established, and wish them to be received as matters presented for investigation. The phrenological sign of large Conscientiousness—great breadth of the top-head, a little forward and on both sides of Firmness, and above Cautiousness, may always be relied on. When the organ is small, the head will be found to be narrow on the top, jutting off abruptly, like a steep roof of a house, as in figs. 9 and 10.

FUNCTION.—This faculty is of the very highest importance as a regulator of all the others. "If Combativeness and Destructiveness be too active," Mr. Combe says, "Conscientiousness prescribes a limit to their indulgence; it permits defense, but no malicious aggression; if Acquisitiveness urge too keenly, it reminds us of the rights of others; if Benevolence tend toward profusion, this faculty issues the admonition, Be just before you are generous; if Ideality aspire to its high delights, when duty requires laborious exertions in an humble sphere, Conscientiousness supplies the curb, and bids the soaring spirit restrain its wing.

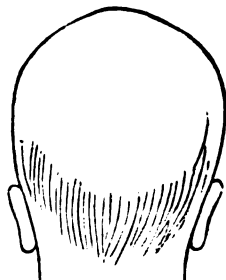


FIG. 9.

"Nay, not only does it not operate as a curb upon our too active desires, but it may lead us to do acts as duties, which other faculties, if powerful, would have prompted us to do with inclination. If Benevolence be weak, Conscientiousness proclaims, in a voice of authority, that it is our duty to relieve the miserable; if Acquisitiveness be too feeble to prompt to industry, this sentiment calls aloud on us to labor, that we may do justice to those around us. From this regulating quality, Conscientiousness is an important element in constituting a practical judgment and an upright and consistent character. Hence its cultivation in children is of great importance.

"When this faculty is powerful, the individual is disposed to regulate his conduct by the nicest sentiments of justice; there is an earnestness, integrity, and directness in his manner which inspire us with confidence and give us a conviction of his sincerity. Such an individual desires to act justly from the love of justice, unbiassed by fear, interest, or any sinister motive. . . .

"In practical life, when it predominates over Benevolence, it renders the individual a strict disciplinarian, and a rigid, although a just, master. It disposes him to invest all actions with a character of duty or obligation, so that if a servant misplace any article, it is not simply an error, but a fault. Some very estimable persons, by giving way to this tendency in matters of trivial importance, render themselves not a little disagreeable."

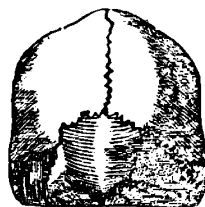


FIG. 10.

DEFICIENCY.—Small Conscientiousness leaves the propensities without adequate control. The feeling of justice being wanting, the mind does not furnish reasons to oppose to the influence of the baser inclinations. If Conscientiousness were not deficient, the intellect would make us say, "I shall wound my conscience if I do this bad action;" but if the feeling of conscientiousness and justice be wanting, the intellect does not furnish the incentive to justice, but the inclination to indulge in some or every passion.

It may be observed, further, that those who have very little conscience do not account for the good acts of others by ascribing them to the inspiration of this feeling. They imagine that the passions, cunning, or the personal interests alone instigate to acts of virtue, and with a knowing look they unveil to you the secret motives which have urged such and such an honest man to do things which appear to you (but not to his interpreter) to be disinterested, sublime, or admirable. The reason of these tactics of men void of conscience is evident. They suppose that motives operate in others which are of the same nature as those to which they are themselves disposed to yield. It is Phrenology which discovers these concealed springs of the human mind. Thus reasons the miser, who explains the acts of others by suggesting the existence in them of a secret pecuniary interest as the incentive to particular acts of goodness. The great Napoleon could never understand the motives of a man who had any scruples of conscience.

A deficiency of Conscientiousness in connection with large Secretiveness, especially when the latter is aided by Ideality and Wonder, produces a tendency to lying so strong in some cases that



FIG. 11.—MR. OSGYAN.

the unfortunate victim of a bad organization finds it quite impossible to overcome it.

ILLUSTRATIVE EXAMPLES.—The difference of development of this organ in different nations and individuals, and its combinations with other organs, enable us to account for the differences in the notions of justice entertained at different times and by different people. The sentiment of truth is found by the English judges to be so low in the Africans, the Hindoos, and the aboriginal Americans, that such individuals are not received as witnesses in the colonial courts; and it is a curious fact, that a defect in the organ of Conscientiousness is a reigning feature in the skulls of these nations in possession of the Phrenological Society. It is small likewise in the Esquimaux (fig. 10), who are notoriously addicted to dishonesty and theft. The notions of justice of that individual are most fit to be assumed as a standard in whom this organ is decidedly large, in combination with a large endowment of the other moral sentiments and reflection; just as we hold the person possessed of the greatest organ of Tune, in combination with the organs of the moral sentiments and reflection, to be the best judge of musical compositions.

IN ANIMALS.—Phrenologists generally deny this faculty to animals. Broussais, however, says: "I think that the outline of this feeling exists in the elephant, the dog, and even the horse. When these animals are ill-treated without cause, they distinguish the injustice. They are, to a certain point, like children. Children, even when very young, know when a person is guilty of injustice toward them, and show it by rebelling, while they submit if they feel that a just chastisement is imposed upon them."

THAT NOSE.—He knows his nose. I know he knows his nose. He knows I know he knows his nose. He said he knew I knew he knew his nose; and if he knows I know he knows his nose, of course he knows I know he knows his nose.

TRUE.—The noblest question in the world is, What good can I do in it?

NEW YORK, JULY, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unblended truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*Dr. Fox.*

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OUR COUNTRY.

SONGS of triumph and rejoicing are now on every loyal tongue throughout the land. "Hail COLUMBIA" will be wafted on the breeze from the great lakes of the North to the Gulf of Mexico, and from Atlantic to Pacific! The religious sentiment of gratitude goes forth in prayer and hymn from every heart, and finds expression in those sweet and sublime words—

"Praise God from whom all blessings flow,"
to which the angelic hosts of heaven seem to respond Hallelujah, Amen and Amen. May all our rejoicings be duly sanctified and rendered acceptable to Him who hath given us the victory.

As a nation, we had sinned. We claimed to be what we were not—a nation of "*freemen*" granting "equal rights" to all men, when at the same time we held nearly four millions of human beings in the bonds of slavery. We were selfish, cruel, unjust. The wicked, ambitious spirit which begot and sought to perpetuate slavery, begot the wicked rebellion, and this, as a natural result, begot that other monstrous crime, assassination, which draped the land—the world, we may almost say—in mourning.

God permits mankind to work out their own destruction as well as their own salvation. When we act from wicked motives, or even from a mistaken judgment, we incur the just judgment of an offended God. Nor will He "let us up," or forgive, till we shall have been duly punished and shall repent. There is no escape. Our sin was great; our punishment has been severe. But have we not repented? Have we not set the captive free? Our pride has been humbled, and we now acknowledge

the authority of a just God. Christian kindness toward the fallen foe takes the place of hatred and revenge, and a feeling of brotherly love pervades the souls of men. We would now try to do unto others as we would that others should do unto us.

Now that we can speak that sweet word "PEACE" once more, let us seek by all the Christian virtues to prove our worthiness of it. Let us wipe out all dividing lines which separate us, and become one in interest, one in sentiment, in all things ONE PEOPLE! With blockades removed, ports thrown open, trade revived, and free intercourse renewed among the people, we shall soon come to a better understanding and a more perfect agreement. There will be in sentiment no North, no South, but we shall be one in rights and privileges, in education, politics, and religion.

The condition of the freed-men will rapidly improve, and this will re-act on the white man, stimulating him to "hold his own" in the grand march of material, intellectual, and moral improvement. We leave the question of differences in race for other times and places, not doubting God will reveal in His own good time all we shall need to know on that point. If the white be superior to the black, there can be no danger of their changing situations. But if the black be equal to the white, he will make it manifest, and that is the whole matter in a nut-shell. If the black man can improve, so can the white. Nor is there, in the providence of God, any occasion for either subordination or amalgamation. Each may help the other for the good of each. And there is room enough and work enough for all.

The questions of reconstruction, free suffrage, punishment of rebel leaders, etc., we trust will be considered from high and just standpoints, that no act may be committed by those in authority not in strict accordance with the best human judgment, and with the immutable laws of justice and of mercy. Let us also regard the feelings and necessities of the vanquished, discountenance all vain boasting, give employment to returned soldiers, provide for the disabled and the destitute, and guard and guide the stranger who seeks a home among us. These are our duties.

Then, each having performed his part, let us give thanks to Almighty God, and in a prayerful spirit bow to His will, and seek happiness for ourselves by doing good to others.

OUR FINANCES.

WHEN the war for "disunion" broke out, our dear cousins of the *London Times*—in the interest of slavery, white and black—proclaimed that the Government would soon be obliged to go to England for a loan. And in answer to its own question, "Will they get it?" replied in emphatic italics, "*Not a shilling!*" Our indignation on reading this, in connection with a whole column of abusive tirade against us, can better be imagined than described. The impudence of the burly bully refusing a supposed favor before it was asked was insufferable! But happily for us, our Mr. CHASS, with his greenbacks, managed to get along very well without any assistance from Cousin John. There was a sufficient number of sensible Americans ready to loan the Government all the money it needed. They will now get a liberal interest on the investment, while Cousin John will stand outside, with hands in empty pockets, regretting he did not take stock in this paying concern. To "get into our cheese," John sent a fleet of pirates after our merchant ships, and after plundering all he caught, burned them on the high seas! He also fitted out swift blockade runners, to carry powder and guns to our enemies and to receive cotton in return. We arrested and confiscated many of these, and set them to catch others. In this way we have taken from Cousin John a sufficient number of swift iron steamers to make a very respectable addition to our navy. These, with our iron-clads and our monitors, will serve in future to protect our interests at sea and save us a very heavy outlay.

Just now, a few of our big-hearted, liberal-minded men propose to pay off the entire national debt within the present year. One man offers \$20,000; another, \$40,000; and another, \$500,000! If this shall be done, the United States will stand forth before the world the strongest, richest, freest, and greatest nation on the globe. But whether or not our national debt be thus paid, it will be paid in full, and in good time, all fears of the croakers to the contrary notwithstanding. Our resources of gold, silver, copper, iron, lead, wheat, corn, cattle, cotton, petroleum, and so forth, are totally inexhaustible, and we have territory enough to give farms to 200,000,000 of free people. Think of this, ye deluded aristocrats of the *London Times*, who not only predict, but try to bring about our ruin. What think ye of our people subscribing \$100,000,000 to a popular loan in six working days? Look at our armies! Look at our navy! Look at our country, and then say if you think we can be made a nation of bankrupts! No—we shall soon be lenders instead of borrowers of money. We shall not only grow our own provisions, but we shall manufacture our own wares, transport our own productions, and shall export instead of

import even the luxuries of life. Americans have no reason to be discouraged, but every reason to hold up their heads and rejoice in the prospects before them.

The wicked London *Times* does *not* represent the views of the English people, who are beginning to see American affairs in the right light. But let us not deceive ourselves. Let us not look for aid or comfort to any monarchical or aristocratic government. There can be no friendship between nations so different in modes of government.

ABLE-BODIED MEN.

BEFORE the war, we Americans were degenerating. When the call for volunteers came upon the country, it was found that a large proportion of the male population were more or less infirm. Later, weak men found excuses to escape the draft; but the strong and resolute felt a just pride in being pronounced by the surgeon "sound and able-bodied." Much of the material carried into camp soon found its way into and lumbered up the hospitals, and became a useless expense to the Government. But the clean, true, temperate, wide-awake young man, who took care of himself, not only passed muster, but passed through campaigns unscathed, and is a stronger, more spirited, self-relying man to-day than when he entered the army. Our countrymen needed this bodily training and discipline, and those who survived the war and escaped the barbarous Southern prisons, will give stamina to the nation. Soldiers who respect themselves will be respected. Formerly our people regarded epaulets with disfavor—now they pay them the deference due to real worth. The great lesson we have learned by the war is the fact, that he is the most of a man who can defend himself the best. Effeminate young men will not find favor with the fair while there are strong, brave, intelligent, resolute "defenders" unmated. Woman most admires a healthy manly man. She may pity a poor fellow and "marry him to get rid of him," but she would much prefer one with a "sound mind in a sound body." We would approve the plan practiced in portions of Europe, wherein every young man is required by law to give from one to three years of his minority to education and military training. It would tend to call out and develop the manly qualities which dignify and ennoble the man. We must establish naval schools in all our large seaports, and military schools in every State. Let our young men be educated so as to cope with the best in the Old World, and we shall be in a position to maintain our rights throughout the world. We want more "able-bodied men," and this is the way to secure them.

Besides, there are in many families lads of lawless spirit who will not submit to parental authority—sons of widows, and even of clergymen, who need more thorough discipline than can be administered at home. Such should be put into a naval school. There they would be trained, educated, and required to come under authority—and it would make men of hundreds who would otherwise become vagabonds. In our profession as phrenologists, we have advised this

course to the great relief of anxious parents who did not know "what in the world to do with a headstrong, willful, truant, and disobedient son," and always, so far as we could learn, with the best success.

Because one is educated in a military or naval school, it does not follow that he will remain in the public service, but in nine cases out of ten he will go into civil service—become a captain of a merchant ship, an engineer, surveyor, etc. Let us talk this matter up, and good will grow out of it. We want more "able-bodied men."

"THE PLAGUE."

GREAT alarm has been caused by reports that the Russian, Siberian, or some other "plague" is on the way to England and America. Ships from infected ports are carefully stopped at quarantine, and every precaution taken to guard our people against it. Last year, our neighbors in the Bermuda Islands were afflicted with the yellow fever, and a chivalric medical gentleman from the South volunteered his kind services to attend the sick, and received from Her Britannic Majesty's most loyal subjects who survived, a testimonial of £100—say \$500—for the same; when, as it now appears in evidence, the philanthropic Dr. Blackburn went to the Bermudas to pick up and ship to the States a lot of infected clothing, for the purpose of giving that disease to our citizens and soldiers. He was at heart a most wicked assassin when acting under the garb of a disinterested self-sacrificing "Howard." But his scheme did not succeed. And now, in order to prevent any epidemic, be it yellow fever or be it cholera, from infesting our country, we need to observe and obey the laws of life and health. If we keep our dwellings, streets, stables, cellars, etc., nice and clean; if we live temperately, avoiding all excesses in eating, drinking, working, etc.; in short, if we live as we may and as we ought, we shall escape all epidemics of any and every sort. But if we are neglectful, filthy, dissipated, and subsist on decayed fish, flesh, or fowl, and drink bad whisky, smoke and chew bad tobacco, remain out late at night, sleep on the wharves, or in low, damp cellars, or in ill-ventilated tenement-houses, we may expect to be visited by a scourge which will sweep away thousands. But the best preventive is a healthy body, good food, plenty of work, pure blood, a clean skin, fresh air, a clear conscience, a hopeful spirit, settled affections, and trust in God. Fortified by these conditions, we need not fear the wicked Dr. Blackburn with his Yellow Jack, nor the Russian plague. Let every citizen constitute himself a special police to see that all disease-generating nuisances be instantly removed from our houses, our stables, and our streets.

A FOREIGNER, who had mixed among many nations, was asked if he had observed any particular quality in our species that might be considered universal. He replied: "Me tink dat all men love lazy."

HEREDITARY.—A man being asked by a lady why his hair was red, answered that he supposed it was *hair-red-itary*!"

TO THE LAKES, BY RIVER AND RAIL.

THE season of rest, recreation, and recuperation for the pent-up citizen has arrived, and he is now casting about, consulting maps, gazetteers, and railway guides, to decide where to spend his holidays. Many will go to the quiet sea-side, many to the mineral springs, more to the lakes, some to the White Mountains, others to the Green Mountains, and a few perhaps to the Rocky Mountains. We shall go, through the JOURNAL, to all these places, and make ourselves "quite at home, thank you." Our lecturing excursions over the Old World and the New have given us a decided love for traveling in all the various modes and routes, by land, lake, and sea. And were it not absolutely necessary that we should be settled at least a portion of the time to write, and set "the heads of the people" in the proper light, we should spend much more of our time very pleasantly "on the wing."

At present, all our great thoroughfares are unobstructed and open to traffic and travel. Would you go west? There is the great broad track, New York and Erie Railway, with its fine roomy cars, large enough for houses, traversing an exceedingly rich and romantic country, leading hundreds of miles, almost due west, "to the lakes." This, with its branches, at Great Bend, leading into the coal and iron regions of Pennsylvania; at Binghamton, leading to Syracuse and Oswego; another at Owego, leading to Ithaca and Cayuga Lake; two at Elmira, with branches leading to Canandaigua, Rochester, Niagara, etc., and south to Williamsport in Pennsylvania; one at Painted Post, one at Corning, and the Buffalo branch at Hornellsville, connecting with all the roads north, while the main line, terminating at Dunkirk, connects with all the great lines leading to Cleveland, Cincinnati, St. Louis, Chicago, and the west.

Would you go north? There is the ever beautiful North River, with floating palaces by day and night, and the Hudson River Railway and the Harlem, leading to Albany, connecting with the New York Central Railway—one of the longest, the richest, and the best managed railway properties in America—running through the great Mohawk Valley, through the enterprising cities of Utica, Syracuse, Auburn, Rochester, etc., with its branches at Rome, leading to Watertown and Cape Vincent, on Lake Ontario; and others at Canandaigua, Rochester, Batavia, Lockport, and thence to Buffalo, Niagara Falls, intersecting the Great Western of Canada, leading to Detroit and the west, and to Toronto, Montreal, Quebec, etc., over the Grand Trunk.

Would you go east? There are the splendid steamers on Long Island Sound, which sail for Newport, New Haven, Hartford, Fall River, Stonington, etc.; and the railways, *via* Providence and Springfield, to Boston, thence by rail or sea to Portland, Bangor, St. Johns, Halifax, or Newfoundland.

Would you go south? There are competing lines across and around that "foreign country," New Jersey, leading to Philadelphia, Baltimore, and Washington, and to Norfolk, Richmond, Charleston, Savannah, Mobile, New Orleans, Gal-



PORTRAIT OF VICTORIA, QUEEN OF ENGLAND.

veston, etc. There are steamers which sail regularly from and to New York.

For the southwest, there are the Pennsylvania Central and the Baltimore and Ohio railroads, with their mountain passes, affording views to the traveler the most grand and sublime! views which, once seen, can never be forgotten.

Are you an invalid, seeking health? Try the Fishing Banks, off the coast of New England. Go mackereling for two, three, or four months during the warm season, where you can breathe the invigorating sea air, and get such exercise as will be not too heavy, but light and pleasant. A note addressed to the postmaster of Wellfleet, Gloucester, or of Marblehead, Mass., would secure answer as to terms and conditions on which one could get a berth on a fishing-smack. There is a pleasant excitement connected with this useful and profitable sport, conducive to health. It is a capital thing for broken-down clerks, teachers, and even for preachers, who would combine pleasure with profit when seeking health.

Then, for the more rugged and venturesome, there are the gold-mines of Nevada, California, and Oregon; the copper-mines of Michigan and Wisconsin; the lead-mines of Galena; and the iron-mines of Missouri. These are all worth visiting, and the tourist can not spend his time and money more profitably than in looking in on these auriferous riches, which will soon invite the bone and muscle and the capital of Europe to develop their inexhaustible treasures.

CURRENT TOPICS.

A NEW VOLUME!—With the present number we commence the FORTY-SECOND VOLUME of the PHRENOLOGICAL JOURNAL. We find it convenient to make two volumes in a year, which gives us two starting-points, as it were—January and July—when regular subscriptions may commence and terminate. There are very few who do not keep their Journals to bind, and therefore wish to begin at the beginning, and thus complete their sets. Most subscribers begin with the January number—many with July.

It is a source of real satisfaction to the Editor that so many of his readers re-subscribe so promptly, and, when renewing, to express such hearty approval and such kindly criticisms. He listens with careful attention to all suggestions having for their object the improvement of the JOURNAL. The increasing number of voluntary contributors of a better class, which includes clergymen, statesmen, physicians, authors, artists, travelers, teachers, etc., is an evidence of the growing popularity of the JOURNAL.

Our Answers to Correspondents has become "a feature"—for all have questions to ask—and would soon become altogether too voluminous did we not "cut down" and "cull out" a large proportion of the well-meant but ill-considered questions put to us. We beg our readers to consult their dictionaries, encyclopedias, commenta-

ries, and other works of reference before calling on us for answers. All proper questions, however, answers to which may be instructive to others, will be cheerfully attended to up to the limits of our space. *Personal* questions will be answered by post when a prepaid envelope, properly addressed, is sent, in which to inclose a reply.

We shall soon be in regular postal communication with all the great South, when we hope to renew acquaintance with former patrons, and continue it with those of the North who go there to plant the tree of knowledge, enterprise, and freedom in that beautiful land.

THE PULPIT AND THE PRESS.—In New England, where the people are most highly educated, it is no unusual occurrence to send clergymen to Congress, and we approve it. In the West, editors receive this preferment, and this, too, is right. Our New England clergy, as a class, are among the most scholarly men in our country. Their studies are not confined exclusively to theology, but they look into all branches of history, natural science, agriculture, commerce, politics, literature, etc., and are "posted" on all the leading questions of the day, and as a body they are thoroughly honest. They may be charged with bigotry, sectarianism, etc., but this applies only to a few whose minds ceased to grow when they graduated, and who settled down with the idea that *their* doxy is the only *true* doxy. But there is no danger of this sort being called to any higher sphere of action than the "tread-mill" they are now in; but such men as Messrs. Beecher, Tyng, Chapin, Storrs, Vinton, Kirk, Adams, Thompson, Wadsworth, Stockton. And of editors, who doubts there are to be found some of the ablest minds in America connected with the press? The chief objection to them is the fact that they are generally strong *partisans*, trained in the political schools, where all the tricks are resorted to to gain a point, or the election of a *favor-ite* of a particular political stripe. What we want is honest, intelligent, capable men. Shrewd lawyers are well enough in their places, but their profession tends to sharpen their wits more than to awaken their morals. We want all the qualities combined. In the West, editors are among the leaders; they give the law to the land. Nor are they simply "echoes" of other men, but they break the way and lead the van. Hence they are chosen for legislators. We venture to suggest that still more of our candidates for Congress should be selected from the "pulpit and the press." Let no false modesty deter these gentlemen from serving God and the people in the larger sphere here indicated, when called on so to do.

AMERICANS IN EUROPE.—We intend to publish at another time a set of practical directions, such as are not to be found in the guide-books, for the instruction of our people visiting the old country. Hotel, hack, and railway life in America is something very different from that which we find in Europe, as the traveler soon learns to his cost, if not to his disgust. But there are exceptions to the general rule, and it is these which we would point out for the benefit of "whom it may concern." Intercourse between the new and the old

countries is now so frequent, that all the details of life and travel ought to be set forth in the public journals. We are glad to initiate a new and useful movement, looking to a better trans-Atlantic acquaintance by advertisements and otherwise. In our present number, a new hotel in the great city of Glasgow is announced. It is conducted by a much esteemed friend and very worthy gentlemen, Mr. WILLIAM FORSYTHE, once of Manchester, recently from Aberdeen, in the north of Scotland—where we enjoyed his most agreeable society and very generous hospitality. Under his roof the traveler will be made as comfortable as the amiable host—who has the richest, rattling Scottish brogue with the best spoken English we ever heard, and his hearty, jolly English wife—can make him. Here may be seen the results of a happy blending of the two races—the Scottish and the English—in the healthiest, handsomest, and happiest brood of “bairns” we remember to have seen. See advertisement of the “CORDON HOTEL,” Argyle Street, where the tourist, especially if he be an American, may not only make himself one of the family, and at home, but where he may also learn everything he may wish to know of the highways and byways of grand old Scotland.

THE QUEEN AND THE EMPRESS.

VICTORIA and EUGENIE are in most respects very much like other women. They eat, drink, and sleep like the rest. They enjoy and suffer as other women do. Deprived of “bread and butter,” they would suffer from hunger. They laugh and they weep; they love and they hate; they fear and they hope. Then wherein are they unlike our own country mothers? And are there any here so foolish as to wish or even willing to change places with them? Is not the simple, joyous country maid or matron, without the studied cares of state etiquette, as happy as they? Can a queen or an empress love her children more than our mothers loved us? And have these royal ladies more meekness, more kindness, more justice, more faith, hope, or devotion than other mothers? Is our heavenly Father a respecter of persons? Are not the meek and the lowly even more beautiful in His sight? No empress, queen, or princess can monopolize the charms or graces of simple womanhood. They may put on the external trappings and gewgaws which, compared to loveliness of character, are as “sounding brass and tinkling cymbals.” Neither crowns of diamonds nor temples of gold can supply the place of a loving friend, nor can royal pomp and ceremony bring health to a diseased body or peace to an anxious mind.

Of Victoria, it may be said that she has a plump, well-made, little body, and is perhaps as evenly and symmetrically formed as are any of her English sisters.

In the likeness (on page 24) she may be seen in mourning for her departed husband; and she wears the sad expression natural to such an occasion, but which is not habitual with her. On the several occasions on which the editor saw her in Scotland and England, she wore the expression of real joy and happiness, and she is today, perhaps, the most respected ruler on any earthly throne.

She was a faithful wife and a most loving mother—tender, sympathetic, charitable. She is kindly disposed to all; and exhibits deep devotion to her God. She is naturally quite intel-



PORTRAIT OF EUGENIE, EMPRESS OF THE FRENCH.

ligent, has artistic tastes, is well educated, and eminently social and domestic.

Her complexion is light, her skin fresh, and even rosy; her hair auburn, her eyes large and light blue. Her mouth is naturally a little opened, disclosing a set of beautifully sound even white teeth, which is a characteristic of her family. The nose and chin are well formed, the cheeks plump, with a neck, like the body, large and full.

Phrenologically, there is nothing wanting, nor are there any marked excesses. She is, however, very emotional, and did she not take much exercise in the open air, visiting frequently her several country homes, which give her diversion and variety, she would doubtless become disagreeably nervous and excitable; but so long as she continues to pay strict and careful attention to the laws of life and health, so long she may hope to retain her present bodily vigor. Without being brilliant in talent, Victoria may be accounted one of the model women of the world, and her world-wide and very enviable reputation is every way well deserved.

Victoria was born at Kensington Palace, May 24th, 1819, and is the daughter of Edward Duke of Kent, fourth son of George III., and the Princess Victoria Mary Louisa of Saxe-Coburg-Saalfeld, relict of the hereditary prince of Leiningen. She became Queen on the death of William IV., June 20th, 1837. She was married, Feb. 10th, 1840, to Albert, Prince of Saxe-Coburg Gotha, by whom she had nine children, all now living. The Prince Consort died Dec. 14, 1861.

Eugenie is more gay and more fond of display than her neighbor, Victoria. The Empress has very large Approbativeness with less Self-Esteem, as may be seen in the engraving. Her

Veneration is large, and she is a devoted worshiper. She is affectionate, kind-hearted, sympathetic, extremely sensitive, and liable to be jealous. In intellect there is nothing remarkable; but she is well developed and highly cultivated. She is evidently a lady of high fashion, as may be seen by her style of dress. Of her morals there is no question, and it is her pleasure, as well as her duty, to make herself as agreeable as possible. She takes an active interest in religious matters, and is a devoted Roman Catholic. Victoria, on the contrary, of course, is a Protestant—in England, worshipping according to the Episcopalian order, and in Scotland, according to the Presbyterian.

Eugenie is the mother of one son—a bright, active lad, who promises to become a man on whom the Emperor and Empress base their hopes of succession to the throne of France.

The complexion of Eugenie is also fair; her hair light auburn, fine, and thin; her eyes light, and her skin white and delicate. She is evidently of the finest quality of her race. It will not be claimed for her, however, that she is great; but she makes an affectionate wife, a loving mother, leads the fashions, and graces the situation to which she has been called.*

Eugenie was born in Granada, Spain, May 8th, 1826, and is the second daughter of the Count of Montijo, a Spanish grandee of Italian descent. She was married to Napoleon III. Jan. 30, 1853. Her son, Napoleon Eugene, was born March 16th, 1856, and is heir apparent of the French Empire.

* France has had sixty-seven queens. Eleven were divorced; two executed; nine died young; seven were widowed early; three cruelly treated; three exiled; the rest were either poisoned or broken-hearted.

PHYSIOGNOMY OF CLASSES.

EFFECTS OF EXTERNAL INFLUENCES.

At the late anniversary of the Kings County Medical Society, Dr. H. L. Bartlett read an address on "Physical Education," which we find reported in the papers and much praised. That it was an interesting discourse the following extracts will prove; but it is a pity that a writer who has the good taste to borrow so largely from one of our publications should not possess sufficient sense of justice to give its author credit for the ideas thus appropriated.

"You are all familiar with the fact that rural populations are not so beautiful, as a rule, as those living in the city. I am speaking of the more refined portions of both. Your country cousins may be more virtuous, for they are less tempted to vice; but they are certainly less beautiful—as they are deprived of those social and intellectual enjoyments which, in the city and town, make up so large a part of the amusement of the young. So are they wanting in those graces of manner and delicacy of feature which constitute the ideal of beauty. This is seen more distinctly in countries where there are castes or privileged classes. In India, the grand mandarin has a look and bearing quite different from that of the poor artisan. The Russian nobleman or English lord are quite different beings, in form and feature, from the serf or peasant. The South Carolina planter would hardly be recognized as belonging to the same race with the 'white trash' of that region. But let us descend a little more into particulars. You will bear in mind that I am endeavoring to prove that social causes are capable of changing not only the general shape of the head and form of the body, but the very expression of the face and intonation of the voice.

"The forms of religious worship also modify the physical peculiarities of a people. In speaking of climate, I said the temperament of a race would influence much its forms of worship. The converse of this is equally true. Those systems of religious worship which call to their aid the highest efforts of art must elevate the emotional part of our natures, and develop us in that direction, while the more rational system of religion would strengthen the intellect rather than the heart. The same may be said of art itself. No one can gaze upon a canvas, illuminated by all the skill of the limner's art, or a block of marble, molded and almost made to breathe, under the sculptor's hand, without having his soul kindled with emotions and his feelings irradiated to correspond with those feelings! Says a late writer: 'The permanent effect produced upon one's face and figure by one single visit to a picture gallery is doubtless too small to be readily appreciable, but let the visit be repeated daily for a few months; or, what is better, let the subject of the experiment be surrounded by beautiful works of art, and habituated to their contemplation, and their effect will be marked and evident.' There is no doubt that like produces like oftener than we think. If a parent or teacher have a peculiarity in word or gesture, the child is sure to copy it.

"The fact is so well attested, that it has become a truism, that a man and his wife grow to look like each other! The Greeks understood the influence external objects had upon the form and features, and filled their houses and temples with the most beautiful works of art, that their children constantly beholding, might become like them. Music, too, has the power, and perhaps in a more marked degree, of molding the features. You can not doubt this if you have ever watched the effect of some grand symphony upon the faces of a large audience. You have seen the ever-varying expression of the countenance to correspond with the sentiment of the piece—of joy, of hope, or of sorrow. Nor

can you doubt that the frequent repetition of these expressions can fail to enlarge the muscles used in making them, and thus leave their permanent trace upon the features, any more than you can deny that the constant use of the blacksmith's arm enlarges and strengthens."

All of this (in substance), and a great deal more on the same general topic, may be found in "Hints Toward Physical Perfection, or the Philosophy of Human Beauty," by D. H. Jacques. New York: Fowler and Wells. [Price \$1 75.]

Communications.

HATS—A NOTION.

MEN's hats are for—1, warmth; 2, shade; 3, dryness; 4, cleanliness.

That is, they are to protect the head or the hair from the cold of winter, the heat and glare of sun and summer, the pelting of rain and storm, the disturbance of wind, and the dust and dirt of out-doors. In winter, a warm hat is needed; in summer, a cool one.



FIG. 1.—THE HAT.

Men's hats are, as a rule, too close and hot. They keep in the natural perspiration as India-rubber boots do in the feet. They also maintain too high a heat. Hence baldness; for the hair thus loses its natural climate, and its natural growth-power fails, its life departs, and it falls out.

These difficulties could be remedied in warm-weather hats, where they are greatest, by an arrangement which should carry the shading part of the hat free of the head, leaving room for ventilation and natural coolness, and which should at the same time serve to keep off sun and rain, and to act as a band holding the hair from being blown about by the wind.

Such an arrangement is that represented in fig. 1. The bearing of a man's hat, that is, the grip or hold which keeps it on the head, is of course applied at the belt of the hat which passes



FIG. 2.—THE HAT.

round the forehead and just above the ears. Now the shade hat represented in the cut, instead of being a tight hot pot, bag, or stove-pipe, is a free shade held entirely separate from the head. The shade or crown is carried by four slender up-

rights, and these are fastened to two mere rings, which set snugly to the head, as in fig. 2.

There is no patent in this invention, either secured or applied for. The shade might be of straw or silk or leather; the frame of wire or wood or hard India-rubber. A metallic wire properly wound or covered would probably be best. A single narrow band might be found better than the two wires. There might be a very great and fanciful variety in the forms of the shade.

THE POTATO ROT AGAIN.

EDITOR OF THE JOURNAL: Your correspondent of Iowa is certainly mistaken as to the cause of the potato rot. If it is the result of the heat of the sun, why have they not always rotted? One theory was, that the gradual increase of oxygen caused the rot; and when I inquired of Mr. Chase, by letter, why they should rot worse some seasons than others, I received no answer. Can Mr. Williams think of no other cause why we should have the dry rot in dry seasons, and vice versa in wet seasons. We should guard against this rather popular fallacy, *non causa pro causa*, especially in agricultural science, the source of a nation's wealth and a people's comfort.

Many years ago I prepared two boxes of equal dimensions, filled them with equal parts of a prepared quantity of very rich soil; placed one box near the ground, and the other elevated some five feet on sticks that were kept well coated with tar, to prevent the ingress and egress of the bugs; planted in each box the half of a large pink-eye potato, and during the season, gave them frequent watering, in equal quantities, and at the same times. The tops in the box near the ground were much infested with black bugs. On the others there were none.

The result was, that the vines in the upper box kept green till the frost came, while the others died the fore part of August. The last of September the vines in both the boxes were removed. In the upper box was a hill of large, fair potatoes, with not the slightest symptoms of the rot. In the other box the tubers had all rotted and disappeared, save several diminutive ones that were entirely rotten. I repeated this test, and obtained precisely the same results, and I will wager \$500 that a similar result would attend the same experiment so long as the rot continues.

Early planting, of kinds that will best resist the attacks of the bugs; dryish ground, and not too rich; ashing occasionally, if convenient; digging as soon as the tops are dead, or before wet weather sets in; keeping the tubers dry, and not too much heaped up after being dug; with a sprinkling of lime in the bins, are the practical suggestions worth more to the farmer and the country than all the theories that will ever be concocted.

Yours, very truly,
A. HOOKEBOOM.
SHEPARD'S CORNERS, MADISON CO., N. Y.

THROUGH the medium of a calm, deep soul, the stormy convulsions of society are seen, "silent as in a picture."

PACK your cares in as small a space as you can, so that you can carry them yourself, and not let them annoy others.

HON. JAMES HARLAN.

We copy the following from the *Central Christian Advocate*, as a confirmation of the correctness of our estimate of this young statesman.

"No man in the country has a better reputation than Mr. Harlan. His solid attainments, his unswerving integrity, his undoubted patriotism, and his earnest industry as a senator have caused him to be loved and trusted more and more by the people. President Lincoln endeared himself to the people of Iowa and the whole West still more by selecting Mr. Harlan for one of his constitutional advisers. Everybody knew that Mr. Harlan would be efficient and honest. He would not betray any trust, nor be led into any folly. When the rebellion succeeded in murdering Mr. Lincoln, Mr. Harlan promptly yielded his position into the hands of President Johnson, and he as gracefully and kindly informed him that he did not wish to make any change. Mr. Harlan personally and the State of Iowa make sacrifices in yielding to the wishes of the President, but we believe that it is best for the country that Mr. Harlan should remain in the Cabinet. His spotless character and thorough knowledge of the wants of the West and of the whole country make his appointment as Secretary of the Interior peculiarly proper. We hope he will be retained in the service of his State and country as long as life may last. We have the highest reverence for a great and good statesman, and the utmost horror of dishonest politicians. Mr. Harlan has fairly won his laurels, and is adequate to any trust."

Patent Office Department.

The range of mechanical invention is a true index of human progress.

THE ATLANTIC TELEGRAPH CABLE.

THE work connected with the equipment and preparation of the Great Eastern steamship for laying down the Atlantic telegraph cable between America and England during the present summer is being carried on in the most expeditious manner. The total length of the cable required to stretch from the starting-point in Ireland to the spot where it is intended to land on the American side is exactly 2,258 miles; but according to present arrangements, it is intended to place at least 2,400 miles on board, the few additional hundred miles' length being allowed for "slack," the action of currents, and other contingencies. During the time the cable is on board it is kept submerged, the tanks for this purpose being always filled with water. Electricians are constantly employed on board in a portion of the Great Eastern appropriated for their accommodation, and by means of the most sensitive and delicate instruments every portion of the cable is subjected to the most careful and rigid tests, as it is received from the hulks and deposited in the tanks, in order that the most trifling defect may be discovered. Up to the present time, however, not the slightest break or flaw in the whole of the 1,200 miles' length of cable has been detected, notwithstanding that during every minute of the day a constant current of electricity is passing through the coils, and there is little doubt, therefore, that so far as its electric capabilities are concerned, the cable will leave England in the highest possible state of perfection, and with the improved instruments intended to be used, capable of transmitting messages between this country and America at the rate of twelve words per minute, or more than double the number which could be forced through the old Atlantic telegraph cable.

WEIGHT OF THE CABLE.—The weight is nearly double

that of the one originally laid, the weight of the entire insulation of the cable submerged in 1:58 being 261 lbs per nautical mile, while that of the new cable is 4:0 lbs per nautical mile. The weight of the new cable in air is 85 cwt. 8 qrs. per nautical mile, and in water 14 cwt. per knot, or equal to eleven times its weight in water per knot; or, in other words, it will bear its own weight in eleven miles' depth of water. The original Atlantic telegraph cable weighed but 20 cwt. per mile in the air, and rather more than 18 cwt. per nautical mile in water, which would be equal to 4:85 times its weight in water per knot. In the cable now in course of shipment the breaking strength is 7 tons 15 cwt., while the breaking strength of the first-laid cable was only 8½ tons and the contract strain equal to 4:85 its weight per knot in water. The contract strain of the new cable is equal to 11 times its weight per mile in water, or more than double the strength of the cable first laid between this country and America. The whole of the arrangements connected with the shipment of the cable, and, indeed, with the equipment and preparation of the Great Eastern, are most ably carried out by Mr. Canning, the company's engineer, who has had the great advantage of being similarly engaged on the occasion of the first Atlantic cable being submerged. The Great Eastern has commenced shipping her coal. She will require about 8,000 tons.

ART PHOTOGRAPHY.

PHOTOGRAPHY is, strictly speaking, a mechanical art, the reproductions or images produced by it being by chemical processes and mechanical contrivances; but we have long believed, and of late been confirmed in that belief, that the general principles of the fine arts could be so applied to photography, particularly photographic portraiture, as to relieve it of its severity, and by a happy combination of mechanical and manipulative skill give to us portraits of ourselves or friends that would be free from the terrible crudity—that map-like stiffness—that characterize many of the portraits we see made by the camera. In their stead we have hoped to see pictures possessing many, if not all, the qualities we find in the works of our ablest painters, with the additional merit of perfect fidelity as to likeness. The latter quality rarely exists in the works of the most celebrated artists. Artists themselves have sometimes condemned photography with the astute remark that "machines could not think"—*ergo*, "machines" could not make good portraits. The trouble was, that those who used the "machine" did not "think."

Among the exceeding few who were the first to discover and appreciate the wonderful results to be obtained by a careful and conscientious application of art principles to photography was Mr. George G. Rockwood, of Rockwood & Co., 339 Broadway. An earnest student of the fine arts as a pastime and recreation, he, upon the first introduction of photography, devoted himself enthusiastically to its artistic development, and although he came to New York six years ago entirely unknown, his photographic portraits at once attracted attention. There was a careful pose and selection of view that at once struck you as natural and easy, while in all cases there was arranged a thoroughly artistic light. At once appreciated and largely patronized by our leading artists and art connoisseurs, he has, with the extensive additional experience since then, produced many photographic portraits of distinguished men that will prove authoritative when the living originals have passed away. In his present partner and former pupil, Mr. R. J. Murphy, he found an able adjunct and the same enthusiastic devotion to the pursuit of their beautiful art.

There are at the present time in the gallery of Messrs. Rockwood & Co. a series of heads ordered by the Century Club as illustrations for the to-be-published proceedings of the recent Bryant testimonial, which are pronounced to be some of the finest specimens of photographic art extant. The portraits, imperial size, are of William Cullen Bryant, George Bancroft, H. T. Tuckerman, N. P. Willis, Bayard Taylor, and a number of other writers and poets. A few of these gentlemen have said that these were not only the best portraits of themselves ever made, but intimated that it was by these pictures they would wish to be remembered—or, as we can express it, these are to be their *historical portraits*. Messrs. Rockwood & Co. have

lately introduced two new inventions in the art, one of which seems to be the very perfection of photographic portraiture, viz., the photo-miniature, or miniature on porcelain. The new process is one perfected after a series of experiments commenced six years ago, with the design of obtaining a durable and beautiful style of miniature that would take the place of the very pleasing but almost invariably inaccurate ivory miniature. The new style of picture accomplishes that result, combining the fidelity of the photograph with the brilliancy and delicacy of the ivory miniature. It is produced on the beautiful surface of plate porcelain, and from the absence of organic matter can in no way ever undergo the slightest change.

The other invention is for the reproduction of maps, plans, or drawings of any kind exactly the *size and scale* of the original, upon a new and more expeditious plan than formerly used. This latter invention will be of great interest and importance to architects, machinists, engineers, and all others who require the rapid duplication of their working drawings.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices unaltered.]

HISTORICAL VIEW OF THE AMERICAN REVOLUTION. By George Washington Greene. Boston: Ticknor & Fields. 1:65. \$1 50.

This seems to us to be the best brief history of the Revolution yet produced. We speak of it as brief, because it is comprised within the limits of a single 12mo volume, but it is really far more full and complete in all the essentials of a history than a majority of the larger works. Its style is lively, graphic, and lucid; but the crowning merit of Prof. Greene's work is its recognition of the general laws which govern all political and social movements. He finds in the history of the past, lessons for national guidance in the present and the future.

GRAVER THOUGHTS. By the Country Parson. Second Series. Boston: Ticknor & Fields. 1865. \$2.

The works of "the Country Parson" are too well known to the reading public to need our indorsement. It will be enough to say that the present volume possesses the same general characteristics as the first series under the same title, and is quite equal to any of its author's previous works. Christians of all denominations may read it with pleasure and profit.

WRIGHT'S BOOK OF 3,000 PRACTICAL RECIPES: or, Complete Book of Reference. New York: Dick and Fitzgerald. 1865. \$1 50.

If you wish to know how to make do or anything, you will hardly look in this volume in vain for a description of the process. It seems to have been compiled with great care, and to be entirely trustworthy in its instructions. It contains valuable recipes for medicine, cookery, pastry, preserving, pickling, confectionery, distilling, perfumery, varnishing, chemicals, dyeing, agriculture, etc., many of which are not to be found in any previous collections. It will be found a useful book in any family, but it is not necessary to manufacture poisonous pills and potions, or, scarcely less, poisonous liquors, because Mr. Wright has thought proper to tell how it is done.

LIBRARY OF MESMERISM AND PSYCHOLOGY. In two volumes. New York: Fowler and Wells. 1:65. \$4.

These volumes comprise five distinct works—"The Philosophy of Mesmerism," "Electrical Psychology," "The Macrocosm," "On Fascination," and "The Science of the Soul"—each containing a thorough exposition of a particular branch of the general subject, and the whole embracing all that is necessary to a complete understanding of the mysterious laws and intensely interesting phenomena of mind in its abnormal and supersensuous manifestations. See advertisement.

THE AMERICAN ARTISAN, is the name of an admirable weekly journal devoted to the interests of the inventor, the manufacturer, the mechanic, and the housekeeper. Published by Messrs. Brown, Coombs & Co., New York. \$3 a year.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

TRAVELS IN CENTRAL ASIA; being the Account of a Journey from Teheran across the Turkoman Desert on the Eastern Shore of the Caspian, to Khiva, Bokhara, and Samarcand. Performed in the year 1868. By Arminius Vambéry, member of the Hungarian Academy of Peath, by whom he was sent on this scientific mission. \$3 50.

THE LIFE AND PUBLIC SERVICES OF ANDREW JOHNSON, Seventeenth President of the United States. By John Savage, Esq., Editor of the *New Orleans Times*. \$1 50.

A WOMAN'S FIRST IMPRESSIONS OF EUROPE; being Wayside Sketches made during a short Tour in the Year 1868. By Mrs. E. A. Forbes. \$1 75.

HUSBANDS AND HOMES. A new novel. By Marion Harland. \$1 75.

HISTORY OF JULIUS CÆSAR. Vol. I. \$1.

HUGH WORTHINGTON. Another charming new novel by Mrs. Mary J. Holmes. \$1 50.

JOHN RUSKIN. A new volume of this famous word-painter is announced. It will be called "King's Treasures and Queen's Gardens."

NEW MUSIC.—We have received from Oliver Ditson, Boston, one of the oldest and most enterprising music publishers in America, the following new pieces: "Funeral March, to the memory of Abraham Lincoln;" "O Lord, Vail not thy Face!" a quartette arranged from Beethoven; "Bantling," a ballad, by Howard Paul; "My Sister Dear, Remember Me," a song, by Edward Everett, music by Lesta Vese; and "Where the Willow Weepeth," a ballad, by P. S. Vining.

To HORACE WATERS we are indebted for: "Mourn not, O ye People, as Those without Hope," by Mrs. E. A. Parkhurst; "The Waterfall Waltz," by S. Markstein; "General Sherman's Grand Triumphant March," by G. C. Norman; "A Gloom is cast o'er all the Land," a song and chorus, by Henry Schroder; "Irene," Polka pathétique pour le piano, par Konrad Treuer; "We are Marching on to Victory," by Carl Berman; and "Famous Oil Firma," words by E. Pluribus Ollum, music by Petroliana.

MR. JENNINGS DEMOREST sends us "The Nation in Tears," by Konrad Treuer; "Kiss Me While I'm Sleeping," by the same; and "Petroleum's What's the Matter," by Mrs. Parkhurst, songs that are destined to be popular.

MRS. PARKHURST'S "FUNERAL MARCH," to the memory of Abraham Lincoln, published by Horace Waters, 431 Broadway, is selling, it is said, at the rate of two thousand copies a week. We are glad to learn this, and that the gifted composer has enlarged her field of labor. For several years past she has been under contract to write for one publisher; but having fulfilled that engagement, she will hereafter write for all the different publishers, and thus become known to a much larger circle of the music-loving. Her music has had an immense sale, and she is destined to occupy the front rank among American composers. Her pieces unite great variety and sweetness of melody with beauty of harmony, boldness with brilliancy, strength with fineness of expression. She can be addressed at the office of the *Musical Review*, New York.

"MUSTERED OUT."—The American Temperance Union has issued a little tract containing hints and advice of the utmost importance to the returned soldier. We hope it will be put into the hands of every veteran who shall land in New York or any other large city. It commences with the following caution:

"Look out—not so much for the rebels whom you have met face to face and foot to foot, and whipped over and over again in fair and open fight, as for the villains and cowards who watch for opportunities to defraud you in trade and pick your pockets. Look out for ticket agents, hotel runners, mock auctioneers, street women, pocket-book droppers, confidence men, and the whole tribe of scoundrels who share neither sex, nor age, nor condition in life to gratify their lust for filthy lucre."

"At the railroad depots, at the wharves, on the cars, on the boats, at the hotels, at the theaters, and all other places frequented by soldiers, there are men and women whose chief occupation is to cheat and rob the brave men who have been mustered out of the service."

All this, we are sorry to say, is but too true. Look Out!

LE BON TON, for June, the ladies say (and they know), is one of the best and most elegantly illustrated numbers of this popular record of the fashions ever issued. S. T. Taylor, publisher, 349 Canal Street, New York. \$7 a year; single copies, 75 cents.

OUR NEW PHYSIOGNOMY.—Mr. D. Olinton Hicks, President of the Buffalo Mercantile College, thus speaks of our new work: "I have read most of the published works on this subject, and I am free to say, yours is unrivaled in fixing in the mind definite rules that will not lead astray. It is, in my opinion, by far the most valuable book on the subject ever placed before the public."

THE TURKISH BATH.—Messrs. Miller & Wood, No. 15 Light Street, N. Y., have issued a reprint of Erasmus Wilson's work on "The Eastern or Turkish Bath," with notes and an appendix, by M. L. Holbrook, M.D. We are glad to note this publication, and the fact that the Turkish Bath has now been fairly naturalized among us, and is fast becoming popular. Of its value as a remedial agency, and its desirableness as a luxury, we are fully convinced. It is well described in the little book before us. [Price 30 cents.]

STATE CHARITIES.—We are indebted to Dr. Nathan Allen, one of the members, for a copy of the "First Annual Report of the Board of State Charities" of the State of Massachusetts. It is a document of great interest and value, and one from which other States and nations may learn many important lessons in regard to the best plans for managing almshouses, hospitals, industrial reform schools, etc. We have marked some interesting passages for future use.

"CARROLL'S LITERARY REGISTER" is the name of a new semi-monthly magazine, devoted to the interests of publishers, booksellers, and readers, three classes which, together, embrace everybody that wants a magazine of any kind. We like the appearance and tone of the first number very much. Published by E. W. Carroll, Cincinnati, at \$1 a year, in advance.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department.—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

CROWDED OUT.—A large number of Answers to Correspondents are crowded out. They will appear in our next.

METAPHYSICS.—A short time ago I listened to a sermon in which the preacher made an assertion something like the following: "Should a man, who had been a life-long villain, be so fortunate as to get to heaven at last, as by fire, there would still be some distinctive characteristics, however small they might be, in his countenance, that would betray or denote the life he had led while on earth." As the Bible teaches that Christ not only saves from all sin, but also from the effects of sin, do you not think this minister carried the principles of Phrenology too far? *Ans.* We are not and can not be saved from the physical effects of sin. Repentance and reform do not save the man who has spent half a life-time in a career of drunkenness and general dissipation from all the effects of his bad course. He will certainly carry its marks to his grave. We are not prepared to say that they will not be immortalized, in some way, in the soul-life beyond.

OCCUPATION IN HEAVEN.—What do you suppose will be our occupation in heaven? *Ans.* Suppose you ask your clergyman.

FRECKLES AGAIN.—A fair correspondent begs us to publish the following recipe: *Ointment for Freckles.* Venice soap, 1 oz.; lemon-juice, 1 oz.; oil of bitter almonds, 1 oz.; deliquated oil of tartar, 1 oz.; oil of rhodium, 8 drops. Set where all the ingredients will get slightly warm, then mix to ointment. Anoint the face at night, and wash in the morning with pure water. From "Ladies' Book of Etiquette." Those who choose can try the foregoing mixture on their own responsibility. We do not indorse it.

LAWYER AND LAW BOOKS.—What organs should a person possess to become a successful lawyer? *Ans.* See Answers to Correspondents in the May number. What books should a young man read, with a view to becoming a lawyer, who has a part of his time only to spare? *Ans.* The first book to read is "Sharswood's Blackstone," 2 vols., price, \$10.

MARRIAGE.—What is the most suitable age for the sexes to marry? *Ans.* The male should be not under twenty-one and the female not under eighteen. A difference of about four years is deemed best. Should marriage not take place till later in life, the difference in age may be varied, and if the male be forty, the female may be thirty. But there should not be more than fifty years difference in the ages of husband and wife to make it compatible!

A FATHER.—Is the offspring of parents of different blood, &c., a "Yankee" mother and a "Pennsylvania Dutchman" father, apt to be brighter in intellect than from parents of corresponding blood? *Ans.* Crossing is good when judiciously practiced, and the cross you mention is not a bad one provided other conditions be favorable, but the improvement may be physical rather than mental, or it may embrace both body and mind.

INDIAN MEAL MUSH.—It should be boiled half an hour, though twenty minutes will cook it.

TOAST.—Toasting bread reduces its tendency to produce acidity in weak stomachs. The "Hydropathic Cook Book," price by mail \$1 50, will tell all about every kind of proper cooking.

MARRYING COUSINS.—Is it wrong to marry a cousin, and if so, why? *Ans.* Yes, but we can not in every number of the JOURNAL explain why. Within a year we have replied to this question several times.

SPIRITISM.—What do you think of the possibility of the spirits of deceased persons communicating to the living? *Ans.* We see nothing in such a theory that is unreasonable or impossible. Read the Scriptures.

RELIGION—CHRISTIANITY.—What is religion, or rather Christianity? *Ans.* Religion is belief in God, a future state, and the feeling of worship and duty toward God. Christianity means all that religion does, and recognizes Christ as a divine being, as the Saviour of mankind. His teachings in the New Testament will reveal to you the theory and practice of Christianity, the foundation of which is contained in "faith, hope, and charity."

WILL AND REASON.—Please define the difference between human will and reason? *Ans.* The will is not wholly made up of reason nor is it wholly founded in feeling, but it embraces a combination of thought and emotion. One may have a clear intellect, may see what is appropriate, yet he may be nearly destitute of courage, force, firmness, and self-reliance, and he will amount to nothing valuable. On the other hand, if one be endowed with a high degree of force and firmness and has but little power of intellect, his will can never be exhibited in a high degree, for he has nothing to guide his impulses. Will is intellectual perception of what is best put in action by emotion. "Will," says Mr. Combe, "is that mental operation which appreciates the desires and chooses among them." We think the exhibition of will requires emotion to make it potent.

LOSS OF BRAIN.—How can a person lose a part of the brain and still possess all his faculties? *Ans.* The brain is double, and it may be said that man has two brains. The organs are double, each brain or hemisphere having duplicate organs, like the two eyes, two ears, etc. If one side of the head were paralyzed, the other side, containing all the organs would carry on the mental operations, just as one eye sees when the other is destroyed.

PERIODICAL DRINKING.—An acquaintance of mine drinks nothing for several months, then drinks to intoxication for several weeks until she becomes sick abed, and has fits. Can she be cured, and how? *Ans.* Many such have reformed, but the chances that she will have strength to do so are few. Periodical drinking has always been a mystery to us. Tobacco and opium users must have it steadily. Drinkers will go six months or a year, and then bury themselves in drunkenness for a month or two, and then break off. Why this appetite should be fitful and others uniform we can not explain.

DREAMS.—W. H. C. That you have had vivid dreams of the visits of distant friends and their arrival soon after, is but one of many interesting psychological phenomena. Persons when awake often think of others just before their arrival, as if the coming friend sent before him a kind of magnetic influence. These facts are numerous, and there is doubtless a law underlying them.

Your queries about the "*form of the soul*" seem to us useless. If it needs a form, it will have the one the body wore, if it was not deformed, or it will have a better one. Let us have the right quality of soul, and let God and the future take care of its *form*.

TRANCE SPEAKERS.—No. There are few, if any, who can throw themselves in and out of a *real* trance at pleasure. There is such a condition into which the body may fall and remain, to all appearances, quite unconscious; but we should discriminate between such and the self-mesmerized subject who professes to make revelations not possible in a normal condition.

WARTS.—Some one interrogates you as to the best method of removing warts. I have often wished that everybody afflicted with warts only knew that to moisten them with water occasionally and then rub over them a piece of unslacked lime, *will never fail* to remove them in due time. A. H.

MARRIAGEABLE TEMPERAMENTS.—Would it be advisable for a young man of nervous temperament, light complexion, hair, and eyes, to form a matrimonial alliance with a young lady manifesting the same temperament, with very dark complexion, hair, and eyes? *Ans.* By the question, we understand that the nervous temperament greatly prevails in both persons, but one has a show of the vital temperament, giving lightness of complexion; the other being dark, shows the possession of something of the motive temperament. It is not well for persons to intermarry who have a strong predominance of one temperament, but in the case before us the evil would be somewhat mitigated by the fact that one is light and the other dark.

A WIFE WANTED.—I am so depressed in spirits almost every night as I come from business to my solitary room, I feel the need of a wife! Am twenty-eight years old, and have abundant means to support one; but among my acquaintances I know of no one whom I can truly say I love. How shall I find one? *Ans.* Have you not common sense? Tell your mother, your sister, your clergyman, or your physician what you wish, and ask to be introduced to a lady your best friend deems most suitable. If the lady declines—as it is her privilege to do—try again. You—a young man of twenty-eight years—are not to wait to be sought, but it is yours to ask. If you have the spirit and the sense of a man, you will not need to remain long alone. If you seek you will find, and when found, if the judgment approve and the moral sense sanction, the affections will endorse and respond.

TEA.—At what temperature ought tea to be drank? *Ans.* It should not be drank at all. If it be drank a little warmer than blood-heat, or, say, 100°, is as hot as is healthful.

FEEDING CHILDREN.—How many hours ought to intervene "between meals" of children about ten years of age? *Ans.* Five hours. After a child is six years old, it should never eat anything between meals. Of course adults should not. Dyspepsia is often produced by nibbling between meals.

PHRENOLOGICAL STUDENTS.—Are you teaching students at all times? *Ans.* Our teaching of classes of students is done in the fall and winter months.

ORGANS FOR PENMANSHIP AND SPELLING.—What organs are required to make a person a good writer (penman)? *Ans.* Imitation, Constructiveness, Form, and Size. What to make a good speller? *Ans.* Individuality, Form, Order, Eventually, Tune, and Language.

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UNDINE.—You will find a description in almost any good work on Grecian Mythology.

General Items.

NOTICE.—For the instruction of those who may wish to bequeath money or other property to the AMERICAN PHRENOLOGICAL SOCIETY for the objects specified in our charter, we append the following

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[Copies of the Charter will be sent to all who wish. For the original, see MAY number PHRENOLOGICAL JOURNAL.—Ed. A. P. J.]

THE MUSICAL GAMUT.—MR. EDITOR: In the explanation I gave of the origin of the syllables used in music, Do, re, mi, etc., in the May number, page 161, there are several typographical errors. If you will insert the following, it will correct them.

Ut.....*Ut* queant laxis
Re.....*Resonare* fibris,
Mi.....*Mira* gestorum
Fa.....*Famuli* tuorum,
Sol.....*Solve* polluti
La.....*Labi* reatum,
Si.....*Sancite* Joannes!

The translation of that Latin stanza is thus:

In order that thy servants may be able to make the wonders of thy actions resound with stretched fibers, acquit the guiltiness of their polluted lips, O St. John.

The *ut* has been changed into Do, on account of the obscure sound of the *u* in Italian and Spanish, sounded as oo. But the French retained it.

HARRIS—OSBORNE.—On the 24th inst., by Rev. S. D. Burchard, D.D., at the residence of the bride's mother, No. 4 E at Thirteenth Street, Hon. John W. Harris, formerly of Mississippi, and Miss Annie M. Osborne. No cards.

HON. JOHN W. HARRIS.—This gentleman, whose marriage is published above, is a native of Oneida County, in this State, but when quite young emigrated with his father to Mississippi; and is, consequently, by education and residence, a Southern man. He was educated at the University of Mississippi, and studied the law as a profession, but not wishing to practice, went into politics and was twice a member of the State Legislature. Upon the election of Mr. Lincoln, believing that the South would attempt to break up the Union, he disposed of his property, invested the proceeds in U. S. bonds, and came North, holding it to be his first and greatest duty to support the Government.

He will, with his lovely and accomplished bride, sail immediately for Europe.—*N. Y. Tribune.*

[We congratulate the parties, who very sensibly availed themselves of phrenological examinations before entering into the "holy bonds;" and we not only wish them all the happiness they can reasonably hope for, but venture the prediction that, being "suitably mated," they will never regret the establishment of the "union."]

THE Episcopal House of Reception for Destitute Girls in this city is making a laudable effort to buy the premises they occupy in Mulberry Street for fifteen thousand dollars. This house, opened some time since, under the auspices of Mrs. Richmond, for a purpose corresponding with the above, has already proved of great value, *three hundred and fifty-five young women and girls* having been received and cared for within the space of a year and a half.

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THE PHRENOLOGICAL BUST.—This beautiful head ought to have a place in every library. If enterprising young men would exhibit a specimen, they could readily obtain orders for dozens in every town and village. Sending single busts great distances by express is expensive; but a trunk or case, containing from ten to twenty, could be sent as *freight* at lower rates. Enterprising agents in such cities as Albany, Rochester, Buffalo, Cleveland, Detroit, Chicago, Cincinnati, St. Louis, Pittsburg, Baltimore, and the New England towns, could make ready sales, for there are thousands of persons who would be glad to have a phrenological bust, from which to learn the exact location of all the organs of the brain. Who will engage in this work?

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NEWSMEN.—There is a general complaint that newsmen do not keep a sufficient supply of the PHRENOLOGICAL JOURNAL to fill all the orders. This is no affair of ours. Newsmen simply order what they like. But they will receive orders from regular readers to any extent. When not to be obtained in that way, parties may order the numbers by post from the office of publication. The better way is to become a regular subscriber.

DEFERRED AGAIN.—Several articles mentioned in our last as in type are again set aside in favor of other matter, the publication of which seemed of more immediate importance, affording occasion for the further exercise of patience on the part of contributors and readers.

GOOD THINGS IN STORE.—Among the interesting articles on hand (some of them in type) are "Modern Essences—Culinary from a Shaker Standpoint;" "Herbert Spencer and his Works;" "General Sherman;" "Hints to Wives;" by Mrs. George Washington Wyllys; "The Immediate Polar Regions;" "Electricity and Some of its Effects;" "Love of Home;" "Immortality—the argument from Nature;" "Sir William Hamilton on Phrenology;" "Teaching by Love;" "Swedenborg;" etc. A still larger number are "under consideration."

JEFFERSON DAVIS.—We have a portrait of the arch traitor which we purpose to publish after the trial shall have been concluded.

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It was a most momentous occasion when each and every one staked "his life, his fortune, and his sacred honor on the issue; and well did they keep their declaration. Do they look like traitors, like rebels, or assassins? They were men whom

to know was to honor. With that clearness of intellect which discriminates, and that consciousness of right which makes men just, and that trust in God which fortifies and renders invincible, these men put their names to that document which will be held sacred throughout time. The present generation owe a debt of gratitude to those statesmen and heroes who led the way to universal liberty and to a higher civilization, and their successors enjoy, to-day, rights and privileges vouchsafed to comparatively few of the world's people, namely, the right to life, liberty, and the pursuit of happiness, and the right to worship God according to their own consciences; in short, the right to grow into the fullest stature of MEN. It would be interesting to expatiate at length upon the phrenology and physiognomy of this interesting group, but we will only state that each had a head capable of thinking; a face bespeaking thoughts; a strong will and a firm purpose. Science, philosophy, religion, art, mechanism, and enterprise were there represented. There were no stupids there! Look at the face of Hancock! like his signature, it was magnificent. But we will not particularize; suffice it to say they were men unsurpassed for intelligence, for honor, for dignity, and for godliness. Let us remember their example and hold to the right, keeping to principles, yielding to no temptations, but by living and serving God and the people.

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Phrenological Journal

FOR 1865,

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The Journal.

Man, know thyself. All wisdom centers there;
To none man seems ignoble, but to man.—Young.

OUR LEADING GENERALS.

1. SHERMAN.

[It is our intention to give sketches of all the more prominent generals who have assisted to restore our Union and reunite the States, and we count General Sherman one of the most successful.—Ed.]

It is not hard to fight in a good cause, nor is it hard for a true patriot to die in the service of his country. Life is sweet to all who are in the enjoyment of health and liberty, and have the blessings of peace and plenty; but when one is deprived of his liberty, placed in subjection to a task-master, deprived of the rights of citizenship, brought under the hand of the tyrant, denied the right of voting and the right of petition—when Democracy or Republicanism is transformed by mad, ambitious conspirators into a needless, selfish rebellion—then it is that true men become willing martyrs, go forth to battle bravely in defense of the right against the wrong, and, if need be, sacrifice life itself rather than submit to subjection and disgrace. It is as glorious even



PORTRAIT OF MAJOR-GENERAL WILLIAM T. SHERMAN.

to die in a good cause as it is ignominious to perish in defense of a bad one. The great rebellion is ended, and though many heroes to whom the future will build monuments of honor lie moldering in the dust, it is our pleasant duty to-day to do homage to the living who have earned our warmest thanks, deepest gratitude, and highest respect. Among the foremost of the

country's defenders we may name WILLIAM T. CUMSEY SHERMAN, of whose organization, physical and mental, we purpose now to speak.

General Sherman is tall and slim rather than stout and heavy, and tough and wiry rather than dull and phlegmatic. The nervous system predominates. More blood is thrown to the brain than to the lower extremities, and he lives in his

mind rather than in his body. There is no adipose matter in his system. All is of fine texture and excellent fiber. He is elastic, supple, and energetic. Observe the shape of the head! It is at least a story higher than the average, but neither remarkably large in circumference, nor very broad at the base, at the temples, or even in the intellectual region. It is long and narrow—built on the Havelock plan, and there is some resemblance in character as well as in configuration between our subject and this English general.

Though an eminently successful soldier, General Sherman is none the less kind, humane, domestic, and devotional. The upper portion of the head predominates over the lower, and he has a skylight to his brain. Indeed, he would become inspired, in a degree, on any great occasion, and be able to see farther into the future than most men. There is dignity and decision indicated in this head; Constructiveness and inventive talent and mechanical ingenuity are fairly represented; and there is also fair, practical common sense. The intellect as a whole is large, and there is order, taste, and refinement; skill to plan and judgment to execute, with caution enough to appreciate the danger, and sagacity enough to escape it. He is courageous and resolute without being rash; frank and open rather than cunning or secretive; somewhat cranky and willful when opposed, but kind and yielding when his sympathies are awakened.

The features are clearly cut and well defined; the nose is prominent but not coarse, with large nostrils, showing good breathing powers; the eyes well set and expressive; the chin prominent; the lips full and long; and the whole face denotes cultivation, activity, and intensity.

General Sherman is perfectly honest and sincere, and though his judgment, like that of most other men, may sometimes be questioned, his motives never can be by those who knew the man.

Dignified and gentlemanly, he can not trifle nor let himself down in the estimation of himself or the world. He is every way a manly man. The following brief letter from his pen will serve to illustrate certain phases of his real character. It was addressed to a distinguished soldier and an old friend in New York. It shows that the hero of Georgia has as much modesty as merit:

"Colonel Ewing arrived to-day, and bore me many kind tokens from the North, but none gave me more satisfaction than to know that you watched with interest my efforts in the national cause. I do not think a human being could feel more kindly toward an enemy than I do to the people of the South, and I only pray that I may live to see the day when they and their children will thank me, as one who labored to secure and maintain a government worthy the land we have inherited, and strong enough to secure our children the peace and security denied us.

"Judging from the press, the world magnifies my deeds above their true value, and I fear the future may not realize its judgment. But, whatever fate may befall me, I know that you will be a generous and charitable critic, and will encourage one who only hopes in this struggle to do a man's share.

"With great respect, your friend and admirer,
W. T. SHERMAN, Maj.-Gen."

General Sherman is a soldier by education and profession, and not a politician. He is better

qualified to deal with his country's enemies on the field than with political tricksters in the lobby.

The nation feels a just pride in claiming this soldierly gentleman as one of its own children, and his achievements will be accounted among the most brilliant and successful ever performed. He not only deserves but will receive the meed of honor and of praise from all well-meaning men.

BIOGRAPHY.

WILLIAM TECUMSEH SHERMAN was born at Lancaster, Ohio, February 8th, 1820. He is the son of Charles Sherman, formerly a judge of the Superior Court of Ohio, and of New England Puritan descent. His mother's maiden name was Hoyt. His father dying while he was quite young, leaving his mother with a family of eleven children and limited means, William was taken into the family of Hon. Thomas Ewing, who assumed the responsibilities of a father to him, giving him an excellent education and securing his appointment to a cadetship at West Point, where he entered the Military Academy at the age of sixteen.

Of his boyhood Mr. Ewing says: "There was nothing remarkable about him at this period excepting his executive ability in the little matters of business committed to him. I never knew so young a boy that would do an errand so correctly and so promptly as he did. He was transparently honest, faithful, and reliable. In his habits he was studious and correct, and his progress in education was steady and substantial."

At West Point, young Sherman secured and maintained a high reputation for proficiency in his studies and good conduct in all his relations with his classmates and the officers of the institution. He graduated, fifth in his class, June 30th, 1840.

On leaving the Academy he was brevetted second lieutenant, and shortly afterward was appointed to the Third Artillery with the rank of second lieutenant, and ordered to Florida, where the Seminole war was then in progress. While there, in 1841, he was appointed first lieutenant.

On the close of the Florida war, Lieutenant Sherman was ordered to Fort Moultrie, on Sullivan's Island, near Charleston, where he remained till the breaking out of the Mexican war, during which he was stationed in California. He saw little active service there, but performed every duty so faithfully and efficiently that he was promoted to a captaincy, and appointed commissary of subsistence.

In 1850 he visited Ohio, and was married to Miss Ellen B. Ewing, daughter of his benefactor, Hon. Thomas Ewing.

Becoming tired of the quiet and monotony of military service in time of peace, he resigned his commission in 1853, and became connected with the banking-house of Lucas, Turner & Co., in San Francisco. In this position he was not unsuccessful, but it was not well suited to his tastes and habits; and when, in 1860, he was offered the presidency of the Louisiana Military Academy, he at once accepted the position, which he held till the outbreak of the rebellion.

How he felt as the crisis approached, may be

seen in the following manly and characteristic letter:

"January 18, 1861.

"Gov. THOMAS O. MOORE, BATON ROUGE, LA.:

"SIR—As I occupy a quasi-military position under this State, I deem it proper to acquaint you that I accepted such position when Louisiana was a State in the Union, and when the motto of the seminary was inserted in marble over the main door, '*By the liberality of the General Government of the United States: The Union. Esto Perpetua.*'

"Recent events foreshadow a great change, and it becomes all men to choose. If Louisiana withdraws from the Federal Union, I prefer to maintain my allegiance to the old Constitution as long as a fragment of it survives, and my longer stay here would be wrong in every sense of the word. In that event, I beg you will send or appoint some authorized agent to take charge of the arms and munitions of war here belonging to the State, or direct me what disposition shall be made of them.

"And furthermore, as President of the Board of Supervisors, I beg you to take immediate steps to relieve me as superintendent the moment the State determines to secede; for on no earthly account will I do any act, or think any thought, hostile to or in defiance of the old Government of the United States.

"With great respect, etc.,

"(Signed)

W. T. SHERMAN."

When the plot became developed, and secession actually took place, he hastened to offer his services to the Government. They were not accepted at first, those in authority not realizing the magnitude of the impending struggle, and thinking that they could get along well enough without Captain Sherman! The modest captain did not urge the matter, but he foresaw and openly declared that there would be a long and bloody war. When the Government at last got some slight conceptions of the work before it, and began to see that a large army must be put into the field, Captain Sherman was talked of for an important command; but he would not consent to be thus put forward, declaring "that he did not want a prominent place."

On the 13th of June, 1861, General McDowell offered him the colonelcy of the Thirteenth Infantry of the regular army, which he accepted.

At the first battle of Bull Run he commanded the third brigade, and saved our army from utter ruin on that disastrous day by making so determined a resistance as to check the enemy in his impetuous advance. His brigade was the only one that retired from the field in order, making a stand at the bridge on the road to Washington to dispute, if necessary, the further pursuit of the rebels.

When the national army was reorganized after the disaster of July 21st, 1861, Colonel Sherman was appointed brigadier-general of volunteers, with rank, etc., from May 17, 1861, and soon after assigned to the command of the Department of the Cumberland—then embracing all the country between the Ohio and Cumberland rivers; from which position he was shortly removed apparently because he was so wise as to see what his supe-

rriors in position were blind to—the real magnitude of the work before him. "Having stated that it would require two hundred thousand men to make a forward movement to the Gulf, he was deemed insane." A man of genius who has the frankness and courage thus to speak out just as he thinks and feels is always in danger of being laughed at or called crazy. Subsequent events justified General Sherman's calculation and vindicated his judgment.

He was next ordered into Missouri, when he took command of the force at Sedalia, from which he was removed and placed on the non-active list. As yet he was not appreciated. General Sherman did not retire in disgust, as many others have done when misunderstood or slighted. He did his duty wherever he was placed. He could afford to "bide his time."

In April, 1862, he was put in command of the fifth division of Grant's army at Pittsburg Landing. Here he made himself understood. Even the eyes of official stupidity were opened. The history of the great battle of Shiloh is well known, and so is General Sherman's part in it. What General Grant thought of his achievements on that occasion the following extract from his report will show:

"At the battle of Shiloh, on the last day, he held, with raw troops, the key-point of the landing. It is no disparagement to any other officer to say that I do not believe there was another division commander on the field who had the skill and experience to have done it. To his individual efforts I am indebted for the success of that battle."

From that day to the present the career of General Sherman has been watched with steadily increasing interest, and its history is familiar to every reader of the newspapers of the day. It is not necessary for us to recount it here. It will be enough to mention that he was promoted to major-general on May 1, 1862, and when the Department of Tennessee was formed in the December following, he was made commander of the fifteenth army corps; that he acted nobly his prominent part, under General Grant, in the ever-memorable siege of Vicksburg; that he captured Jackson, Miss; made a most extraordinary march to Chattanooga; turned the tide of victory against the rebels at Mission Ridge; fought and flanked Johnston and Hood step by step to Atlanta and out of it; marched triumphantly through Georgia; captured Savannah; swept everything before him from Savannah to Columbia, and from Columbia to Raleigh; and finally finished his grand military career by receiving the surrender of his old opponent Johnston and his entire army on the 26th of April, 1865.

A writer in *Harper's Magazine* draws the following parallel between General Sherman and General Grant:

"Both generals have a full and genuine appreciation of the importance of economy of time in the collection, and of quantity in the distribution of supplies; and in view of the fact that both have at all times operated at a great distance, and at times entirely disconnected, from their bases of supply, the regularity and completeness with which their vast armies have been fed is

surprising, and calls forth the fullest admiration for the administrative ability which each has displayed. The energy which Grant possesses, in a degree fully equal to that of Sherman, differs materially, however, in character from that of that erratic warrior. There is nothing nervous about it, nor can it be said to be inspiring like that of Sherman, but it is no less effective. Sherman's energy supplies all that may be lacking in his subordinates, and retrieves their blunders and delays. Grant's energetic manner of working soon teaches subordinates that delinquencies are not allowable. The comparison might be extended further and to other features, while some minor traits of opposite characteristics might be mentioned. The modesty of each is praiseworthy. Both are unselfish and unambitious, or it would perhaps be a better expression to say both are unselfishly ambitious, holding their own interests second to those of the country. Sherman acknowledges Grant to have been the first to appreciate and encourage him after his consignment to that tomb of military Capulets, Jefferson Barracks. Grant attributes much of his uniform success to the skill of his second in command. Neither ever wearies of sounding the praises or of admiring the qualifications of the other. Among the points of character in which they differ is temper, that of Grant being exceeding good in the sense of moderate and even, while Sherman's is very bad in the sense of irritability and unevenness. There can be no doubt that both are good, generous, and unselfish men at heart."

The *Army and Navy Journal* has the following estimate of General Sherman:

"To Sherman we can afford no parallel in the history of this or any other modern war. An abler tactician than Joe Johnston, whom he outmaneuvered from field to field; as determined a fighter, when the necessity arises, as either Hooker or Hood; as good an executive officer, when under Grant, as either Jackson, Meade, or Warren, he has shown in the combination of his last campaign a strategical ability unparalleled since the days of Napoleon. His able government of Savannah exhibits a sound judgment and prudence which, combined with his other unequalled excellences, make him the greatest soldier the American people have yet produced."

As an indication of the enthusiastic devotion of his army to General Sherman, we print the following spirited effusion from the pen of Sergeant-Major S. F. Flynt, of the Seventh Illinois Infantry. It has the ring of clashing steel in it; but in presenting it to our readers, we take no part and express no opinion in reference to any quarrel or controversy which may exist between General Sherman and any other officer of the army or of the Government. Let impartial history deal with such matters when passion and prejudice shall have ceased to exist in relation to them.

SHERMAN.

Back to your kennels! 'Tis no time
To snarl upon him now.
Ye can not tear the blood-earned bay
From off his regal brow.

Just when this sweet gray dawn of peace
Is blushing into day,

Why raise a devil in our hearts
Ye have no power to lay?

Along old Mississippi's stream
We saw his banner fly;
We followed where from Georgia's peaks
It flapped against the sky.

And forward—vain her trackless swamps,
Her wilderness of pines—
He saw the sunrise from the sea
Flash on his scurried lines.

Back to your kennels! 'Tis too late
To sully Sherman's name;
To us it is the synonym
Of valor, worth, and fame.

A hundred fights, a thousand miles
Of glory, blood, and pain,
From our dear valley of the west
To Carolina's plain,

Are his and ours; and, peace or war,
Let his old pennon reel,
And quick ten times ten thousand men
Will thunder at his heel!

ENERGY AND PERSEVERANCE—A WORD TO BOYS.

—A writer in an educational journal, the title of which we have unfortunately lost, has the following pertinent and truthful remarks. Boys, listen!

The first thing you want to learn, to develop what force there is in you, is self-reliance; that is, as regards your relations to man. If I was going to give a formula for developing the most forcible set of men, I should say: Turn them upon their own resources, with their minds well stored with moral and religious truth when they are boys, and teach them to "depend on self, and not on father." If a boy is thrown upon his own resources at fifteen, with the world all before him where to choose, and he fights the battle of life single-handed up to manhood, and don't develop more than an average share of executive ability, then there is no stuff in him worth talking about. He may learn "to plow, and sow, and reap, and mow," but this can all be done with machines and horses, and a man wants to be something better than either of these. Wipe out of your vocabulary every such word as *fail*, give up wishing for improbable results, put your hand to the plow, or whatever tool you take to, and then drive on and never look back. Don't even sight your person to see if it is straight; "don't be consistent, but be simply true." If you go out "to see a reed shaken by the wind," it is pretty likely you will never see anything of more consequence.

HOW TO GET AN EDUCATION.—Boys say to men, "We want an education; but we are poor, and father is poor, and we can't get it; so we are going to learn a trade, or go into a store, or do something else." Now let me say that every boy that wants an education, if he will bend his force to it, can get just as good a one as he wants. The way is open. Education doesn't come through academies, and colleges, and seminaries, though these are helps; but it comes by study, and reading, and comparing, and all the schools, and colleges, and seminaries in the world will not make a scholar of a man without these; and with them a man will be one if he never sees a college. And what is true of boys is of girls, and what is true of this pursuit is of any other. The force must be in yourself, and you must develop it. It is that indomitable *I can* that sets man astride the world.

QUARRELS.—To avoid family quarrels, let the quarreling wretch have it all to himself; reply never a word.

SIR WILLIAM HAMILTON ON PHRENOLOGY.

The principal teachers of the Scotch school of mental philosophy were Dr. Thomas Reid, Prof. Dugald Stuart, Dr. Thomas Brown, and Sir Wm. Hamilton.

All of them, as is natural, since they are properly classed as of one "school," err alike by confounding two things, viz., the constitution of the mind, and its method of operating. Thus, they all make Perception a faculty in the same sense in which Imagination is; whereas perception is the mode by which each faculty takes cognizance of its proper material.

They have abundance of other defects; this one is mentioned only as a specimen. Another is, that in seeking to solve the problems of mental nature and action, they have all failed to take into the account the machinery through which embodied mind has exclusively its power of manifesting its existence and exerting its activity—that is, the brain. Except in the same sense as a bug's brain, a man's brain is altogether unnecessary to their discussions; their philosophy assumes some nervous center, and something with which to see, hear, smell, taste, and feel. Thus they leave out the one thing through which alone their theme is revealed. They commit the mistake of the Royal Society in discussing the question put by the joking king, Why, if a live fish is put into a vessel full of water, there is no overflow? The Society sought long in vain to solve the problem without water or fish. When, indeed, they did at last receive these elements into their debate, the trial of the experiment showed that the discussion had been based on a wrong postulate, and that there *was* an overflow. In like manner, if the Scotch metaphysicians had taken the brain into the account, they would have revised their postulates, to the great furtherance of mental philosophy.

The nature of this omission may be illustrated still better by imagining a discussion of the theory and practice of the management of steam, adjusted so that a steam-engine need not be supposed to exist. It is readily seen how much value there would be in discussions of expansion, pressure, etc., under such circumstances.

It is not necessary at present to define further the Scotch school. Hamilton is their latest leading teacher, and is distinguished from the rest of them by peculiarities of theory not very radical. He is our special subject at this time, for the reason that he made, about thirty years ago, a somewhat elaborate and unphilosophically superficial and contemptuous and dogmatic assault upon Phrenology.

His arguments, it should be remembered, are a third of a century old, and it is but fair to allow that possibly he would have modified them upon a revision. He did not, however. Recent publications and republications of his writings in Great Britain and America, containing this anti-phrenological crusade of his, render it worth while to make a few observations in reply. Hamilton was unquestionably a scholar of immense erudition and memory, and also a clear and subtle thinker, reasoner, and definer of the

abstract kind. He however undervalued, in his thinking, material facts; confined himself too much to an *a priori* method, and to the method of logical deductions; and he was, moreover, very liable to the influence of prejudices.

Our observations are not elaborate nor exhaustive, but they are quite as good as the occasion requires. They will sufficiently show that Hamilton's methods of philosophizing and of dealing with facts were not sound enough nor fair enough to entitle his opinions on Phrenology to much weight.

FIRST. INSTANCES OF HAMILTON'S WAYS OF REASONING.

Sir William Hamilton remarks that it is "not the least philosophical of opinions" "that, in relation to the body, the soul is less contained than containing—that it is all in the whole, and all in every part."

This may be fine as a piece of mysticism, but as a matter of fact it is not sense. We can perhaps conceive of soul and body as interfused or existing throughout one and the same space, so that there is no "containing" either way; or perhaps, even of the soul as in some sense "containing" the body, though this would be found, we apprehend, an inconvenient thought to manage. But to say, as Sir William here does by direct implication, that *the whole soul* may be (for instance) distributively existing throughout the body, while at the same time *the same whole soul* is (for instance) in the right ear and also at the same time *the same whole soul* is in the left great toe, is not reasonable. And a mental philosopher who can find such statements other than unreasonable, is liable to think and speak in the vague ways which mystics love and over which emotion may swell, but which can not increase the area or the clearness of real knowledge.

But further: Sir William Hamilton is repeatedly totally unfair in his statements about Phrenology. We need not charge him with being purposely so. If he is so from mistake, or ignorance, or prejudice, the conclusion must be the same—that his arguments are not trustworthy. For instance:

He says, "Phrenologists attempt to prove that the seat of this faculty (memory) lies above the eyebrows, by the alleged fact that when a man wishes to stimulate his recollection, he rubs the lower part of his forehead."

It is sufficient to remark that Sir William does not *quote* any such statement. He could not have found it.

He says that individual heads can neither establish nor refute Phrenology, for three reasons. The first of these is, "The phrenologists had no standard by which the proportion of cerebral developments could be measured by themselves or their opponents." On the contrary, phrenologists possess the very obvious and thoroughly philosophical standard of the average human head and brain as compared with the average human body. It would be as reasonable to say that there is no standard for comparing men's height or weight.

The second reason is, "Because the mental manifestation (viz., the mental operations according to the phrenological theory) was vague

and indeterminate." Now that difficulty must evidently be exactly as much in the way of one system of mental philosophy as of another, provided the two are equally dependent on fact and observation. And no system of mental philosophy is worth anything unless it is thus dependent.

The third reason is, "Because they (phrenologists) had introduced, as subsidiary hypotheses, the occult qualities of temperament and activity, so that in individual cases any given head could always be explained in harmony with any given character." Here are a fallacy, a misclassification, and a mis-statement. The fallacy is in the quiet use of the word occult. Temperament and activity are never occult, but are always openly visible. The misclassification is in enumerating both temperament and activity; whereas the latter follows from the former, so that to name it in this way is at least superfluous. The mis-statement is, that any given head can be explained in harmony with any given character. No person having a fair degree of phrenological knowledge would (for instance) attribute to the head of Melancthon the character of Yankee Sullivan.

He charges Dr. Gall with having proceeded by conjecture, and not experiment, because at one time Gall was searching—experimenting, in fact!—to find where were the cranial indications of Comparison and Causality. These faculties, by the way, Sir William contemptuously calls "clumsy modifications of mind."

Now, Gall might with equal propriety either observe organs and seek what faculties they indicated, or observe faculties and seek what organs corresponded to them. Either procedure is wholly philosophical, and each as correct and valid as the other. Certainly either of them is more likely to yield truth to the inquirer than metaphysical methods "by fore-ordination," which beg the question to begin with by saying at once what must be and what can't be, and then hammering at the facts to conform them to this pattern.

Without venturing on an express assertion, Hamilton insinuates that murderers have heads phrenologically better than the average. Now, after an extensive comparison of cases in point, we reply that our experience is totally opposite to this; and all fair observers have agreed with us. Yet as Sir William has not even said how many murderers' skulls he examined, his statement is too vague for criticism.

Sir William argues against Phrenology on the ground that in its earlier days many of the organs were believed to be placed otherwise than is now believed; also, that Gall at one time thought there were some organs covered up within the substance of the brain. This is not fair reasoning. It is like saying that chemistry can not be a real science now because it was not well understood three hundred years ago. It would have been equally reasonable to argue that at a still earlier period Dr. Gall knew nothing whatever about Phrenology, and *therefore* there can not be any truth in it now. Phrenology, like other sciences, began, improved, and is still improving. Certainly it is not graceful for the student of such an endlessly-shifting kaleidoscope of a business as

metaphysics to find fault with Phrenology for not having been born full-sized and perfect, immovable and unimprovable.

Such deviations from fairness and accuracy in representing the views of others are far from favorable to the weight of the reasoner's views, for even where we think he is right, we necessarily suspect his statements. No reasoner can convince a cautious auditor where the statements made of the opponent's case can not be believed in.

And in like manner, where we find a claimant of philosophic honors and authority reasoning inconclusively or making statements vague in form or unsubstantial in matter, we may perhaps be prepared to find him sometimes right, but we can never study him without an uncomfortable sense of insecurity, like that of a traveler who finds himself obliged to watch, lest his guide loses the track.

SECOND. HAMILTON'S DEALINGS WITH SOME PHRENOLOGICAL POINTS.

These items are of course not wholly dissimilar to those already noted. They are placed together here because they deal more immediately with the actual surface and contents of the cranium.

Hamilton asserts that a prominent portion of brain would not lift the region of skull over it and cause an external prominence, but would simply make room for itself in the inside part of the thickness of the skull. The only reply to this extraordinary claim is, whether the brain can or can not raise the skull, it *does*. In hydrocephalus it sometimes monstrously expands it all round.

Hamilton asserts that in women the cerebellum is larger than in men, being one seventh as large as the cerebrum on an average, while in men it is only one eighth. This assertion directly contradicts the statements of Spurzheim, a far higher anatomical authority than Hamilton. Spurzheim was a skilled professional anatomist—Hamilton a student of metaphysics. He says that the cerebellum is not smaller in proportion in young animals and human beings than in adults. This is another broad contradiction of men more competent, more experienced, and quite as credible as himself.

He further asserts that his researches show that the function of the cerebellum is not amative-ness, but to govern voluntary motion, and is, besides, "the intracranial organ of the nutritive faculty." Now it is true that there is much reason for believing that the cerebellum has the office of governing voluntary motion; but this is not the least reason for Hamilton's conclusion that it has nothing to do with amative-ness. And Phrenology gladly accepts the facts as to this voluntary motion so far as they are proved. It has no objection to learn; it seeks to do so.

Hamilton says that in women, the height of the head at Veneration is relatively less than in men, and that as women have more religious feeling than men, these two facts, together are a disproof of Phrenology. Here, again, he simply and flatly contradicts other observers as able and credible as himself. And the only answer is, Let every one examine heads and obtain a sure individual knowledge on the subject.

Sir William Hamilton's chief argument against Phrenology is, however, that derived from the anatomy of the frontal sinus. On this subject, his reasoning is substantially as follows: There is so large a crack or split between the inner and outer thicknesses of the skull at the forehead just above the eyebrows, and this space is so variable in form and size, and so inscrutable from without, that it is impossible to judge, by the outside of the head in that region, about the surface of the brain within.

This argument is made out at considerable length, and with much detail, and array of facts, tables, etc.; but the above contains the whole gist of it.

Now, in the first place, as before: Sir William's assertions about the anatomy of the frontal sinus are contradicted by authorities as weighty as he.

Secondly, it makes not the least difference in the world how much Sir William proves that the sinus *must* prevent the forehead from corresponding to character, if the facts only show that it does so correspond. There was one philosophical method of proving his case, and that was, to show one person after another in whom the character was the reverse of the phrenological indications along the eyebrows until instances enough had been gathered to form an induction. And this method the metaphysician avoided.

Thirdly. In another place, Sir William argues with much detail that the brain has its full size at the age of seven years. The perceptive faculties are early active in children, which of course indicates a particularly complete filling out of brain along the eyebrows in them. Now even Sir William does not claim that the frontal sinuses begin to form by the separation of the thicknesses or "tables" of the skull until about this age. Accordingly, it is evident that whatever surface indications the organs along the eyebrows are going to give are already made upon the surface of the skull when the sinuses begin to appear, and the gradual raising of the outer table of the skull from the inner one would simply lift the indications on its surface further from the brain. Thus, on Sir William Hamilton's own basis, it is evident that the surface indications of the skull in the region of the sinus are to be judged like those elsewhere, instead of being reckoned less reliable.

It is possible that at some future period we may be able to furnish to the lovers of mental philosophy a comparison of its various systems with each other, and a final comparison of them with Phrenology, in a manner at once scientific in method and easily intelligible in statement. Should this ever be done, we shall have occasion to analyze more in detail the intrinsic defects of the Scotch metaphysics.

BOOK-KEEPING taught in one lesson—do not lend them.

Who was the first little boy mentioned in the Bible? Chap. 1.

WHY are cats like unskillful surgeons? Because they *mew*-til-late and destroy *patients*.

BENEFITS OF PHRENOLOGY.

MESSERS. FOWLER AND WELLS—You have asked your readers to give you a true statement of what Phrenology has done for them. I have felt it my duty to you and the cause of Phrenology to give my testimony in its favor; and in attempting to do so, I can not over-estimate its benefits toward myself.

It is about two years and a half since I had my head examined, and God be thanked that I was ever favored with that privilege, for it has been the means of working a radical change for the better in my morals, religion, habits, and my dealings with my fellow-man and with myself. I had transgressed the laws of my being because ignorant of them; had difficulties with men, and thought they were to be blamed when I was in fault myself—because I did not know how to take them as I now do. I spent my time and money foolishly, because led by blind impulses; loathed my condition; fretted and worried under the goadings of a guilty conscience; and tried to improve myself, but did not know where to begin or how to proceed—just because I was ignorant of Physiology and Phrenology.

When I had my head examined, I got a chart stating the relative size of all the organs; also a written description of my character in connection with your "Self-Instructor in Phrenology and Physiology," which gives rules for cultivating and restraining the several organs that compose the brain so plainly, that a "wayfaring man, though a fool, need not err therein;" and it is really astonishing to what extent an organ may be cultivated or restrained, and with comparatively little trouble, too, if one thoroughly makes up his mind to be improved by the science; and he can scarcely help improving if he has had the science applied.

I do wish from the bottom of my heart that every man, woman, and child in the land was blessed with the benefits and teachings of Phrenology and Physiology; in the course of a few years we should see a very different race of human beings in place of the invalids and the depraved debauchees that fill the land at present. We should see a healthy, happy, moral, elevated, and an enlightened community.

I somewhat grudged the expenses of my examination at the time, but I have been more than repaid a thousand times since; for I believe there is not a day that passes over but what I think more or less about Phrenology, and I am daily striving, by the grace of God, to improve myself and become a better man. I find the JOURNAL a great help to me; it seems as if I could not do without it. May God bless you and the cause you are so zealously engaged in is the humble prayer of a

SUBSCRIBER.

SOME idea of the value of the manufacture of small wares may be formed from the fact that one firm in Taunton, Mass., turns out yearly 1,500 tons of tacks.

A CHINESE boy, who was learning English, coming across the passage in his Testament, "We have piped unto you, and ye have not danced," rendered it thus: "We have toot, toot to you, what's the matter you nò jump?"

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Cubersin*.

My people are destroyed for lack of knowledge.—*Exodus iv. 6*.

EDUCATION AS IT SHOULD BE.

FOR nearly a quarter of a century we have been laboring through the PHRENOLOGICAL JOURNAL to impress upon the public mind the importance of integral human culture—an education embracing both body and mind in their completeness. Every child, we have contended, should be subjected to a course of training calculated to develop and strengthen alike the limbs, the trunk, and the brain—to bring into harmonious activity bone, muscle, and nerve—to invigorate the intellect, elevate the moral sentiments, call out the affections, and regulate and bring under control the passions, while building up a strong, healthy physical system.

We rejoice, for humanity's sake, in knowing that our labors have not been in vain. The good seed we have sown is springing up on every hand. Teachers and preachers are beginning to open their eyes to some of the great truths which we have so long been holding up before them. One evidence of this may be seen in the schools of physical culture which are being established in all parts of the country, and in the introduction of some degree of bodily training into our high schools and colleges; but correct ideas of what education should be have perhaps found their fullest development and most complete illustration in a school established last autumn at Lexington, Mass., by Dr. Dio Lewis, and which we are glad to learn has proved in every way a decided success. Of some of the results of the system of complete culture there adopted, Dr. Lewis thus speaks in a letter lately addressed to us on the subject of his school:

"When the girls arrived, I measured with great care their chests, immediately under the arms, and other ways. Just before they left, I measured them again, and the average increase in size at this point has been two inches and three quarters. I need not tell you, sir, that the difference among young people in the size of this part of the chest is, like the difference in the size of the skull, much less than most people would imagine. I may add, there was a corresponding increase in the size of the shoulders, arms, and indeed at all points where measurements were made. Neither is this increase in the size of our pupils an index of the actual increase in their physical growth. Girls who came to us invalids, walked, before they left, ten miles without fatigue. Those who came with yellow skins and dull eyes exchanged them for bright-colored skins and eyes. Those who came habitually despondent were lifted into a delightful flow of spirits which it was happiness to see.

"And now I must add that the intellectual development was, as you would at once infer, greatly enhanced by this physical training. Prominent educators in and about Boston who attended the examinations, were free to declare that they had never seen them excelled. A gentleman who has been for years President of the American Institute of Instruction, declared he had never seen them equaled. An eminent lawyer of Boston, a graduate of Harvard, said to all with whom he had an opportunity to speak, 'I have seen many examinations in college, and have been for years upon educational committees,

but I have never heard such recitations in Latin as these.' They were all without special preparation, any gentleman present being at liberty to select any portion of the book for examination.

"Is not this an improvement upon the characteristic round-shouldered, pale-faced, dyspeptic, coughing, headaching graduate of the private boarding school? We, in America, have been long talking of physical education, and everywhere gymnasiums have been established. Two hundred and fifty graduates of my own school are in this and other countries teaching the new gymnastics, but this school is the only attempt, so far as I know, to establish physical training upon a complete basis. Here we have the girls in our own family, we feed them, we see that their sleep is rightly managed, that their dress is the best, and that their social life possesses every advantage. In fact, I think we may claim, without any exaggeration, that at length in this country we have established a real school, as harmonious as in our present conceptions of education is possible."

Dr. Lewis is assisted by that well-known and most excellent teacher Theodore D. Weld, late of the great Eagleswood School in New Jersey, and J. N. Carleton, A. M., for years classical instructor in Phillips' Academy, Andover, Mass. The next term will commence on the first of October, and we trust will be even more fully attended than the last. Lexington is ten miles from Boston, and is a healthful and delightful place.

MARRIAGES OF CONSANGUINITY.

THE *Archives de la Medecine Naval* of France contain a scrap of curious information respecting marriages of consanguinity in the black race. We translate from the *Journal de Medecine Mentale*, in which we find it copied:

In 1849, there died at Widah, in the kingdom of Dahomey, a Portuguese trader named da Souza, well known to all navigators who have visited the western coast of Africa. He was an important personage in the country, which he had inhabited many years, and had made an immense fortune by trading with the negroes. On his death, he left behind him a number of children, the issue of the *four hundred* women kept in his harem. The political policy of the kings of Dahomey being hostile to the establishment of a mixed race, the numerous progeny of da Souza were shut up in an inclosure (*enceinte particuliere*) by themselves, under the government of one of the sons. Here, subjected to the surveillance of the agents of the king—the most despotic of all the monarchs of the earth—these *metis* (people of mixed blood) could unite in marriage only among themselves—in other words, they lived in the most shameless promiscuity.

In 1863, they counted children of the third generation. The color of their skin was returning rapidly to deep black, though all of them preserved some of the traits of their European ancestor. Among all these descendants of da Souza—we are able to state this from personal observation—forming among themselves unions at once the closest in relationship and the most monstrous, there are neither deaf-mutes nor blind, nor cretins (idiots), nor feeble or deformed from birth. Nature seems to revenge herself here in another way. *This human herd is decreasing, and is menaced with early extinction.*

LITTLE FOLKS.

WE have several letters from people that are small, desiring to know what may be their hopes of growth. One says he has a twenty-four-inch head, belongs to a large family, all well grown but himself. He is five feet three inches, weighs one hundred and thirty-three pounds, is very strong and healthy, but fails to tell us how old he is. If he is fifteen, he may grow a few inches; if he is twenty-seven, probably not, although we know a gentleman who asserts that he grew three inches after he was thirty years of age; but being six feet at thirty, he did not need the extra three inches, and it was rather a work of supererogation. Some persons will be short, and there is doubtless a cause for it. In the lower animals this is true; there is generally one small pig in a litter; a hen seldom comes off her nest with all the chickens of her brood of equal size. The mother might have been in comparatively poor health when she was bearing or nursing the child, or he might have had some illness in infancy, might have got checked in his growth while teething, or from some peculiar treatment or kind of food. There are ten thousand causes which might operate to stunt the growth. But when the head is twenty-four inches in circumference, we think the vital strength has gone there, and that being abnormally large, why should not the body be abnormally small?

The only rule we can give for growing and keeping the health is to seek out the kinds of food which are easy of digestion and furnish ample nutrition, sleep enough, avoid condiments and stimulants, especially tobacco, pastry, candy, and everything that is calculated to disturb the health, take ample bodily exercise, live in the sunshine, and if you do not grow to the proper size, be content with lesser dimensions. You should try to feel as the celebrated Dr. Watts did when in company he heard some one whisper to another, "Is that little fellow the great Dr. Watts?" To which he replied, *impromptu*:

"Were I so tall as to reach the pole,
Or grasp the ocean in my span,
I must be measured by my soul—
The mind's the standard of the man."

HINTS ON DRESS.

THE *London Family Journal* says: The long flowing drapery which, in all civilized countries, is generally considered an essential part of woman's dress must be very heavy and encumbering, but it need not be nearly as much so as it generally is now. We have lately taken the trouble to weigh a linsey dress, a thick cloth cloak, a scarlet flannel upper-petticoat, a steel skeleton skirt, a flannel under-petticoat, and all the rest of the clothing worn in winter by a young lady of eighteen, of the average height. The weight of the whole was fourteen pounds and a quarter. This may be considered as below rather than above the average weight of the clothing worn by most women in winter, for there are few who do not wear more petticoats, and wrap more in every way, than this young lady. Few of us have enough to do with weights and scales to have a very clear idea of the weight represented by

fourteen pounds. We could recommend those of our readers who are not learned in this matter, to carry, on the first opportunity, a seven-pound weight in each hand up and down the room for five minutes; they will then, assuredly, need no argument to convince them that such a weight is far too great to be carried about in the shape of clothes. There is no doubt that it greatly wastes our strength, so that there is much less left for our work. It makes us unable to walk nearly so fast as we could if we carried no needless weight, and often makes walking, which is the best of all kinds of exercise, only a misery to those who are very weak and delicate.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurkeletia*.

CHEERFUL CHRISTIANS.

THE *Christian Advocate and Journal* publishes a very sensible article on this subject, from which we make the following extracts:

"To be truly cheerful, a man must be good. In another way of putting it, he must be a Christian man. Your hard, money-grasping men are seldom cheerful. Now and then, when they have had a very successful haul, and the net of fish nearly breaks, then they run over with joy, but it is only for an intervening moment before they cast in the net again, and then they watch anxiously as before. Your sense-pleasing men are seldom cheerful; their pleasures are too fitful and too exhausting; their gratifications are found in the excitements of moments, not in the genial gladness which fills every province of man's being and every moment of his life. * * * Irreligious men are seldom cheerful, for thoughts of separation and a dread of death poison every cup of pleasure, and make all the waters of life marish indeed!

"Cheerfulness, like courtesy, is not a costly virtue; it does not mock us, like winter strawberries, by an extravagant price. I have oftener seen it in the rustic cottage of the peasant than in the luxurious homes of the rich. My friend who tells me that I forget the conditions of human life—the suffering, trial, penury, and sorrow on every hand—will allow me to say that I have seen cheerfulness in the chamber of a life-long affliction, and listened to its notes of joy where to-morrow's bread seemed a most uncertain thing. How thoroughly delightful it is to meet with a cheerful aged friend! not one merely submissive, patient, resigned, and ready to go, but one ready to live! I have often felt, if spared, I should like to be like that—fruit in old age, with the glow of sunshine on it. * * * I know that the inspired book tells me 'through much tribulation we must enter the kingdom' of God; but the same sacred pages tell me to 'rejoice evermore,' to 'rejoice in the Lord always,' and 'again to rejoice.' There can be no contradiction in the truth of God; and I learn that where I have no present matter to inspire a song, I may yet have the cheerfulness of hope.

A SCRIPTURE REQUIREMENT.

"The divine word expects cheerfulness, and gives directions for it. 'Is any merry? let him sing psalms.'—James v. 13. Moreover, the same authority gives mirth a most prominent place in the *materia medica* of health. 'A merry heart doeth good like a medicine; but a broken spirit drieth the bones.'—Prov. xvii. 22. Have not a word to say in favor of your so-called 'merry fellow;' he is, for the most part, a nuisance and a bore to be ostracized by all manly, Christian people. You find him at evening parties, in railway carriages, and on steamboats, crammed, like an old carpet-bag, with bad 'Joe Millerisms,' and giving birth to abortive puns, shaking his sides at his own pseudo-jokes and drowning all sensible conversation in the maelstrom of his noisy nonsense. One thing is certain, that when 'off' their excitement, such men are dull indeed, and looking at them in more silent hours is like gazing at the charred throat of an extinct volcano which has left, after its hour of brilliant violence, nothing but dark stones and dust. This, and such like it, is not cheerfulness; it is other than that—it is dreariness indeed.

"Many elements go to make up the cheerfulness of home: a house and a temper well kept, a habit of looking at the lovely side of each other's character, a morning-renewing family altar, and a spirit which looks to the Saviour for the inspiration of gladness and the alleviation of grief. * * *

"I am afraid some people shun cheerfulness for fear others should think they are getting on too well or are too happy; some shun it because they like the pleasure of being sympathized with. * * *

IN RELIGIOUS WORSHIP.

"I apprehend that cheerfulness is needed also in our public religious exercises. Some new tunes are like monotonies; and though a minor is very beautiful for 'Consider my sorrows, Lord,' it is not well adapted to

Children of the heavenly King,
As ye journey, sweetly sing.

Certainly the praise of God needs a heartier recognition in the religious worship of Christendom. If God likes a cheerful giver, we may be well assured he likes a cheerful singer to 'shout for joy with the upright in heart.'

A PROFITABLE VIRTUE.

"Cheerfulness is an influential thing. Moroseness breeds moroseness, and a murmuring voice soon hears its own echo; whereas a cheerful spirit is like a breath of health running through the household; a moral sort of sea-side in your own parlor; a sea salt which braces the whole system, and is, besides, 'the savor of all things.'

"There are people, one knows, who delight in the dark side; they love the melancholy. Like the newly-married couple whose bridal tour had been to a neighboring town to see a man hanged for murdering his wife; a typical fact in history, reminding us that some spirits have a native longing for the pensive and the painful side of human life. [Hope small, with Cautiousness and Destructiveness large.]

"Many other things might be said of cheerfulness. It is the child of Christianity, and is the

twin-sister of content. It loves most the society of the earnest, the active, the industrious, and the affectionate. It has no kinship with satire, or envy, or indolence. The one blights its leaves with frost, the other pushes aside its blessings for unattainable ends; the last has nothing whatever to be cheerful about. Even on the ground taken by our commercial age, cheerfulness pays well. It has been well said, 'Of all the virtues, cheerfulness is the most profitable. It makes the person who exercises it happy, and renders him acceptable to all he meets. While other virtues defer the day of recompense, cheerfulness pays down. It is a cosmetic which makes homeliness graceful and winning; it promotes health, and gives clearness and vigor to the mind.' Certainly this is full payment as well as quick payment. Let us furnish our mental and moral habitation with it at once, and turn into the lumber-room of everlasting uselessness all the mournings, repinings, and ingratiitudes of the heart.

CONSTITUTIONAL DIFFERENCES.

"I am not insensible to the criticism that some may pass, namely, that I have strangely forgotten the native differences of constitution. Are there not constitutions phlegmatic and lymphatic, and many other *atics*? Verily there are; but I happen to believe very firmly in the regenerative power of Christianity. Although it does not destroy the old nature, it renews it in every department; by it the morose are made genial, and the heavy-hearted glad. Most certainly we become new creatures in Christ Jesus, and it is delightful to recall manifold instances of those who, not naturally amiable, have lost all traces of their olden asperity now that they have learned in the school of Christ; and I am bold to believe that cheerfulness need not remain the exclusive property of some select circle, but may be the blessed birthright of all the disciples of Christ."

["A change of heart," "being converted," or "born again," produces a wonderful change in one's disposition. While before one was tart and crusty, he is now sweet and pliable. He was under a cloud, and his future all obscure. Now he is in the sunshine of bright promises, and his prospects are cheering. We can not believe one a true Christian who is not hopeful and cheerful; and he grows in grace just in proportion as he increases these virtues. This is both the science and the common sense of the whole matter.]

MORAL FORCE.—The iron of iron, the fire of fire, the ether and source of all elements, is moral force. We delight to trace these powers. Method, patience, self-trust, perseverance, love, desire of knowledge, power of persistence, of enduring defeat, of gaining victory by defeat—these are forces which never lose their charm. Even in war—which is organized brute force—moral power is eminent. Good ammunition and good muskets we must have; but these do not gain the battle. You may have a mountain of iron, every pebble a slug—it is all in vain without the brave hands to use, the cool head to command, the good cause which fires every brain in the service!—*Emerson*.

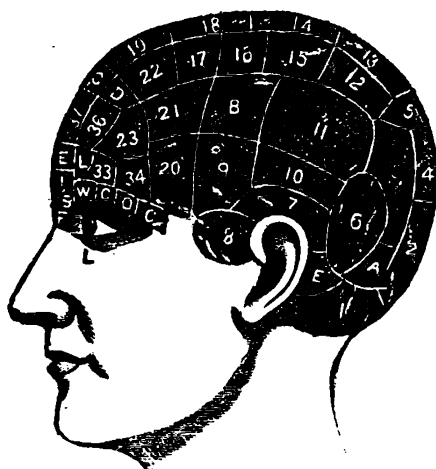


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

CONSTRUCTIVENESS (20).—Fr. *Constructivité*.
—A tendency to form or construct.—Webster.

The propensity to construct generally seems to me to be the special function of this organ; it therefore constitutes only one part of the mechanical arts, giving manual dexterity, and being destined to execute mechanical conceptions of whatever nature.—Spurzheim.

Constructiveness confers only the love and power of constructing in general; and the results which it is capable of producing are influenced by other faculties.—Combe.

LOCATION.—The organ of Constructiveness (20, fig. 1) is situated just forward of Acquisitiveness, the location of which has been already described. On the skull, its place is at the inferior and outer parts of the frontal bone immediately above the spheno-temporal sutures, and behind and above the outer angle of the orbit (a, fig. 2). Its development gives breadth to the head above the zygomatic arch. Fig. 3 shows it large, and fig. 4 small. "If the base of the brain be narrow, this organ," Mr. Combe says, "holds a situation a little higher than usual, and

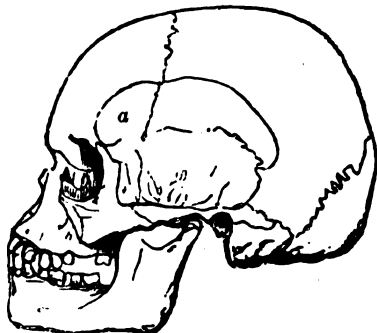


FIG. 2.—CONSTRUCTIVENESS ON THE SKULL.

there will then frequently be found a slight depression at the external angle of the eye, between the zygomatic process and the organ in question."

PHYSIOGNOMICAL SIGNS.—Prominence of the cheek-bone under the inner angle of the eye, as

represented in fig. 5, indicates, according to Dr. Redfield, a talent for *Construction*; while an elevation under the middle of the eye is the sign of the faculty of *Machinery*—or the ability to understand the principles of motion and their mechanical application, and to invent complicated apparatus, engines, etc., which he says is not the same as the talent for simple construction.

FUNCTION.—By its means birds build nests, rabbits burrow, the beaver makes its hut, and man constructs whatever his necessities, his comfort, his tastes, or his higher sentiments require, from the hovel and the tent to the palace and the temple. "It produces fortifications, ships, the engines of war, the implements of manufactures, instruments of all kinds, furniture, clothes, and toys; it is essential not only in every mechanical profession, but in all that in any way require manual nicety, as in the arts of drawing, engraving, writing, carving, and sculpture. Locksmiths, watchmakers, joiners, turners, and all those who use tools, are directed by it. The propensity to construct generally, or constructiveness, seems to me the special faculty of its organ; it therefore constitutes only one part of the mechanical arts, giving manual dexterity, and being destined to execute mechanical conceptions of whatever nature. For the same reason it is necessary to those who excel by their ability in musical performances, to clever experimenters in



FIG. 3.



FIG. 4.

physical doctrines, to good operative surgeons. Some insane persons as well as some idiots possess it in a considerable degree."

DEFICIENCY.—There are persons who can never execute properly the simplest mechanical operation; can not learn to mend a pen or sharpen a knife. Dr. Gall mentions two of his friends—one an excellent teacher and the other a *grand ministre*—who were very fond of gardening, but whom he could never teach to engrave a tree; and Montaigne says of himself, "I can not handsomely fold a letter, nor could I ever make a pen, or carve at table worth a pin, or saddle a horse."



FIG. 5.

PERVERSION.—Large Constructiveness not sufficiently controlled and guided by the higher intellectual faculties, sometimes leads to great waste of time and labor in attempts to invent perpetual motions or other impossible machines; with deficient Conscientiousness, it may employ itself in making counterfeit money, false keys, and other dishonest contrivances.

ILLUSTRATIVE EXAMPLES.—Dr. Spurzheim mentions the case of a milliner of Vienna who was remarkable for constructive talent in her art, and in whom the organ is large. A cast of her skull

in the Edinburgh Phrenological Society's collection, presents two small eminences at the situation of the organ.

Fig. 7 represents the skull of an ancient Greek, which it will be seen swells out at Con-



FIG. 6.—MONTAIGNE.

structiveness; while in the New Hollander's skull (fig. 8) this organ falls greatly within the line of the cheek-bones. The correspondence between character and organization in both cases is perfect. The Greeks have had no equals, in either ancient or modern times, in constructive talent, while the natives of New Holland have no clothes, and do not even construct a shelter of any kind.

"When Dr. Spurzheim was in Scotland in 1817," Mr. Combe says, "he visited the workshop of Mr. James Milne, brass-founder (a gentleman who himself displays no small ingenuity in his trade, and in whom Constructiveness is largely developed), and examined the heads of his apprentices. The following is Mr. Milne's account of what took place on the occasion: 'In regard to the first boy presented to Dr. Spurzheim, on his entering the shop, he observed, that he would excel in anything that he was put to. In this he was perfectly correct, as he was one of the cleverest boys I ever had. On proceeding farther, Dr. Spurzheim remarked of another boy that he would make a good workman. In this instance also his observation was well-founded. An elder brother of his was working next him, who,



FIG. 7.



FIG. 8.

he said, would also turn out a good workman, but not equal to the other. I mentioned that, in point of fact, the former was the better, although both were good. In the course of further obser-

vations, Dr. Spurzheim remarked of others, that they ought to be ordinary tradesmen, and they were so. At last he pointed out one who, he said, ought to be of a different cast, and of whom I would never be able to make anything as a



FIG. 9.—WHITNEY.

workman, and this turned out to be too correct; for the boy served an apprenticeship of seven years, and, when done, he was not able to do one third of the work performed by other individuals, to whose instruction no greater attention had been paid. So much was I struck with Dr. Spurzheim's observations, and so correct have I found the indications presented by the organization to be, that when workmen, or boys to serve as apprentices, apply to me, I at once give the preference to those possessing a large Concentrativeness; and if the deficiency is very great, I would be disposed to decline receiving them, being convinced of their inability to succeed."

The organ of this faculty is seen to be largely developed in busts and portraits of Michael Angelo, Canova, Brunel, Whitney (fig. 9), Fulton, Franklin, Watt, Smeaton, and artists, inventors, and builders generally. It is generally large in French, Italian, and American heads—more so than in the English.

IN THE ANIMALS.—Among the lower animals, it is clear that the ability to construct is not in



FIG. 10.

proportion to the general intelligence; for the elephant, the dog, and the horse, though in sagacity approaching very closely to the more imperfect specimens of the human race, never attempt to construct anything, while the

bee, the beaver, and the swallow, with far less general intelligence, rival the productions of man. Their skulls make plain the reason why.

CONTINUITY (5) or Concentrativeness.—The power of concentrating intellectual force.—Webster.

Its function is to keep two or more organs in continuous and simultaneous activity.—Combe.

The object of this faculty is to continue the operations of the other faculties upon any given subject till they have thoroughly acted upon it and presented the result.—Fowler.

LOCATION.—Continuity is situated on the upper part of the back-head (5, fig. 1), between Inhabitiveness and Self-Esteem. When large or very large, a general fullness of that region will be observable, as in fig. 10, and when small, a semi-circular depression (fig. 11) will be very perceptible, in part encircling Adhesiveness and Inhabitiveness, and following the lambdoidal sutures.

Spurzheim includes the place of this organ in that of Inhabitiveness, and the French phrenologists do not recognize it as a distinct faculty. We consider it fully established.

PHYSIOGNOMICAL SIGN.—Concentration [Continuity (?)] is indicated by the length of the white part of the upper lip in the center, as shown in the accompanying outline (fig. 12). It sometimes causes a "drop" on the red part of the lip. This sign is generally more largely developed in woman than in man. The faculty it represents gives the ability to observe minutely, and to bring our minds to bear upon the so-called little things of life. It endues woman with the patience to perform cheerfully her small but not unimportant domestic duties. It is a very useful quality in the physiognomist, who has constant occasion to exercise it. Portraits of Lavater show that it was very fully developed in him.—Redfield.

ILLUSTRATIVE EXAMPLES.—Persons who have

this organ large are not easily distracted or disturbed by the intrusion of extraneous ideas. Those who have it small are volatile, and experience extreme difficulty in fixing their minds for any length of time upon any one subject. They are like butterflies, continually flitting from one flower to another. They find it impossible to pursue a continued train of investigation. Scatter-brained people are all low in Continuity.

In the American head there is very frequently a deficiency of Continuity. "When I first visited the United States," a late writer says, "I was particularly struck to find this organ so generally low in the heads of the people. But in a short time I observed that it was in accordance with their modes of action, I saw that a restless love for change and variety of pursuit was a marked feature, and that a general feeling prevailed for new and extensive fields of operation. Inhabitiveness I also found low, and I saw great unsteadiness among the people in regard to their habitations, many showing strong aversion to the idea of being confined within a small, limited sphere."



FIG. 12.

The Germans show a large development of this faculty; the French much less. In the English

it is generally well developed. Among literary and scientific men, Byron, Pope, Campbell, Reid, Locke, Newton, Sidney Smith (fig. 13), Franklin,



FIG. 13.—SIDNEY SMITH.

Watt, Herschel, Buckle, and Herbert Spencer (see portrait on another page) are examples of its development and activity.

CORRESPONDENCE.—A clear perception of the fitness of things, and the correspondence of one thing with another.—Redfield.

According to Dr. Redfield, two lateral prominences at the end of the nose (fig. 13) indicate the faculty of Correspondence. This sign, when large, makes the nose appear as if it were divided into lateral halves. To ascertain its development, when not obvious to the eye, press the thumb upward upon the end of the nose. A person with this sign large has a clear perception of the fitness of things, and the correspondence of one thing with another, and a quick sense of propriety in manners, dress, and everything else.



FIG. 14.



FIG. 15.—LAVATER.

COURAGE.—That quality of the mind which enables one to encounter danger and difficulties with firmness or without depression; valor; boldness; resolution.—Webster.

Mere animal or physical courage results from the action of Combativeness and Destructiveness. Moral courage requires the co-operative activity of the higher faculties. See "Bravery."

SOME ARTS OF BEAUTY.

"BEAUTY is ever that divine thing the ancients painted it;" and though it may sometimes prove a fatal legacy to an ill-trained, weak-minded girl, yet it is oftener a blessing than otherwise, and mothers ought to strive by all proper means to make their daughters beautiful and engaging as well as virtuous and truthful—and beauty can be so greatly promoted, nay, it may be almost created, by watchful care and knowledge.

Any child that has tolerable features may be made pretty, if not beautiful, by proper food, fresh air, good temper, and education.

Beauty of expression is the most enduring and highest kind of beauty, and the expression of the countenance is undoubtedly more to be controlled and improved by culture than is fairness of complexion. Every day we see faces ugly and distorted by crossness, anger, revenge, and sensuality, which were once bright and lovely with the innocence and smiles of childhood. What has changed them so greatly, if not coarse food and bad passions?

Every cross, jealous, proud, scornful feeling, like every blow of the chisel upon marble, serves to carve a line upon the features, and each time such feelings are indulged, the work of the invisible carver is deepened, until the face is made ugly by unkind and unholy thoughts and passions.

In the same way kind, pure thoughts, gentleness of word and deed, leave their impress, making bad complexions and common features almost radiant with the beauty of goodness.

Education, both intellectual and moral, increases beauty; a countenance beaming with intelligence, united to a gentle winning manner, will always be thought lovely by sensible people, if it has no other charm, and this beauty will endure through life.

Any one may prove the power of education upon the features by noticing the ignorant, vicious children who are sent to a school of reform, where they are properly fed and instructed. Day by day, as they receive new ideas of right and wrong and think new thoughts, their eyes brighten, their cheeks assume a deeper color, and the whole expression of the face changes.

How noble are the faces of most men known for their culture and genius! so noble, that in any crowd they would be noticed and remarked upon, though unknown. It is not that they are, in the common acceptance of the term, handsome men, but because education and intelligence have wrought upon their features till they are grand as the sculptured faces of heroes and demi-gods. If every mother and teacher would but take the requisite care in the physical and moral culture of the young, in two generations the appearance of the race might be vastly improved.

Let every guardian of youth, then, impress upon the young how they disfigure their faces by ill temper, idleness, and deceit, and beautify them by kindness, truth, and diligence in cultivation of their minds. A. P.

[This is an interesting and important subject, the philosophy of which will be found fully ex-

plained in our "New Physiognomy" (\$4), now in process of publication. See, also, "Hints Toward Physical Perfection, or the Philosophy of Human Beauty" (\$1 75)].

THE FACE OF CHRIST.—One of the most celebrated Italian artists was employed in painting the Last Supper of our Lord. One by one he studied the characters of the Apostles, and then settled in his mind and painted on canvas a form and countenance in which any beholder might see character expressed.

He then applied himself to the character of our Saviour. He studied the attributes of his mind and heart. He sought all the stores of his inventive fancy for a combination of features and complexion which should express these attributes—the conscious power, the wisdom, the holiness, the love, the mercy, the meekness, the patience, the whole character of the Divine Redeemer. He sought long, intensely, but in vain. Every countenance he could imagine fell far below; and at last he threw down his pencil in despair, declaring, "The face of Christ can not be painted!"

[It would be possible for art to depict that which is human, but not the divine. Man comprehends only that which is on his own plane, he can not comprehend the infinite—nor can he paint the soul. The artist could better paint the dead than the living Christ; though he could never equal the original. Artists generally put *themselves* into their pictures. Take any dozen portraits of widely different persons by one artist, and a marked resemblance will be discernible in them all. This has been remarked in the pictures of Sir Thomas Lawrence, one of the most distinguished portrait painters of Great Britain, and a close inspection of his works and his own portrait discloses this fact. The same is true of sculptors—a family resemblance will be seen in all their works.]

TEMPER AND THE VOICE.—The influence of temper upon tone deserves much consideration. Habits of querulousness or ill-nature will communicate a cat-like quality to the singing, as infallibly as they give a quality to the speaking voice. That there really exist amiable tones is not an unfounded opinion. In the voice there is no deception: it is to many an index to the mind, denoting moral qualities; and it may be remarked that the low, soft tones of gentle and amiable beings, whatever their musical endowments may be, seldom fail to please; besides which, the singing of ladies indicates the cultivation of their taste generally, and the embellishment of their mind.

ETERNITY.—Eternity has no gray hairs. The flowers fade, the heart withers, man grows old and dies; the world lies down in the sepulcher of ages; but time writes no wrinkles on eternity. Eternity! stupendous thought! The ever-present, unborn, undecaying, and undying—the endless chain composing the life of God—the golden thread entwining the destinies of the universe. Earth has its beauties, but time shrouds them for the grave; its honors are but the sunshine of an hour; palaces, they are but the gilded sepulcher; its pleasures, they are but as bursting bubbles. Not so in the untold bourne. In the dwelling of the Almighty can come no footsteps of decay.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

HINTS FOR WIVES.

It is not everywhere that we find the right woman in the right place. Can not every one remember within the circles of his acquaintance married women that were "cut out," as the saying goes, for old maids, and rosy, loving, lovable old maids that certainly ought to have formed the centers to cheerful homes. Men make terrible mistakes sometimes in selecting their partners for life; but the actual burden of being irretrievably mismated most generally falls on woman. Once married, there is no help for her; she must make the best or worst of it!

But making the best of it don't involve triumphing over all the old maids and young damsels of your acquaintance in the mere fact that you have got a real live husband. Be wise and avoid glorying overmuch in the title of Mrs., unless you want to be scarified (figuratively) by sharp tongues and sharper eyes. Sympathy may be voluntarily accorded, but it doesn't do to demand it as a right.

Manage your money matters for yourself. If your husband asks how your finances are expended, give him the grand general sum-up, but avoid details. What business is it of his whether tape is four cents a yard or only three, or that you saved cash on the buttons and lavished it on ribbons. Insist on your specific household allowance, and don't be deluded into the humble petition system. Buy economical things, but not cheap things; and let bargains alone as you would a red-hot poker.

Don't select the precise time when he comes into the house, an hungered and weary, to remind him that he has forgotten that brown paper parcel at the grocer's. Choose your moment more diplomatically, and it is possible that he may even be brought to confess that he was "a little careless."

Keep the kitchen mechanism as much out of sight as possible. Bridget is not a pleasant topic of conversation in the family circle; neither do the price of ham and the fall in crockery possess any intrinsic charm. "Out of the abundance of the heart, the mouth speaketh;" nevertheless, the mouth had better be kept closed on some points.

It is just as well, occasionally, to display a little, we won't call it obstinacy, but firmness. Remember Lot's wife. Make up your minds definitely, and then go ahead. A wife ought to have her own way in at least three cases out of five; and if she can't secure it by direct operations or strategy, she is a poor specimen of a woman.

Insist on the privilege of expressing your opinion without let or hindrance. Refuse to be blighted by the calm "My dear—my dear, women don't comprehend these things," which has been the death-knell of so many nice little logical discussions. Women *do* comprehend "these things," whether they include politics, theology,

or the revolutions of daily life. They should understand them—they should talk of them; and whenever we see the lady of a house sit dumb and silent amid the eager debate of an absorbed circle, we know there is some screw loose.

Try to be interested in whatever interests your husband. Let him see that the perpetual strife and wearying recurrence of his business existence are neither unappreciated or unnoticed by his wife. A touch of the hand, a look, a smile, are sometimes more than money or price to a worn-out business man.

Don't scold. If you are displeased, you can show it in a far more politic manner. The tongue is not always the best instrument of retaliation, nor the most dignified. Clean house just at the commencement of a rainy week; let the white-washers and paper-hangers loose in his study without warning; misplace his slippers; forget the receipt of his favorite pudding; avenge your wrongs in any way you please except by scolding. No woman ever yet gained anything by imitating the example of Mrs. Xantippe.

On no account allow him to fall into the habit of "going round to see Jones" after tea, neither encourage him in the pursuit of "just a mouthful of fresh air" when the chimney smokes and the children are not in the best humor possible. Slip your arm quietly under his; tell him you will go too, and don't allow yourself to be shaken off. So shall your diplomacy meet its rich reward.

Remember that comparisons are odious. If your husband enlarges on the skillful housekeeping of Mrs. A., you can wax eloquent on Mr. A.'s fine taste in pictures and elegant style of wearing his hair; it will probably produce the desired effect.

Ask your husband's advice wherever you don't happen to have much individual choice or preference of your own. A man likes prodigiously to pronounce judgment in trifles. To decide upon the color of a ribbon or the pattern of wall-paper will sometimes afford him considerable satisfaction, besides giving him the pleasurable sensation of fancying that he is master of his own house. But, and if, the advice don't coincide with your taste—why, don't take it.

Keep up the outward semblance of wifely humility at all hazards. "I'll ask my husband," "I'll see what Mr. Brown thinks," are very easily spoken; and if Mr. Brown has a soul equal to the occasion, he will appreciate the pleasant little fiction.

Never allow yourself to forget that economy is not always, like honesty, "the best policy." It is better to keep an additional servant than to wear life and strength away in the everlasting treadmill of household labor; it is wiser to put out your sewing than to sit over unmade aprons and unmended stockings until eyes, head, back, and fingers are all aching in chorus, and your weary hands refuse their allotted task. If your husband objects to the expense of the thing, just ascertain his daily disbursements in the matter of cigars, lunches, and other trifles, and compare notes. He won't press the subject.

Of course it is all very well to talk about the duty of wives, but where is a husband's duty? "Never speak unkindly to your husband." "Al-

ways meet him with a smile." "It is a man's business to earn, a woman's to save." "Let home be cheerful, under any circumstances," etc., etc., etc. Why, one could fill a quarto volume with the compact little doses of good advice that stare at you from the corners of country newspapers and the pages of good, sensible, common-place books, as if every woman in any degree deserving of the name didn't know enough to regulate her own conduct in these respects. Given a good husband, and you may depend upon it the woman won't find any difficulty in "smiling," "saving," and being cheerful. But a careless, selfish, monopolizing mortal, who regards his wife as a mere machine, upon which to vent his spleen and wreak the petulance and ill-temper he would not dare to show a man like himself, who can blame women for sinking into dilapidated, hopeless, lifeless, down-at-the-heel-hood, with such a dead weight tied round her neck? Not we! Legislation can't reach her case—equity has no control over its exigencies—time only makes the matter more irremediable. Nothing but death can set her free from the galling bondage.

And so, when the world says, with a shake of its wise head, "Poor Jennings has a very bad wife," we ask ourselves, in the depths of our own heart, "And what sort of a husband has poor Jennings' wife?" There are two sides to every grievance, and perhaps the world sees only one.

To be sure, it is natural enough for a man to wish and expect his home to be a sweet haven of rest after the day's toil and excitement, but it is not always a reasonable expectation. Home is nothing more than a tiny segment of the world in general, and the world does not accommodate itself to the wishes or preferences of any individual man that we know of. Wall Street does not meet him with a smile; his brother merchants do not put any constraint on their natural words to suit his temperament. On the contrary, he is obliged to take things as they are; and why should he expect anything more of the over-worked, over-wearied, frail creature whom the world calls his wife? Is this the chivalry of the nineteenth century?

Now, if we were a man, we should undoubtedly like to find home pleasant; but then we should expect to furnish a little of the sunshine ourselves. We wouldn't come home crosser than a hyena because it rains, and our teeth grumbled, and our bones twinged rheumatically. No, we would kiss our wife, and give the baby a toss, and pat pussy's head, and declare that cold beef and greens was the dinner above all that we most relished, with hypocrisy that never would be put to our debit account in the record above. And then we should sit down afterward and read the paper to our wife, and tell her all the little incidents of the down-town day, and pay her just as much affectionate attention as if she wasn't wedding-ringed down to us for life. That's our idea of a first-class husband.

MRS. GEORGE WASHINGTON WYLLYS.

EVERY man is not so much a workman in the world as a suggestion of what is to be. Men walk as prophecies of the next age.

LOVE OF HOME.

THIS feeling is one of the strongest among the affections, but, like the rest of them, it may be transferred. In youth and middle age it takes a strong hold on home and country, but later in life it becomes spiritualized, and he gets weaned as it were from his earthly habitation, and seeks instead the "house not made with hands, eternal in the heavens."

This feeling is inherent in bird, beast, and man—is manifested through a particular organ of the brain, and is weak or strong according to the fullness of its development. But how is it that men who emigrate to other countries always retain a longing for the old birth-place? It is simply natural that it should be so. It is the same toward an old friend or a lover; and unless the feeling becomes modified or reversed by having a bad home—a home with a despot or dissipated father or a severe-tempered mother, or by some other cause—all men cherish a love for the land and home of their birth. Is there an Irishman in America, however improved his circumstances, who does not hope to set foot again on the dear old Emerald Isle? Is there a German who does not desire to revisit his "father-land"? or even a Scot who does not sigh for the hills and heather of his former Highland home? And how is it with our peregrinating Americans who emigrate West? do they not promise themselves and their friends to return to the old homestead? Yes! and so they do; but having taken root in other soil; having established themselves and obtained new and better homes, with growing families, they become wonted to the change. When they do return years afterward to the old hermitage, they are only disappointed in finding nothing as they left it. A new generation has sprung up; the progress of improvement has altered the aspect of the place, and the faces once familiar have passed away; all things are become new. The visitor is simply a stranger where once his youthful feet sported. He feels sad, disappointed, and hurries back to his Western abode more and more contented with his adopted home, where he now expects his earthly frame will find its ultimate rest.

Home-sickness is like love-sickness—reader, have you ever suffered the affliction?—and it will pass away the same. When we leave old homes we should take our affections with us to the new, and when we lose old friends we must form new ones to take their places. Your love for home is no stronger than that of others, nor are your friends better than the friends of others. All friendly people find friends everywhere; and if we would have friends, we have only to be friendly. There is a sort of bigotry in many who insist upon it that their "rocks and hills" are more beautiful than those of others, and they work themselves up into a kind of misery in longing for that which circumstances prevent them from enjoying. This is the class who congratulate themselves that they were born in a particular State, county, or town, as though they were better for it, especially those who are from the "granite hills" of New England and the icy regions of Greenland; each thinks his own na-

tive land the best; while we who have traveled, quite agree with the Englishman who remarked, that "Scotland is a capital country to emigrate from;" and we think the same is true of New England, which is perhaps the best nursery-ground in America. Started in sterile soil, the growth at first is slow, and reared where habits of industry, economy, and mechanical ingenuity are early developed, together with a strong religious tendency, the nursling is in a good condition to be transplanted into a deeper, wider, and more generous soil, which is found farther South and West.

A New Englander who goes from home and takes a position elsewhere, generally rises and succeeds. So a Scot who emigrates to India, Australia, or America, becomes a leading spirit.

We have heard and read a great deal about "Home, sweet home!" but our own experience, and we think that of most others, is to the effect that the true home is "where the heart is." The heart, although it may cling to the place—the old and early habitation—to a considerable extent, yet its chief fondness is engrossed by those who as our near and dear friends touch the tenderest chords of our nature; and when we leave the place, if those loved ones accompany us, we find but little difficulty in satisfying ourselves wherever destiny may locate us. If the *locus in quo* be physically more beautiful than that left behind with perhaps many a tear, yet so much sooner do we become reconciled to the transition.

As to State or national pride, we would not encourage it, but let each individual be judged on his own merits, be his nationality what it may. "A man's a man for a' that." Are not mankind brethren? Is not the whole world given by God as the heritage of man? Are there geographical lines in heaven? Then let us make our love of home subservient to our higher natures and in accordance with His purposes and will.

OUR GIRLS.

MR. EDITOR—There is no part of your highly esteemed JOURNAL more interesting than that of "Our Social Relations." Anything that comes under this department is read with care, although hitting me often severely.

Now, I am a man, and unknown to fame. In these respects differing from Mrs. Geo. W. Wyllys as in opinions of various causes that make the relation of the sexes inharmonious. I respectfully beg leave to throw out a few hints, or, rather, give my masculine ideas on various points in the social education of the sexes.

There is from the very beginning of training of our youth wrong modes of thought and action; and much more at variance with a proper system in that of girls than boys. The most are brought up on the idea, papa is a person to gratify each pecuniary desire. They are to be educated in a fashionable school. This means a place to gain, with a little useful knowledge, many frivolous and even injurious ideas; to dress fashionably, becoming a puny set of beings, with distorted, unhealthy bodies, and the seeds of disease that

will carry them prematurely to their graves. I apprehend the great trouble is in want of a physical education. This will bring about a more simple and natural style of dress conducive to a freer action of all parts of the system and better health. Now none can deny that there is too great a difference between the males and females of our race. In no other department of creation do we see so vast a difference in the physical endurance. The female organization is finer and incapable of as long action, but as healthy and more perfect; and the more perfect the physical, the better the intellectual, and greater intelligence upon books, wars, and politics. At present so much time is given to fashionable dressing, that our girls have not time to inform themselves upon current events. "Open the purse-strings." I think that generally we can not complain of want of economy by our girls. The extravagance is in the waste of time in fixing "frisky frillings" to decorate their persons, not for the eyes of the gentlemen, as the ladies of my acquaintance admit, but because "the other girls do." It is carried to excess, and gives them no time to inform themselves upon business and kindred topics that must necessarily interest the men, as from them comes all the money for the gratification of all desires.

In this we are all blamable. Did the necessity exist, how soon would they acquire it. Our girls now are quite excluded from business employments that give a liberal idea of the wants and magnitude of our great world of business. Where they are allowed to engage, how inadequately rewarded! Certainly they ought to receive the same pay for the same labor as the men. So small a compensation prevents many poor girls from acquiring an education, for when dependent upon their own labor, it is impossible to clothe themselves and pay the expenses of schooling. Thus they are forced to a life of excessive labor, or to marry at the first offer, and get all the money possible from their beloved. Who would not do the same? I certainly would. A truer compensation is the demand of the working-girls. A simpler dress, that they may have more leisure to acquire useful information upon those topics that engross the attention of the men, who now seek every means to gratify each desire of the loved ones.

Let there be a perfect understanding, mutual confidence, and no more would the husband seek other society or neglect to take you when he drives.

Are men so unwise that the ornaments of dress secure attention or attract them more than true moral worth? Girls, beware, for only the worthless are pleased with such ostentation, and they are those who make your niggardly don't-bother-me husband. You need fear no neglect, if able to talk and consult with him who is to provide you with the necessities and surround you with the luxuries of life. To this the whole attention is given. And when you are not interested as much in the gaining as in the spending, he is apt to retire within himself, and show you a bearish sociability.

Let there be a place at home sacred from all ideas of toil—a sanctum of domestic love and

sociability, where never intrudes the cross word and sour look. With a pleasant word and smile welcome him as he comes from the sharp conflict with his fellows. You say are we always to wear a smiling face to chase away his frown? The children have been vexatious, can we always bear it smilingly? Know this, wives, that when assured of a habitually pleasant reception, the frown will be left at the office, put from the faces, closed with the ledger. It is utterly impossible to do otherwise, for like begets like, as surely as operate nature's laws. Become to him a necessary part and parcel, a wife in every respect, and he will not fail to respond. If he does not, then put him down as one of those to whom Mrs. Wyllys has not addressed any hints.

Can we not in these times of revolution and reform, when the last wreck of barbarism is vanishing before light of liberty, while a free, ransomed nation shouts hosannas—can we not banish all false ideas of fashion, and live a rational existence in greater accordance with the plainest laws that govern our physical and social being?

J. H. P.

AN OLD MAID—TO THE GIRLS.

"How do you do, old maid?" Thus was I accosted yesterday, not merely in sport, but with evident sarcasm on the part of the interrogator. Well, how did I receive it? Did it cast a gloom over my mind, such as in my girlish years I might have imagined would have been the inevitable result? Did it cause me to feel that life had been a failure? That its fondest hopes, its brightest dreams, its highest aims were all forever past unrealized? Why, no; it only brought to my mind the simple fact that I was an old maid—a circumstance of which I had almost become unconscious, and perhaps needed reminding.

Yes, an old maid of thirty-four, with the bloom faded from my cheek, my eye less bright, and my step less elastic than in the days of early girlhood—the sweet days of yore! Yes, an old maid, with no warm, manly heart to beat responsive to my own; no strong earthly arm on which to lean.

Girls, don't you pity me? Why, you need not, and just for this reason, that I am (for all that) a happy old maid. Now, do not say "Impossible!" for it is an undeniable fact. Not but what I have hours of sadness and shed tears of sorrow, but let me tell you for what I weep. 'Tis this: that the sweet thoughts the angels gave me have been no more fondly cherished, and the work they bade me do has been no more trustingly performed. Yes, girls, for even I had my mission, and trusting to my heavenly Father's care, to its fulfillment I have sought to consecrate my life. And then, again, I weep that the loved and cherished mother, whose failing health and declining years have long shared my tenderest care and sympathy, now sleeps the sleep of death. Oh, it was sad, so sad to lose my mother! But when my spirit bowed in anguish, and I felt that earth's strongest tie was broken, the angels brought me messages of hope and love, and poured into my wounded heart the balm of con-

solation, so that I am happy now with a calm contentment and a chastened joy.

And would you believe it? only the other day one of my nieces (dear young girls, how little they know of life!) said she would like, when she grew up, to be an old maid just like Aunt Ettie, and live with papa and mamma, and take care of them when they were old; she thought she should be so happy. Ah! thought I, you will not say just so when you are a few years older—when, blushing in your maiden charms, you dream the first sweet dream of love. Nor would I have you miss that dream, for who may tell how much of happiness it sheds along life's pathway to know that even though unrealized, we too have shared in this bequeathal of our heavenly Father's love, and that, though unexplored, this enchanted ground still forms a part of our inheritance! And what true-hearted woman is there, old maid though she may be, who has not cherished in her heart a fond ideal, spiritualized, perchance, by the lapse of years? And though it may never become identified with any one of the brotherhood of man, yet it casts a charm of romance around the still throbbing heart.

Fy, girls! what have I been saying? Fine talk for an old maid, who *ought* to have more of a *sense of propriety*.
OLD MAID.

SELECTING COMPANIONS.

[A FAIR correspondent sends us some very good hints on this subject, but this department (which is very popular with all, and especially the young folks, we are told) is so full, that we can not make room for the whole of her racy little communication. She says:]

"Some denounce short courtships, and some long ones. Some are too careless, and some too prying. If a man was going to buy a horse, he would not want a balky or hard-bitted one, but one of a kind disposition, ready to do its work as it should be done at all times; and he would look into its mouth to see what condition that was in. So I think all companion-seekers should do—look well to what they take. Let the girls observe the every-day conduct habits of those who are seeking their hands. See whether they are disposed to be benevolent—always ready to open their hearts at home as well as abroad. Like the horse-buyer, examine the mouth, raise the moustache, and see if the mouth is filled with kissing-comfits to sweeten the breath after taking a glass of brandy or a cigar or quid. Notice if the would-be husband prefers the grocery or tavern to his pleasant home-circle with his mother and sisters, reading to them while they are performing some work of necessity for him; if he is ready to lift a burden from any one, when he can just as well as not, and without hurting his manly dignity. If he is all right in these things, and has a newborn heart lifted to Him who promises a rich inheritance to the faithful, then, girls, catch him if you can, for he is a jewel!

"Let the young men do the same. *It is not non-sense* for a man to find out whether the one his heart is inclined to love is a good housekeeper or not, or whether she is tidy in her apparel when doing her work; for it's just as essential that she

should keep her person neat in the kitchen as in the parlor. Yes, let him go into the work-room when she least expects him, for as she keeps her father's house so will she keep her own. If she lets the dust gather on the furniture until it is a month old, while she spends her time reading a novel, then will sorrow and shame go with her to your home.

"*Select, and then love*, should be the motto of all. Let all live so as to be selected or preferred, then when the 'knot is tied' the honeymoon will last through life. METTA."

BETRAYED.

SHE lies there coffined, cold and dead,
Wrapped in a snowy shroud;
Bright scarlet flowers are 'round her spread—
O heart! beat not so loud.

Hush! O my soul! thy stormy grief,
For heaven to earth is near;
Thou claimest this as thy belief,
Then be thy thoughts of cheer.

Look once again on that calm face,
Arrange those buds with care,
Then with thy pencil try to trace
Pictures of life so fair.

And then, again, so dark are they,
Their shades I can not fuse;
For night is strangely mixed with day,
Soft white with blood-red hues.

In the sweet spring the tall trees shout
With joy unto the sky,
Waters sky-painted echo out
From their clear depths the cry.

'Mid songs and shouts of joy her youth
By God was ushered in,
Ah, little thought she of the ruth
The after-years would bring!

Then came the time of life so sweet,
When hearts run o'er with love;
I saw her then with dancing feet,
Amid the sweet flowers move.

And then I saw her on sharp thorns,
With feet unshodden, tread;
As blackest nights oft follow morns,
Born in the liquid red

Or fleecy amber light. Too soon
Her griefs so sore were met;
Ere she had known life's glorious noon,
In tears its sun had set.

A crowd of mourners gather here,
And cast their roses down—
Their tear-wet roses on her bier,
Our loved and lovely one.

Is there among the crowd around
The one she loved so well?
Comes to his ear the mournful sound
Of the slow-tolling bell?

Upon her heart, so white and fair,
With an enchanter's skill,
He painted pictures sweet and rare,
Just as he chanced to will.

And when he *willed*, with a rude hand
He dashed their beauty out,
Not knowing that he loosed the bond
That bound the soul about.

Death came, and on her eyes now dawn
Joys of the better land.
Will not the pictures there be drawn,
Toned by a Jester Hand?

MEADVILLE, PA.

E. L. D.

A ROMANTIC MATCH.—A "son of the plane," to trade, belonging to Inverness, went to the banks of Loch Ness to make repairs on a house occupied by an English gentleman during the summer of 1863. While there engaged he found time to "make love" to one of the maids in attendance on the young misses; and she, seeing no obstacle in the way, bestowed her affections upon him. In a very short time a proposal to meet at the "hymeneal altar" was made. Unhappily it was not carried out, owing to the "fair one's" master signifying his intention of returning to England sooner than he expected. Having to fulfill her engagement, she had to go also. Not without many a tear, farewell, and promise to write, did the two part; but, alas! to part to meet no more. Soon after returning to England she became ill, and in a short time the "cold hand of death" was laid upon her. The deceased's sister wrote to the "sweetheart" in Inverness a long letter informing him of her sister's death, and winding up with all sorts of expressions of sympathy. No sooner did he receive this letter than he wrote back again. A regular correspondence ensued, and ended in his proposing "marriage" to the "young lady" he never saw. Need I say that it was accepted? Shortly afterward the "wedding-day" was appointed, and on that day the "bride" was to arrive by train. Long before the train was due, the "bridegroom" was pacing the platform, eagerly waiting its arrival; and no sooner did it arrive than among the first to set foot upon the platform was his lady love. After all the warm congratulations were over, the "happy pair" drove to the residence of a minister, where there and then they became "one flesh." No more remains to be said of these two than that they are now enjoying good health, living comfortably, and as "happy as the day is long," in Inverness.

[We presume they exchanged photographs, and possibly, obtained a careful phrenological analysis of the character of each other. In this case, they could do their courting almost as well by correspondence as by personal interviews.]

CHARACTER.—What all men agree to honor is justice, truth-speaking, good-will, and good action. It is the science of substance, not of show—the *what*, and not the *how*—that which all men profess to regard, and by their real respect for which they recommend themselves to each other. Men may well come together to confirm their confidence in each other. The moral cause of the world lies behind all else in the mind. It is for God—it is to God—that all works. It is for benefit that the universe subsists. He is immoral who is acting to any private end. He is moral whose aim or motive may become a universal rule.

The right direction of the will is morals. There is somewhat constitutional to man to do—something that he does with joy; with the consent of all men and things. Nature backs him in doing. The sea calls to him with tides and waves, the air makes his words musical, all creatures treat him as a benefactor. Men fall from him when he withholds to do this. In morals, we use the universal forces to augment our own, by choosing to do that which is constitutional, which we call the right. We draw on immense strength and support. Unlooked-for aid comes to us. What we call miracles appear.—Emerson.

A BOARDING-HOUSE keeper advertises in a New York paper, "Single gentlemen furnished with pleasant rooms, also one or two gentlemen with wives." This, the *Atlas* says, is a match for the steamboat captain's card of a water excursion—"Tickets 25 cents. Children half-price—to be had at the landing."



A SANDWICH ISLAND MAN



A SANDWICH ISLAND WOMAN.

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim*.

THE SANDWICH ISLANDERS.

The natives of the Sandwich Islands belong to what Pritchard calls the Polynesian Branch of the Malayo-Polynesian Race.

The Tahitians are considered by Lesson as the type of the whole Polynesian race. He says that all the Tahitians, almost without exception, are very handsome men; their limbs are of graceful proportions, but at the same time robust; the muscular parts are everywhere covered with a thick cellular tissue, which softens the contour of their projecting lines. Their physiognomy has generally a mild, and gentle, and frank expression. The head of the Tahitian would be European, were it not for the spreading out of the nostrils (*l'épatement des narines*), and the too great thickness of the lips.

Their complexion is light brown, varying toward white—a really fine brunette in many cases—their hair black, brown, and even red; and a scanty curling beard.

Blumenbach has figured the skull of a Tahitian, and one of a native of the Marquesas, who are very nearly related to the Tahitians. He remarks that the former is somewhat narrow in form, but remarkably prominent at the summit, the upper jaw somewhat prominent—a ridge extending from the middle of the forehead over the vertex. The forms of these skulls in Blumenbach's plates are among the finest in his *Decades*, and differ little from those of Europeans.

You never need think you can turn over any old stone or any old falsehood without a terrible squirming and scattering of the horrid little population that dwells under it.

A FRENCHMAN ON THE ENGLISH.

A FRENCH gentleman in London, writing to a friend in Paris, says: "I have assisted at a public dinner for the first time. Of late years the banquet has become more familiar in France, and we employ most familiarly, as you are aware, the English words 'toast' and 'speech,' which mean very important features of a public dinner in this country. I must begin by saying that I never met with so many good-natured people in my life as at the grand banquet at the — Tavern. I was placed between two gentlemen who kindly offered me fish, flesh, and fowl; and oh! how many times to take wine! I think they both told me they were sure that the Emperor Napoleon was a 'good fellow' a dozen times, and that invasion was 'humbug;' I give you the original word. I was politely invited to meet them at their country chateaux at Cockham, Hockham, or Stockham (I forget which), but I have the card. What pained me was to find several beautiful ladies present, placed up in a gallery at the end of the room, and there watching us ugly men eating our dinner below! What a strange custom, and what a singular habit, thought I, for the Japanese ambassadors to write home when they touch on the civilization of the English! 'My good —,' said I to my neighbor, 'why not ask those ladies to descend and join us? Permit me to go and * * *' 'There now, you sit still, my friend,' growled out Mr. B—ggs, 'they're all right.' This eternal 'all right!' It is not all right; it is a wicked, barbarous habit. I do not know if the ladies of England ever give public dinners, but if they do, I hope they put the gentlemen up in the galleries; that is only common justice. Why do *puissantes et orgueilleuses* beautiful miladies submit to such customs? O these dinners! I never before sat at table so many hours. It was not the eating and drinking, but the speeches. Oh, dear me, so long! so very long! and every one, too, wishing that orators

would not say so much. Here met for pleasure, and so happy until the speeches began; why poison such a delightful night? And how solemn some of the aldermen looked while orators delivered their long, long addresses! Are they sermons, thought I, that every one looks so solemn—or do these hot wines of Spain and Portugal produce a sad and thoughtful expression of the face? If Bacchus were introduced at the end of one of these dinners, and presented as M. Dionysius to prevent all suspicion on the part of the non-classical prefect and his friends, would he not feel humiliated at finding such sad results growing out of the joyous, riotous, gay associations of the grape? I suspect that much of the happiness of the English consists in a sort of well-fed melancholy. But the speeches! I think it is a great error to make speeches after dinner. Would not the speeches of the British deputies be shorter and more to the point if they were delivered at ten or eleven o'clock in the morning, instead of at those hours after dinner [at night?], and when orators are so much stimulated by the hot and strong wines of Spain and Portugal? For my taste, all the public performances are too long in England. The programme of some of the concerts is terrible to contemplate, as if it were not possible to have too much harmony in this world as well as too little discord."

[The English are slow, but long-winded. The French are quick and versatile.]

A MAN that everybody knows to be a liar may perhaps be excused for lying. It seems to do him a vast deal of good, and nobody any harm.

THE most recent case of absence of mind is that of an editor who lately copied from a hostile paper one of his own articles, and headed it "Wretched attempt at wit."

A NEW YORK paper recently dubbed the oil millionaires "Petrolians." A Boston paper says, "Why not call them Gent-iles?"

"EXTERMINATION."

DURING the war, when the question of submission, subjugation, or extermination was everywhere discussed, very few, we apprehend, realized the extent to which the Southern people were then being "exterminated." Like rebellious children, their leaders said plainly, that they would rather die than submit; and they died! It is true there were many who still clung to life, and finally laid down their arms in submission; but who believes that the leaders considered themselves conquered? Who believes that they for a moment regretted the course they had pursued? Where are the manifestations of repentance? We have seen nothing of them. Time may wear off the spirit of hatred toward Abolitionists and Northerners which has taken such deep root in their minds, but the loss of property and the loss of power have not yet molded their spirits into anything like penitence, meekness, or humility. On the contrary, the spirit of resistance is as strong to-day as at the beginning of the rebellion on the part of the leading rebels; and if they have anything to regret it is that they did not succeed in their attempt to overthrow the United States Government and establish an aristocracy of their own, based on slavery. For all the repentant rebels one may meet, he will meet a hundred who would rise in resistance to-morrow if they saw the least hope of success. But how many of them have been exterminated, the following will help to show:

Not long ago, a lady of a distinguished family from Mississippi, whom we had met at her own beautiful home in the capital of that State, called at our rooms on Broadway, partly to renew old acquaintance, and partly on a professional errand. To the inquiry as to other members of her family, she answered: "Would you believe it? I am one of the most desolate and unhappy beings in existence. Since this war began I have lost my husband, my father and mother, two sisters, and other relatives by death." We inquired the cause. Were they in the army? How was it? She replied: "My parents were somewhat aged, though apparently in perfect health, and it may be said that they died with old age; still, their chances seemed good for many years more. My husband was in the prime of manhood, and died without a visible cause. The same is true of my sisters—they seemed to be completely broken-hearted." She added, that "large numbers of the best families in our State have dropped off and passed away without disease or protracted illness; they lose their appetites, become pale and desponding, and give up the ghost almost without a struggle."

We inquired if there had been any epidemic like that of yellow fever or cholera to which this region of country had sometimes been subjected? She replied—

"No, nothing of the kind; and why the Almighty permits me to remain alone in the world, as it were, I can not understand. Life is only a burden to me, and I have prayed that I might go too. Our property has been wasted, our servants scattered, our homes invaded by reckless raiders



PORTRAIT OF SIR JOSEPH PAXTON.

and foragers from both the Federal and Confederate armies, and we who survive have suffered living deaths."

We inquired if this state of facts extended beyond her own city and State. She replied—

"Yes, it is true throughout the South, and thousands of the best families—those in affluent circumstances, have been thus cut off as if by a pestilence, and there are but comparatively few left to suffer alone."

To us this was a sad but evidently a true revelation, and we then saw what was meant by the term "extermination." It was not to be brought about, as one would infer, by the direct application of the sword or the bayonet—by imprisonment or starvation, but by broken spirits and wounded pride; by despondency and humiliation; by "subjugation." This has taken the lives of thousands, and to-day the flower of the Southern aristocracy lie in the grave, never to be resurrected until the day of judgment. Nor let this extermination be charged upon the North. It was the bad, ambitious, political leaders of the South—those rabid fire-eaters, unprincipled demagogues, who in defiance of the powers of man and God brought destruction and death upon themselves and their families. Broken-hearted, broken-spirited, impoverished, subdued; like a tree stricken by lightning, stripped of its foliage, its branches, and its grandeur, the South stands a dead skeleton of its former self.

We relate these facts in no spirit of malice, but

in sorrow for the weakness and wickedness of our fellow-men. Let the dead bury their dead; let bygones be bygones; let the past be forgotten; let us live for the living, nor mourn or grieve for the departed. Our regrets and lamentations can not reinstate them. Our efforts should be to make better the conditions of the survivors. To them let us direct our attention and exert ourselves in their behalf. They who live will have learned a lesson never to be forgotten; and as for ourselves, if we but do right, we shall be justified in the sight of Heaven and approved by the world.

DEATH OF SIR JOSEPH PAXTON.

Our advices from England mention the death of Sir Joseph Paxton, C.B., the architect of the first exhibition building in London, in 1851, known as the Crystal Palace. Born of the humblest parentage, by his innate ability he rose to a position of honor and emolument. Entering the service of the late Duke of Devonshire as a landscape gardener, he rose till the magnificent grounds of Chatsworth were placed under his sole charge. When the great exhibition project was inaugurated by Prince Albert, Paxton had just designed for his employer's garden a palm-house of glass and iron. The idea struck

him that a building of similar construction would be available for the great international show. He followed up the thought; his novel design was submitted by the Duke to the royal commissioners, and with some doubt and hesitation was adopted. From comparative obscurity Paxton now rose at once to opulence and knighthood. He rendered important services to his country in other respects, and especially in organizing the army works' corps of the Crimean war. He sat for some time in the British Parliament, was democratic in his sympathies, and a great admirer of America. Born in 1804, he had reached his sixty-first year when his death occurred.

Our portrait brings into bold relief Sir Joseph's large perceptive organs, and reveals at once the basis of his great practical talent. His Order, Calculation, Constructiveness, and Ideality were particularly prominent; and Causality, Comparison, and the organs of the moral sentiments were by no means deficient. He was a worker as well as a thinker, and a philanthropist as well as a patriot. The artist fails to do justice to the upper back-head, which was not as deficient as here represented. He had a well-rounded head.

JAW-BREAKERS.—In a poem by Hoffman, the German poet, who was expelled from the Prussian dominions, and the admission of his works prohibited, the following huge word appears: "Steuerverweigerungsverfassungsmässigberechtigt," meaning a man who is exempt by the constitution from the payment of taxes. We ourselves have heard of a gentleman, a member of the Marionettenschauspielhausengesellschaft, who was said to be an excellent performer on the Constantinopolitanischedudelsackpfeife.

HENRY C. CAREY.

WE have in America more original INVENTORS, in proportion to the number of our inhabitants, than can be found in any part of the Old World. Whether it is because of a more exhilarating atmosphere, quickening our faculties and stimulating to study and exertion, or whether it be a result of our greater necessities, growing out of our lack of laborers, there may be two opinions. But we think there is truth in both views of the case; and if we excel in this, why not in other departments as well? Have we not in this great country ample food for thought? Have we not at command all the published history which the world can supply? Then what is there in the way of our taking the lead in philosophy as we have in invention? Is not our government based on "equal rights," an improvement on that of an aristocracy or a monarchy? We certainly so regard it. Are not our educational plans more extensive and complete than those of any other country? And is not our free religion, our untrammelled modes of worship, far more in accordance with reason and right than those exclusive systems of "church and state" which cramp the mind and cause discontent?

Now, if we can lead in all these great interests, why not in social science? We have taken the lead, we shall hold the lead; and mankind—the world over—must adopt our views, follow in our footsteps. Among the foremost and most original thinkers now living is HENRY C. CAREY, whose portrait we give herewith. His works, particularly "THE PRINCIPLES OF SOCIAL SCIENCE," are already known and acknowledged by the leading minds of the world, and we have only to describe the author.

Mr. Carey is of Irish descent, and was born in Philadelphia, and trained to the business of publishing, which he followed with success for years. He is now occupied in writing on the great questions of the day. Though in his seventy-first year, he is as hale and vigorous as in middle age, and promises to perform much more "head work" while in the fleshly tenement, he keeps so well.

The brain of Mr. Carey is large, plump, and full, and the quality good, and it is well supplied with the "oil of life" from a strongly marked vital temperament. His complexion is light, fair, and ruddy, and his eyes black, which was the original color of his hair. His height is five feet ten, and his weight one hundred and sixty-five, making, as will be seen, a well-balanced and a finely proportioned man. There are few excesses and no deficiencies. The head is broad at the base, long on top, and high in the middle. In intellect—perceptive and reflective—he is massive, and in forehead, not unlike that other great Philadelphia philosopher, Benjamin Franklin. In temper, Mr. Carey is spirited but calm, and perfectly self-regulating. His mental blade is keen, and cuts clearly without haggling. His arguments are exhaustive and conclusive. He goes to the bottom, and builds on first principles. He is systematic and methodical; accurate in his observations and deductions; inventive and constructive, rather than imitative; saving and eco-



Henry C. Carey

nomical. Socially, he is friendly and very loving, and enjoys all that belongs to domestic life. He is dignified, but not distant; manly, but not overbearing; scrupulously honest and eminently kind and sympathetic. He is naturally profoundly religious, though broad and liberal in his views, as might be expected of such an organization.

The expression of Mr. Carey's face indicates great sense, with a touch of sadness, though he is naturally a mirthful man. That large forehead, with its grand dome; his fine silvery locks; the ruddy, healthy skin; the full, expressive, and inviting eye; and the face beaming with a genial benevolence, seems to anticipate your wish, and to answer "Yes."

As an evidence of the estimation in which Mr. Carey's works are held abroad, we copy extracts from the letters of distinguished scholars:

"The author drew me more and more toward him, as much indeed by his moral and humane character as by his far-seeing mind. I gradually learned what I possessed in the writings of the man whom I had previously known only as the expounder of apparently strange views in relation to the Rent of Land; or, as I may truly say, I had known him only by name. I thought it but reasonable, then, to make myself master of the subject before laying my opinions before you. What really had to be done was nothing less than to exchange the well-nigh Ptolemaean point of view of science for the Copernican. What the heliocentric point of view is to astronomers, what the improved theories in regard to space and time are to metaphysicians, that the new axiom of the course of development in the cultivation of the soil is to the students of Social Science."

"I can to-day, with a good conscience, and without a fear that I shall ever be forced to recall my judgment, declare that that Carey, the mention of whom was once so strange to you, is not only the annihilator of a goodly portion of the fancies hitherto held, but also the founder of a positive and harmonized system of Social Science, a system fruitful in every direction. The reform of traditional political economy, which he has not only pioneered but completed, is of so vast a nature that I almost hesitate to call it solely a reform. We have, in fact, to do with an entirely original creation. The work of Carey is to me as an oasis in the desert of every-day monotony."—"Carey's *Umwälzung der Volkswirtschaftslehre und Socialwissenschaft*;" von Eugen Dühring, Docent der Philosophie und Nationalökonomie an der Berliner Universität. Munich, 1865.

"Mr. Carey is unquestionably the greatest American economist, one who would occupy a distinguished place in any of the states of Eu-

rope. . . . An economist first, he is also a philosopher and a naturalist. His 'Principles of Social Science' is one of those books whose careful study is rewarded by the largest profit."—MORIN, *Les Idées du Temps Présent*, Paris, 1864.

"To any student of Carey's works I can promise the most elevating hours of intellectual enjoyment, followed by the richest harvest; and to the economist and the statesman, a powerful incentive to further investigation."—WIRTH, Introduction to *Die Grundlagen der Socialwissenschaft*.

"The services of Carey have been immense. . . . He has disproved the fatal necessity of poverty and crime, those pretended companions of civilization, destructive as they are of economical harmony."—BUNGE, *Harmony of Economical Relations according to the System of Carey*. St. Petersburg, 1860.

"The translator of the German edition of Carey's 'Principles of Social Science' (Munich, 1864) writes to the author, under date of Munich, Dec. 18, 1864, as follows: 'Since my last letter I sent you a number of the "Grenzboten," containing a very able article from Dr. Düring, Professor at Berlin, a friend of mine. This gentleman has written also an essay about your Social Science, which is already in the hands of Mr. Rohsöld, and will be printed in a few weeks. . . . The sale of the German edition is going on rapidly, and the publisher calculates that all the copies will be sold before the end of next year. The work is quoted in almost every article that treats of economical questions, and even the opponents feel obliged to take notice of it, which they hitherto avoided. In general the German edition may be called a complete success of your ideas. For your kind permission to translate the new condensed edition of your work, I thank you very much, and hope that I can soon begin with that work.'"

We could extend these expressions of approval, but this is praise enough, and we feel a personal interest in the fact that the author of the new philosophy is an American, and that the views are taking root in the Old World. When the people shall become thoroughly indoctrinated with this philosophy, they will place themselves on a higher plane than they have occupied, by which to grow into a more complete manhood.

We conclude our sketch by quoting Mr. Carey's favorite motto, as follows:

"The universe is a harmonious whole, the soul of which is God. Himself the perfection of harmony, He has impressed upon every soul, as His image, its own especial harmony. Numbers, figures, the stars, all nature indeed, harmonize with the mysteries of religion."—KEPLER.

[We give the titles of some of Mr. Carey's works in another part of this JOURNAL.]

THE OLDEST REPUBLIC ON EARTH.—The *American Quarterly Review* contains a letter from G. W. Irving, Esq., giving a sketch of his visit to San Marino, a small republic in Italy, between the Apennines, the Po, and the Adriatic. The territory of this state is only forty miles in circumference, and its population about 7,000. The republic was founded more than 1,400 years ago, on moral principles, industry, and equity, and has preserved its liberty and independence amid all the wars and discords which have raged around it. Bonaparte respected it, and sent an embassy to express his sentiments of friendship and fraternity. It is governed by a captain regent, chosen every six months by the representatives of the people (sixty-six in number), who were chosen every six months by the people. The taxes are light, the farm-houses are neat, the fields well cultivated, and on all sides are seen comfort and plenty, the happy effect of morality, simplicity, and frugality.

HERBERT SPENCER.

HIS LIFE, CHARACTER, AND WORKS.

PHRENOLOGICAL CHARACTER.

INTELLECT and imagination are the prominent features of this character, and the bases of these were in great measure inherited. There is more philosophical intellectuality here than metaphysical. The indications are clear that this brain has received the highest culture and an unusual degree of discipline. We should pronounce it a well-formed head in all respects, but more especially is it conspicuous in the intellectual region, which is truly massive, almost ponderous. It is not so large in the upper central organs. Veneration and Spirituality, though not small, are less conspicuous than Benevolence, Conscientiousness, and Firmness, which are large. The perceptive faculties are full, but the reflectives greatly preponderate. The head is long and high rather than broad, and there is a general symmetry, fullness, and evenness throughout, which is unusual. In repose, the features wear a calm and genial expression, but when awakened by discussion they are full of character and mobility. There is more of the Yes than of the No in this countenance; more kindness and affection than selfishness or waywardness. If not spiritual-minded, the tendency of this organization is not downward, nor can it be called a perverted nature. If not a saint, he is certainly not a sinner from choice, nor would the world be very bad if peopled by persons organized like Mr. Spencer. There would be no theft, robbery, murder, or other high crimes; but there would be peace, sympathy, and good-will toward all; and the world agreeing with our subject, and viewing the whole through his philosophic spectacles and coming to the same conclusions, would be in harmony and concord; otherwise there would be no end to the scientific hair-splitting, or to the investigations into the why and the wherefore of the "knowable" and the "unknowable." With the peculiar philosophy of this gentleman we have nothing to do at present; our task consists in simply describing the physical and mental organization, and to illustrate this more clearly to the reader we submit the above portrait, which is as near to life as our wood engraver can make it.

Such minds as Mr. Spencer's are seldom appreciated during life, but impress themselves upon the pages of history and are handed down to posterity. It is in the distant future that Herbert Spencer will be most known and best appreciated. His place will be filled by no other man—he is one among the millions; and though human, and therefore fallible, may be said to have as broad an intellectual reach, to possess as genuine sympathies with his fellow-men, and to be endowed with as clear and strong an utterance as can be found among living men. His, indeed, are "thoughts that live and words that burn."

His constitution is not the most robust. Viewed as to health, he has no vitality to waste or to spare; still, if he live very temperately, he may live long. His danger lies in the direction of an over-worked nervous system, to guard against which he should subsist upon plain and simple food, exercising vigorously in the open air, sleep-



PORTRAIT OF HERBERT SPENCER.

ing plentifully, and taking frequent recreation. We compile from various sources the following

BIOGRAPHY.

Mr. Herbert Spencer is a native of Derby, Eng., where he was born in 1820, and where his father and mother still live. In childhood, his health was so delicate that his parents had but little hope of raising him; but his father, who had paid much attention to physical education, brought him up as far as possible in the open air, and sought by judicious exercise to strengthen his muscles and invigorate his constitution. In this he was not unsuccessful. Being himself a teacher by profession, he kept his son from school and attended to his education chiefly himself.

A correspondent of the *Independent*, who knew the family in England several years ago, and who derived from Mr. Spencer's father several particulars of his mode of conducting his son's education, remarks that his method was to begin with the explanation of the properties of external objects. He never gave him books to study till he had clearly imparted to him the principles of the subject he was about to take up. Every care was taken to teach him accurately, so that there should be no labor lost in unlearning errors.

"Mr. Spencer early showed a marked aptitude for mechanics and mathematics; and his father, feeling that a literary career was out of the question, turned his studies mainly in the direction of civil engineering, by which he proposed to secure for him a life of out-door activity and useful employment without imperiling his health. This was quite in consonance with his inclinations; and having finished his education with his uncle, Mr. Spencer, then seventeen years of age, commenced life as a civil engineer. He engaged first under Mr. Charles Fox, a gentleman who had been a pupil of his father's, and who some years since became widely known as the builder of the Great Exhibition Building of 1850.

"After some eight years spent in the profession, Mr. Spencer abandoned it, chiefly in consequence of the excessive competition caused by the large numbers who flocked into it. During this period, however, he published various papers in the *Civil Engineers' and Architects' Journal*. His first productions in general literature were in the shape of a series of letters on the *Proper Sphere of Government*, published in the *Non-Conformist* newspaper in 1842. These were some time afterward reprinted as a pamphlet. The attention which they drew was a chief cause of the subse-

quent adoption of literature as an occupation; a step which was taken after the reaction from the railway mania of 1845 had led to an extreme depression in the engineering world.

"From 1848 to 1852 Mr. Spencer held an engagement on the *Economist* newspaper, then under the editorship of the proprietor, Mr. James Wilson, M. P. It was during this period of connection with the *Economist* that 'Social Statics' was written and published. It was favorably received, and shortly after led to an invitation to contribute to the *Westminster Review*. This connection became established; and other such opportunities offering, Mr. Spencer was led to relinquish his connection with the *Economist* and devote himself to the writing of articles for the *Quarterly Reviews*."

"Social Statics" was first published in 1850. In 1855 he issued his profoundly original work entitled "Principles of Psychology," and in 1863 "Education: Intellectual, Moral, and Physical."

"In 1860 Mr. Spencer began the issue, by subscription, of a system of philosophy of a very comprehensive character, and designed to occupy several years in its accomplishment. The aim of this work is to bring the vast resources of modern science to bear upon the construction of a complete philosophical scheme that shall embrace the great departments of Life, of Mind, and of Society. The plan involves five divisions. It begins with an inquiry into First Principles, or the establishment of those universal laws which control all phenomena, and therefore underlie all branches of investigation. This part develops the author's method, and lays down the principles to be employed as guides and tests in the succeeding works. Next comes the 'Principles of Biology,' or an exposition of the general laws and scheme of life; to be followed by the 'Principles of Psychology,' or the science of mind in its broadest aspects. These works in logical order prepare for the consideration of the 'Principles of Sociology,' or the natural laws of society; and lastly, the truths furnished by the comprehensive study of man in his bodily, mental, and social relations will be used to throw light upon the final inquiry into the 'Principles of Morality,' or the true laws of the regulation of human conduct."

MR. SPENCER'S WORKS.

Some of Mr. Spencer's works have already been noticed in these columns. Several others are now before us, and this seems to be a suitable opportunity to speak of them. Anything like a critical examination of the author's system of philosophy, however, does not enter into our present purpose. That would require time and space not now at our command; so we will confine ourselves mainly to giving the reader an idea of the aim and scope of the books under notice, reserving criticism for another occasion.

I. SOCIAL STATICS.*—Mr. Spencer tells us in his preface to the American edition of this work, lately issued, that he does not wish it to be taken as a literal expression of his present views—that the general theory which it enunciates has undergone further development and some modification since it was written; so that, though he adheres to the leading principles set forth, he is not prepared to abide by all the detailed applications of them. Having made this statement in justice to the author, we will look into his book. A cotemporary characterizes it as an extremely readable work, though closely logical in form. It is strictly what its title imports—an inquiry into the conditions of human happiness and a develop-

* "Social Statics; or, the Conditions Essential to Human Happiness Specified and the First of them Developed." By Herbert Spencer, with a notice of the Author and a Steel Portrait. 12mo. 528 pages. D. Appleton & Co. \$2.

ment of the most fundamental one, which is, that *every man have liberty to do all he wills, provided he infringe not the equal liberty of any other man.* The author derives this fundamental law of human happiness from the perfection of man's creative source, and it is completely impossible to evade his conclusions, save by denying his premises. In fact, the profound religiousness of this movement is what constitutes its strength and utterly shuts the mouth of opposition.

"Social Statics" is a bold and successful attempt to apply the rigorous methods of science to the treatment of social problems, and thereby to work out the ethics of our social relations. Assuming the object of living to be the happiness of the individual, it seeks to ascertain the laws by which that happiness may be secured. This the author finds to be "the perfect law of liberty"—the freedom of every man to do all that he wills, provided he infringe not the equal freedom of every other man.

He considers the rights of personal liberty, the right to the use of the earth, the rights of property, the rights of women, of children, political rights; the rights of property in ideas and character; the constitution and duty of the state; commerce, education, religious establishment, sanitary supervision, and various kindred subjects.

In the treatment of these subjects he claims to hold inexorably by his first principles; but he reaches some conclusions which few of his readers will be prepared to accept at the first view, but which no one should shrink from if logical and correct, of which each must judge for himself.

We have room for only a couple of extracts:

NATURE OF EVIL.

All evil results from the non-adaptation of constitution to conditions. This is true of everything that lives. Does a shrub dwindle in poor soil, or become sickly when deprived of light, or die outright if removed to a cold climate? it is because the harmony between its organization and its circumstances has been destroyed. Those experiences of the farm-yard and the menagerie which show that pain, disease, and death are entailed upon animals by certain kinds of treatment, may all be generalized under the same law. Every suffering incident to the human body, from a headache up to a fatal illness—from a burn or a sprain to accidental loss of life, is similarly traceable to the having placed that body in a situation for which its powers did not fit it. Nor is the expression confined in its application to physical evil; it comprehends moral evil also. Is the kind-hearted man distressed by the sight of misery? is the bachelor unhappy because his means will not permit him to marry? does the mother mourn over her lost child? does the emigrant lament leaving his father-land? are some made uncomfortable by having to pass their lives in distasteful occupations, and others from having no occupation at all? the explanation is still the same. No matter what the special nature of the evil, it is invariably referable to the one generic cause—want of congruity between the faculties and their spheres of action.

TENDENCY OF EVIL TO DISAPPEAR.

Equally true is it that evil perpetually tends to disappear. In virtue of an essential principle of life, this non-adaptation of an organism to its conditions is ever being rectified, and modification of one or both continues till the adaptation is complete. Whatever possesses vitality, from the elementary cell up to man himself, inclusive, obeys this law. We see it illustrated in the acclimatization of plants, in the altered habits of

domesticated animals, in the varying characteristics of our own race. Accustomed to the brief arctic summer, the Siberian herbs and shrubs spring up, flower, and ripen their seeds in the space of a few weeks. If exposed to the rigor of northern winters, animals of the temperate zone get thicker coats and become white. The greyhound, which, when first transported to the high plateaus of the Andes, fails in the chase from want of breath, acquires, in the course of generations, a more efficient pair of lungs. Cattle, which in their wild state give milk but for short periods, now give it almost continuously. Ambling is a pace not natural to the horse; yet there are American breeds that now take to it without training.

Man exhibits just the same adaptability. He alters in color according to temperature—lives here upon rice, and there upon whale-oil—gets larger digestive organs if he habitually eats in-nutritious food—acquires the power of long fasting if his mode of life is irregular, and loses it when the supply of food is certain—becomes fleet and agile in the wilderness and inert in the city—attains acute vision, hearing, and scent when his habits of life call for them, and gets these senses blunted when they are less needful. That such changes are toward fitness for surrounding circumstances, no one can question.

The author throughout takes a hopeful view of human nature and human destiny. His doctrines are those of continued progress and elevation.

II. EDUCATION.*—We have noticed and quoted this work in previous numbers, and need now merely say that it treats the various phases of education with a discrimination and comprehensiveness not hitherto attained by any writer on the subject. We here have the fundamental principles which underlie all culture clearly explained, illustrated, and applied. In this country, where education is intended to be universal, and is so large an element of state policy, but where there is so little that can claim to be systematic in our practice, and so many conflicting methods, this book must be of immense value if widely read. We need but to find the true philosophy of our mental and physical organization to make all our educational efforts tend to one end, and that the true one, the normal development of the whole man. Phrenologists have long taught this truth, and their teachings have not been in vain. Here is a new teacher who has reached similar positions, in the main, by another road. Let him, too, have a hearing. The work consists of four parts. I. What Knowledge is most Worth; II. Intellectual Education; III. Moral Education; IV. Physical Education.

III. POLITICS AND MORALS.†—Several of the essays contained in this volume possess a special interest in this country and at the present time, when our political system is convulsed to its center and we are passing into a partially new order of things. The nature of our political institutions implies, and their success demands of us, an acquaintance with the fundamental principles of civil government; we have therefore a vital interest in any correct exposition of those principles. It is by their light alone that we can hope to mold our institutions into complete harmony and consistency. Mr. Spencer has made

* "Education: Intellectual, Moral, and Physical." By Herbert Spencer. New York: D. Appleton & Co. 1864. \$1 25.

† "Essays: Moral, Political, and Esthetic." By Herbert Spencer. New York: D. Appleton & Co. 1865. \$1 75.

them the subjects of profound study, and we have here the result in the essays on "Over-legislation;" "Representative Government;" "State Tampering with Money and Banks;" "The Morals of Trade," etc. The other essays if less important are equally interesting, especially "Personal Beauty;" "Gracefulness;" and "The Philosophy of Style."

IV. FIRST PRINCIPLES.*—This is the first of a series of works intended to embrace a complete system of philosophy. It is divided into two parts.

PART I. THE UNKNOWABLE.—Carrying a step further the doctrine put into shape by Hamilton and Mansel; pointing out the various directions in which Science leads to the same conclusions; and showing that in this united belief in an Absolute that transcends not only human knowledge but human conception, lies the only possible reconciliation of Science and Religion.

PART II. LAWS OF THE KNOWABLE.—A statement of the ultimate principles discernible throughout all manifestations of the Absolute—those highest generalizations now being disclosed by Science which are severally true, not of one class of phenomena, but of *all* classes of phenomena, and which are thus the keys to all classes of phenomena.

The way in which the author settles the hitherto irrepressible conflict between Science and Religion may be inferred from the following extracts:

UNIVERSALITY OF THE RELIGIOUS SENTIMENT.

On both sides of this great controversy, then, truth must exist. An unbiased consideration of its general aspects forces us to conclude that Religion, everywhere present as a web running through the warp of human history, expresses some eternal fact; while it is almost a truism to say of Science that it is an organized mass of facts, ever growing, and ever being more completely purified from errors. And if both have bases in the reality of things, then between them there must be a fundamental harmony. It is an incredible hypothesis that there are two orders of truth, in absolute and everlasting opposition. Only on some Manichean theory, which among ourselves no one dares openly avow however much his beliefs may be tainted by it, is such a supposition even conceivable. That Religion is divine and Science diabolical, is a proposition which, though implied in many a clerical declamation, not the most vehement fanatic can bring himself distinctly to assert. And whoever does not assert this, must admit that under their seeming antagonism lies hidden an entire agreement.

RELIGION AND SCIENCE RECONCILED.

Each side, therefore, has to recognize the claims of the other as standing for truths that are not to be ignored. He who contemplates the universe from the religious point of view, must learn to see that this which we call Science is one constituent of the great whole; and as such ought to be regarded with a sentiment like that which the remainder excites. While he who contemplates the universe from the scientific point of view, must learn to see that this which we call Religion is similarly a constituent of the great whole; and, being such, must be treated as a subject of science with no more prejudice than any other reality. It behooves each party to strive to understand the other, with the conviction that the other has something worthy to be understood; and with the conviction that when mutually recognized this something will be the basis of a complete reconciliation.

The next work of the series is "Principles of Biology," to be followed in due time by "Prin-

* "First Principles of a New System of Philosophy." By Herbert Spencer. New York: D. Appleton & Co. 1865. \$2.

ciples of Psychology," "Principles of Sociology," and "Principles of Morality."

It is not necessary for us to bespeak a hearing for this new system of philosophy. It is sure to get that whether we recommend it or not. It will be studied, discussed, advocated, and opposed, and in the end, whatever may be the fate of Mr. Spencer's views, we may be sure that the cause of truth will be promoted, and that whatever may be thought of his theories, the world will be compelled to admit that he is a noble-souled man who has devoted his life to the advancement of what he believes to be truth. He will not have so devoted himself in vain.

TEMPERAMENT VS. THE ORGANS.

"It is very mysterious to me," a correspondent writes, "that a peculiar temperament or training has the effect of abolishing, as it were, the particular characteristics of the large development of either of the several organs. Do you not teach that the brain is the organ of the mind? How, then, can it be possible for a person organized with a certain make-up of brain to exhibit other than its exact manifestation, each organ producing, as a cause, its proper effect?"

The foregoing questions are based on truth and error in about equal degrees. A dull temperament will neutralize the effect of a large brain, or render a large brain dull and weak, while a keen, active, wiry temperament will so inspire a brain of moderate size, that it will, in practical power, far surpass the large one with a coarse, dull temperament. Persons seem to forget, though we iterate and reiterate, that *temperament, constitution, and quality* are as much a part of nature or of Phrenology as an exponent of nature, as is *size* of either brain or muscle. When persons receive a chart, they should always look and see how the *temperament* is marked. If it be low, dull, and sluggish, a corresponding allowance should be made when considering the size of the organs. On the subject of training, we remark that an adequately trained power is doubled in force by means of training, sometimes quadrupled even. A horse may be exceedingly strong in muscle, but not being trained to draw, does not know how to use his power, and it practically amounts to but little. A man may have good natural arithmetical talent, and yet be obliged to count on his fingers, and take a most circuitous route to reach results. Another, with training and education, will be able to shorten the process, and seem to possess fifty times the power that the first does without culture. This is particularly true in reference to speaking. Let a man have a good grammatical education and fair talking talent, and have also considerable training in the department of speaking or talking, and how vast the difference in the conversational capacity between him and a man equally endowed who has never seen a book on grammar and knows little of cultivated society, and has had no practice in consecutive speaking. One is the scholar and gentleman, the other the boor and numbehead. In regard to the necessity of the brain exhibiting its manifestations, we must remember that man is a rational being, not a beast. The lower animals have a fixed organization, and are governed by instinct, and are less

influenced by circumstances than rational man. The lower animals do modify their conduct, to some extent, to suit changing circumstances, showing that they have power to restrain their inclinations. Horses when tired, dreading pain, will rush ahead to avoid the whip; but rational human beings, who have moral sentiment and reason, are able to, and often do, curb, restrain, check, and subdue the overt, abnormal, and excessive action of the lower nature. It is useless to argue that they can not do it, when everybody knows that they do. Unless a man is more perfectly organized than any body we happen to know, he needs improvement, and can in many ways reform. One might as well say that because a man has tremendous muscular development, he must necessarily strike. Among children, the gentle and timid, when placed in charge of greater weakness, rise to heroism in defense of dependents. Gentle, slender woman, in defense of her babe or honor, will put forth surpassing strength and bravery; but let there be a strong arm within call, and she will faint and fall, and let the strong arm fight the battle for her.

TOBACCO.—MR. EDITOR: Will you allow me to add a few words to your remarks on the relative effects of chewing and smoking contained in the June number of the JOURNAL? The active principles of tobacco are three in number: First, a volatile alkali (*nicotia*), one of the most subtle of all known poisons, and of which good (?) tobacco contains, according to our best authorities, from three to eight per cent., from which it will be seen that by the time a man has consumed, by either chewing or smoking, one hundred pounds of tobacco, he has passed through his mouth from three to eight pounds of this deadly poison. Second, a volatile oil (*nicotianin*), probably the odorous principle, the proportion of which is much less than that of the alkali. Third, an empyreumatic oil, developed only by the combustion or destructive distillation of the leaf, a single drop of which if placed upon the tongue of a cat, will cause death in about two minutes, attended by violent convulsions. Of these three active ingredients, it will be seen that while the chewer is exposed to only the first two, the smoker receives more or less of the three combined, a portion of which may be arrested by the long stem of the Russian pipe, the German meerscham, or the Turkish pipe, while the cigars affording no such protection, imparts to the smoker the full benefit of the three ingredients, two of them being classed among the most deadly poisons. An intelligent reply to your correspondent's question would be, that while chewing may be regarded as one of the most filthy and disgusting of all personal habits, theory, founded upon science, would teach us that smoking is far more injurious, inasmuch as the smoker is exposed to a deadly poison developed only by burning the tobacco; and that the cigar, though it may be considered the most genteel, is, for reasons above stated, the most injurious form of smoking, especially to those who swallow the saliva, as many do. Your correspondent will do well to follow your advice, which should he do successfully, he will deserve the credit of exercising more decision of character and self-denial than is shown by a majority of the human family.

E. H. J., M.D.

MORE ABOUT BOILING.—MR. EDITOR: The article in your June number about boiling I think is a good illustration of the superficialness of the generality of so-called scientific investigation, the unreliableness of discoveries thus made, and of the gullibility of blind belief; for both experience and reason testify to the erroneousness of the position taken.

We venture to say that there is not a good cook in the civilized world whose experience has not proved that potatoes may be cooked much better and quicker in fast than in slow boiling water.

The said article admits that heat may accumulate in proportion to pressure, and does not pressure in all cases equal the amount of resistance overcome?

Is it not a recognized law of mechanics that resistance is in the ratio of quantity and velocity, with friction added, and therefore that pressure is increased by and in the ratio of velocity? And is it not evident that more magnetism (improperly called heat) passes through fast than slow boiling water? hence the greater velocity and pressure.

Knowing these things, we confidently assert that magnetism will accumulate in boiling water in the ratio of its depth and velocity, and we also assert that the heat is a phenomenon that accompanies friction, and that in all cases its tensivity is in the ratio of friction.

It is by this friction that the starch globules of the potato are reduced, and the more violent the friction the better the work is done.

WEATHER WISDOM.—A correspondent, who takes exception to some remarks of ours, on the moon and the weather, in a late number, gives his own reasons for believing that the moon has an influence on the weather, as follows:

"Every body in nature attracts every other body, according to philosophy, or according to the laws of gravitation. The moon is, I think, generally allowed to be one great cause of tides and currents in the ocean, owing to its powers of attraction. Water is a fluid, and air is a fluid of a much lighter description and therefore more easily acted upon. Now if the moon by her attraction can produce tides and currents in the ocean, can she not also produce tides and currents in the air, only to a greater extent, and thereby, as a thing of course, affect the weather, although it may not be the occasion of one half the changes in the weather which are ascribed to it.

If the moon influence the weather by means of its attraction, as it is supposed to do the tides of the ocean, it would seem that there should, in spite of all disturbing causes, be a degree of regularity and uniformity in the phenomena observed which would enable us to foretell the state of the atmosphere, etc., long in advance, which no one seems able to do at present. Our correspondent may be right, however, and we are willing to be convinced of our error if we have fallen into one.

"WHAT'S the difference between sixty minutes and one of my sisters? Give it up, do you? Why's, one's an hour, and the other's our Ann!"

For every vice or virtue a man exhibits, he generally gets credit or discredit for a whole brood.

Communications.

THE MODERN ESSENES. CELIBACY FROM A SHAKER STANDPOINT.

[A QUERY in a late number of the JOURNAL in reference to celibacy and the natural laws, and our reply thereto, have called out a somewhat extended statement of the views of that singular but interesting and much respected body of people generally known as Shakers. The writer, a member of that community, is a lady of culture and refinement as well as of active benevolence and sincere religious convictions, and we cheerfully lay the essential portions of her communication before our readers, regretting that want of space compels us to omit her excellent introductory remarks. "Prove all things; hold fast that which is good."—ED. A. P. J.]

The traveler is occasionally surprised by a sight which to him is new and striking, but seldom one which attracts his attention by its quaintness so much as does a village of those singular people, the Shakers. The simple, unpretending buildings, the plain and primitive dress of the citizens, and the air of quiet and order which pervades the whole, strike him in this day of elaborate adornment as something peculiar. On the busy street or in the crowded car you meet the Shaker. The man by his side is hastening on to his business, intent on procuring the means of sustenance for himself and family; another is feeding his ambition in politics, and another his benevolence. All these and many more seem to be following their ruling love, and we can see that they have something to call out their energies and make them active participators in this world's drama. But the man in the drab hat, for what purpose is he in the business world? He can take no part in the political movements, for he says Christ's gospel teaches him that His followers "are not of the world, even as He was not of the world," and while it does not allow them to fight, it teaches to "overcome evil with good." None of those ties which impel his neighbor on to activity and toll are for him, and home can be to him scarce more than a name. Like his Master, whom he professes to follow, "his mother and brethren are those who do the will of his Father in heaven." Like Him he supports none of the natural and selfish relationships of earth. The impulses and passions of his nature are held in check and overcome by the mandate of his Master, to "take up his cross and follow Him." A follower, according to Webster, is "one who comes after another in the same course." And as nothing tends more to develop the course of one's life than marriage, with all the ties consequent upon it, the Shaker considers this a marked feature in the life of Christ for his imitation; and as nothing can be more crossing to the affections of his nature, he considers this self-denial emphatically the cross of which Jesus so often makes mention, and which occasioned him incomparably more hours of agony than any literal crucifixion.

Tempted like as we, His tender sympathetic love-nature never yielded to the dictation of the indwelling God without conflict, stern and heart-rending, as his forty days and nights' temptation

in the wilderness is proof. Yet without sin! The God triumphed over the man, the spiritual over the natural, the mind and soul over the humanity, and the pattern was set. But what need of such a pattern? Adam and Eve, created in the image of God, had fallen from a high natural plane by listening to natural enticements, and instead of perfecting the nature created a little lower than the angels, and rising on an ascending plane toward the Godlike, the plan was reversed, and sensuality filled the land, until, in the language of the prophet, "The land vomiteth out its inhabitants."

When the time came for a more spiritual dispensation, they were so slow of heart to believe, that when He offered them the unacceptable life of the cross, they turned from him in disgust and accused him of being an enemy of the country and a disturber of the peace.

The Saviour's beatitude, "Blessed are the pure in heart, for they shall see God," finds fulfillment with the Shaker, for he sees the manifestation of God, or goodness in his people, and he feels a certainty of happiness in the society of God and the good, such as few religionists seem to possess.

To him the term resurrection implies a rising or elevation from natural, earthly, and carnal into spiritual, heavenly, and refined states; a work of the spirit which not only induces purity of thought and action, but calls for a pure receptacle for the spirit. "Know ye not that ye are temples of God, and the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye."

Purity of heart and purity of life is with Him the talismanic charm to undo the gates of bliss. With "the white robe of purity," he is confident "he will stand with the Lamb on Mount Zion and with those who are not defiled."

Therefore no recluse in his cell can be more rigid in his self-denial in this respect, for by so doing he "lays the axe at the root of the tree," and in killing that, feels that the limbs and branches, or the minor evils, will die of course, as the Apostle said, "Whence come wars and fightings? come they not hence of your lusts which war in your members?" But, unlike the recluse, the Shaker can hold the most elevated relationships toward woman. In her more advanced stages of age or of goodness he looks to her as a kind and tender mother, and in more equal years as a near and dear sister, toward whom his kind and brotherly sympathies may extend "without partialities and without hypocrisies." The participation of woman in matters of government, both spiritual and temporal, is a matter long since settled by the Shaker as the order of Heaven and the prerogative of woman as "help meet for man." "The man is not without the woman, nor the woman without the man, in the Lord." With the Shaker, therefore, woman is neither an object of idolatry, nor of chivalrous devotion, nor yet of sensual or selfish love. She is the companion, the assistant, the cheerer. No longer the Eve, she is the Mary or the Dorcas to the followers of the second or spiritual Adam, full of charity and good works in the household of faith. While the journals of the day teem with accounts of mur-

ders, outrages, and cruelties inflicted by husbands and wives, the Shaker woman in the security of her peaceful home blesses God for its quiet from the lawless and ungoverned passions which rend and agonize so many of *their* sisters in the outer world, who still continue to follow the course of the first mother, and are "of the earth, earthy." Many of them know by experience that while no relationships can be so near as those which grow out of marriage, still none can be so agonizing in their misdirected or ill-assorted realization, that nothing can so transform the image of God into the brute, and debase all holy and generous impulses as the unbridled rein to the passions which marriage should elevate and refine.

United interest and community of goods are carried out by them as by no other sect; indeed, they seem to have vitalized and reduced to practice many of the gospel precepts of Christian love and charity. They live, they believe, the angelic life. The loves of their nature, not cramped as many suppose, because not exhausted on ties of flesh-and-blood interest, become widened and diffused to embrace in the bonds of love "all the household of faith," and all the motherless and needy ones who crave the charity that is kind from their hands. Dedicated to good, their life is not only angelic in its purity and abnegation of self, but filled with use, for industry is not only morality with them, but religion indispensable, and promotive of thought and spirituality. When, therefore, the early morn finds them in labors abundant, cheerfully performing toils and duties not for self alone, or those who would be dearer to the natural heart than life, who can say that such life is not heroic, and that the ancient mother who counseled her son to return to her on his bier rather than conquered and his country dishonored, is her superior in the brave or the good? Such life is a continual sacrifice, not of sons, but of the nature which would make them theirs; a sacrifice not to country alone, however noble that may seem, not to any earthly mandate, but a cheerful, continual, and hearty response to the voice of illuminated conscience or God within them. They have no time to spend in idle gossip, and their religion teaches them that if they have aught to say of another, it should be in praise of virtues, and not of failings. The matter of dress causes her no study nor anxiety, for the fashion is all prescribed, and that it be neat and clean is her whole concern. She can be no exclusive nor aristocrat, for her gospel reads, "That they all may be one," etc.; and thus "the mountains" of exaltation "sink" and the valleys "rise" in the Shaker life.

One can covet nothing better nor more indulgent for himself, as that is not consistent with "loving others as himself." He might love to travel and see, to study and investigate the laws of nature and of science, but the finances of that church which spreads one table for rich and poor, which shelters and clothes its sick and disabled, can not afford this luxury for all its members, and therefore he denies himself and employs his hands in useful occupation, or acts the part of the good Samaritan in ministering to the wants of the poor and needy.

Believing with the whole soul that the great

problem of the elevation of the race from sin and misery can only be solved in the way of self-denial, they willingly yield themselves as among "the first-fruits" of the new and perfecting dispensation. The ultimatum would reconcile to crosses, trials, and afflictions, but the present peace is more than sufficient to counterbalance the denials, and they "join in the dances of them that make merry."

"The angel of the Lord encampeth round about them that fear him," and they feel that the calm and quiet of that "city whose walls are salvation and whose gates are praise," and where "holiness to the Lord" is the motto, is something to be felt and prized and loved.

The ingenious writer who has defined the polarities of the spiritual horizon, would not fail to find among this little-known people the firm, unflinching stability to faith and principles founded on revelation, which he denominates the East; the progressive and growing West, which sees no limit for truth and goodness short of the All-Perfect; the spiritual and mystic North, with its silent, brooding prayer; its visions and songs given in the night season; its complete organization for every ministration, trust, and care; its worship, so truly worship that the faculties of soul, body, and spirit are all engaged in performing it. The love and union and charity which holds and harmonizes all, and brings them into the near relation of brother and sister—the church in which all these elements combine, must have something of God and truth in it, though small and despised. Their nearest prototypes, the Essenes, being the only sect which escaped the censure of Jesus, let those who accept His life and teaching as their standard beware of condemning those whose most marked peculiarities arise from what some might consider a too strenuous and literal following of that pattern, and bear in mind that truth is just as really truth when evolved in a Shaker community as in a popular church. And if we have pictured them too charitably, or colored them too highly to suit the prejudices of those who say, "Can any good thing come out of Nazareth?" let us remember that it must be some lofty and inspiring motive which has compelled so many "from the East, West, North, and South to come and sit down in a kingdom" which presents as unlovely attractions as Bayard Taylor, Harriet Martineau, and a host of other lookers-on, have discovered, and let our words of truthful praise be thrown into the opposite scale to help adjust the balance which has dipped too heavily down to manifest either justice or truth.

LIGHT AND GROWTH.—Light is just as essential to a child as to a plant. When the latter is kept in the dark, it soon loses its shape, flavor, and color—becomes etiolated or blanched, slender, and weak. Deprivation of light has a similar effect on the human frame, and is naturally more marked and more disastrous in childhood than in maturity. Light evidently aids the development of the different parts of the body, and the occasional exposure of its whole surface to the action of the solar ray is very favorable to its regular conformation.—*Jacques.*

CO-WORKERS IN CREATION.

THE evident design of creation is utility, associated with the happiness of sentient beings with whom there is every grade of participation, from man down to the polyp, and even to the one called monad, of which, by the appliance of modern science, we can take cognizance.

Through untold countless ages of the earth's history, stores have been accumulating, by gradual growth and deposition of animal, vegetable, and mineral deposits, of which our own age, as the most marked period of human intellectual development, is, particularly, reaping the fruits; and, retrospectively, as age has succeeded age, through immense periods of time, each successive generation of living creatures have been, more or less, benefited by these gradual introductions from accumulations suited to their advancing complex types of improved animal organization.

The adaptation of nature to improved types of animal organization, in its gradual progress to existing characteristics, has everywhere developed less antagonism in natural forces, and thus prepared a larger area suited for animal enjoyment, and higher and more varied forms of vegetation, with its multiplied fruits and flowers, in keeping with such increased requirements.

The animal co-workers in creation are particularly manifested by the labors of some of its lowest types, the polyp, whose industry, while seeking food from the waters, through countless ages of geologic history, have accumulated the vast stores of our valuable mountain limestone, which, under the subsequent influence of heat and pressure, presents us with all its varied characteristics. This same indefatigable zoophyte has also reared the foundations of innumerable islands, from the depths of the ocean, which are now the areas of a great variety of the most useful and beautiful of vegetable forms; the coveted abodes of large families and varied types of interesting fauna, and the blessed homes of myriads of human beings, whose civilization, refinements, and comforts have largely depended upon the navigable access of these zoophyte-reared islands to the promptings of mercantile gains.

These almost miraculously produced islands, considering the tiny creatures who have alone constructed them, have been preserved against the surrounding destructive billows, by the far-seeing Intelligence which formed the habits of the little polyp, in building up broad barriers, or sea-walls, of limestone zoophyte homes, leaving only one, and sometimes two, approaches to inclosed waters, designed as safety harbors, land-locked and smooth as lakes, against the boisterous ocean, which beats incessantly and harmlessly upon the outer barriers.

Insects, too, whose industrial promptings, in search of food make them the unconscious co-workers in the beneficent design of creation, as the instruments and main dependence for fructifying a large class of plants, for whose perpetuation, and their valued fruits, flowers, dyes, and medicinal qualities, we are indebted to these humble insects.

Birds, also, as co-workers in the useful and ornamental adaptability of an all-wise creation, by

carrying seeds of various plants, and scattering them broadcast in varied localities and climes, and by a wise provision in their animal economy, many such seeds, so transported, alone vegetate by first passing through the softening process of their digestive organs, which none other than human skill or appliance can accomplish.

It is now discovered that we are indebted for our valuable bog-iron ore to the secretions of microscopic animalcules, as another link in the co-working productions of nature, by which animals are made to subserve the mighty ends and designs of perfecting a world.

And what shall we say of the co-working and intelligently directed labor which man contributes to increase the useful and ornamental adaptability of the materials of a world in which, though the supreme tenant, he is, nevertheless, largely indebted to the labors of many more humble co-tenants? Man, by intercourse with his fellows, and observation of the miracles of creation, educates himself, civilizing and refining his perceptions and tastes, by which the wildness of unsubdued nature is made the homes of countless industrial and happy populations, while the face of nature, in broad domains, is beautified, and by the appliance of human art, the fruits and flowers have been so changed and improved, that their original types are scarce recognizable, and by tillage and drainage the face of nature is made redundant with sustenance for man and animals, thus reclaiming himself from the precarious predatory habits of his normal nature, and at the same time improving the physical condition of his dwelling-place. The breeds of animals, too, by his sagacity in selections, have been so far improved in various qualities, strength, swiftness, endurance, beauty, and usefulness, that their original stocks have been lost sight of. His inventions have brought to his use, from the varied beneficent stores of creation, countless advantages to himself and domestic animals, while the refining adaptability of a bounteous creation, guided by various intellectual endowments, has brought to his aid appliances for swift and safe intercourse with every part of the world, and his ingenuity has invented means of correspondence, and refined and perfected language, ideas, and aspirations, until the refined man of to-day is scarce to be recognized as of the same family with various aboriginal tribes, or of the same types with the normal specimens of the flint and stone implement era. Thus is man made a co-worker in creation for his own advancement, and those dependent upon him, as well as in subduing nature to softer features of usefulness and beauty, which the experience of this life but prepares him, also, to be a useful co-worker, in the designs of creation, in that other progressive life to which we aspire, and are thus fitted to inherit. CHAS. E. TOWNSEND.

LOCUST VALLEY, QUEENS CO., N. Y.

THREE KINDS.—There are three kinds of men in the world: the Wills, the Wont's, and the Cant's. The former effect everything. The others oppose everything. "I Will" builds our railroads and steamboats; "I Won't" is obstinate, don't believe in experiments and nonsense; while "I Can't" grows weeds for wheat, and ends his days in poverty.

NEW YORK,

AUGUST, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous privilege of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*Dr Fox.*

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HEADS, GOOD AND BAD.

How is it that we so often find men with good heads and bad characters? and bad heads with good characters? Here, for instance, is the full-grown son of a good man—a clergyman—with a fine head and a splendid education. He was known to be one of the most disobedient, wayward, and worldly young men in town. He was a truant, and now drinks, gambles, keeps "fast" company, affiliates with the low and the bad. His father is a most strict and exemplary man, and his mother a most worthy woman and a rigid Christian. His brothers and sisters are among the most beloved and respected. This one is the only "black sheep in the flock," yet "he is a handsome fellow," trim, well-made, with fine features and a good head.

Here, on the other hand, is another head, less developed or favorably shaped. It is neither large nor good-looking; only moderate in intellect, average in energy, and nothing to boast of in anything—save Conscientiousness, which secures for him, notwithstanding the plainness of his exterior and the modesty of his bearing, the unqualified respect of all who know him. He is educated, but is not brilliant; is sensible, but not profound, and at first interview is anything but prepossessing.

Here, then, are the two heads, as different to a casual observer as can well be; and the one with a good head has a confessedly bad character, and the one with an indifferent head has a good character.

What has Phrenology to say in reference to such cases? How do you reconcile these apparent contradictions?

In the first place, we do not admit, without qualification, that the first is a

good head. In its general form it may be so, we admit, and a casual observer may be able to distinguish no marked excess or deficiency; but the practiced eye and hand of the experienced and careful phrenological examiner will detect the loose screw—will find evidence of an inherited or early induced proclivity to evil, which has made its sign on the cranium and in the countenance. A watch, perfect in every part except a single cog of its smallest wheel, can not be called a good watch till the defect be remedied.

So of the other head. It is not unqualifiedly bad. The objector admits this in conceding an honesty of purpose (Conscientiousness), which helps to restrain from the evil course to which other faculties might incline their possessor to pursue.

But waiving this demurrer, we would say, in the second place, that the one with an apparently good head inherited it, and has sadly perverted his faculties by wrong living, bad associations, and the rejection of moral and religious influences. He is, in all respects, a natural man, not only unconverted, but sadly corrupted.

All the tendencies of his mind seem to be downward, in the direction of the appetites and the passions, and every step, every change only makes his condition worse. Phrenology in its narrowest sense—as taking cognizance of the form of the cranium merely—is not able to take these perverted conditions fully into the account, and it describes him according to his normal conditions, stating what nature has done for him as to size of brain and combination of organs—what parts are fully developed—what deficient; but calling Physiology and Physiognomy to its aid, it may show that in time, in accordance with the laws of growth and change, the head, as well as the face and the body, takes on a shape corresponding with the real character, though the former is less rapidly modified than the latter. A good life will—in time—make a good head.

Summing up, it would say, Nature dealt liberally with you in giving you a good head with great natural capabilities, and it now remains for you to say how you will use them. If permitted to lie

dormant, they will be like marble in the quarry, out of sight and of no practical use to society. If perverted, or used in a wrong direction, you will be capable of greater wickedness, according to your capacity.

The apparent mystery of good men's wild sons finds explanation in the teachings of Physiology and Phrenology.

1st. *Congenitally.* Good men sometimes have many strong passions which, by religious and moral principle, they keep in check. It is not unusual for them to devote weeks to severe study and moral effort, and then for a time to relax the higher life and relapse into a state of animalism, and the unlucky son who may chance to receive the stamp of his being at this time, will get the moral and intellectual development by a kind of passive inheritance, and the animal and passion in an intensified form.

2d. *Educationally.* A good man having a brilliant, restless, well-organized son, perhaps a little inclined to mischief, and largely inclined to fun, as his father is conscious of having been before him, the father, moved by an active and jealous religious regard for the son's welfare, takes early and vigorous measures to prevent him from going astray. He holds a stiff rein on him, watches him with a vigilant eye, is almost severe in his government, all his faults noted, and his efforts for good not always sufficiently cherished and commended. The training is well intended, but a little too rigorous, and the spirited boy rebels under it and is lost. His talent accelerates his fall, and his natural moral sense becomes an accusing witness to madden him—as the harlot's remembered virtue and former happiness but serve to drive her still deeper in dissipation to drown her recollections of a happiness squandered. A stiff-headed, spirited, restive horse may be made obedient and serviceable, not by a loose rein, for with that he would run away—not with a hard intolerant rein, for under that he rears, and flounders, and balks; but with a rein stiff enough to prevent running away, and, at the same time, not so rigid and hard as to anger and discourage the animal. It takes a wise man to drive and train a good but high-toned horse; it takes a wiser one to guide, restrain, and regulate a bright, earnest,

spirited boy. God bless the parent who has the task, and bless and reward the one who with faith, patience, *self-denial*, and *self-government* does the duty well.

Phrenology would further say, If you—with a good head—come under religious influences, you will become a power for good in the world. You are so organized that you can do either—go up or go down in the path of virtue or in that of vice. You can do right or you can do wrong, you can be good, in a general sense, or you can be bad—all now depends on yourself.

"It was not foreordained that you should be saint or sinner. It was left for you to choose for yourself what course you would pursue. You are a free moral agent, with tendencies perhaps equally strong to vice and to virtue, to the spiritual and to the material. Choose ye."

But the young man, we will suppose, listened not to the warnings of the "still small voice," nor to the admonitions of father or mother, nor to his own native intellect; but scoffing at morals and religion, he willfully or heedlessly pushed headlong into the vortex of the passions, which led him down, down, down to a condition worse than death. Here he is a vagabond and an outcast, feeding on husks; when met by those who knew him, surprise, regrets, and mortification are expressed that this "splendid young man," with a good head and prospects so encouraging, should have thus fallen and come to naught but vice, crime, and pauperism.

Now, how was it with the one who had an indifferent, yea, by nature, a bad head, if you please?

We answer: God favors those who do the best they can. A good man of moderate capacity is more acceptable to Him than a great intellect with a wicked heart. A temperate man is ten times more useful, happy, and prosperous than an intemperate man. The man with the bad head had even greater temptations and stronger besetting sins to overcome than the one with the good head; but he overcame them. He was even less inclined to a religious life; but by a constant endeavour, a never-ceasing prayer, and by the blessing of God he came into the light, experienced a change of heart, and lived a new life. His head

continued to improve from the day of his birth, and his countenance became, if not handsome, truly beautiful.

Here, then, is the answer to the question, Why do men with good heads sometimes have bad characters, and those with bad heads have good characters?

But is it not evident to the reader that the one with a good head possessed far more natural ability than the other? and could he not have risen higher and accomplished more in any sphere of usefulness than the one with a less favorable organization? Is not the man with ten talents more capable and responsible than the one with five talents? Will not men be judged according to their talents, and the use they make of them? Can any one who promises or keeps his talents unused be justified?

"It is not all of life to live,
Nor all of death to die,"

and there will be a day of reckoning when each must answer to his own conscience and before the bar of God, giving an account for the deeds done here in the body.

Young man of moderate intellect, be not envious of those with larger brains; but seek to make the best use of those you have, and render your services acceptable to God; and you, young man with a good head, consider your accountability; how many there are less gifted whom you can benefit! Ask for Divine light by which to guide your course, and you may become a more profitable servant in the Master's service. Seek to know and to do His will, and you will thus grow in grace; bless your fellow-men; lay up treasures in heaven, and leave the world the better for having lived in it.

QUICK AND SLOW MINDS.—"What are the different indications which show one to be quick and active in mind, comprehending readily the import of blind, ambiguous statements, and one that is strong, naturally slow and obtuse in his manifestations, and never able to grasp an idea without a great deal of thought and reflection?"

The first has thin skin, fine hair, sharp features, a restless eye, large perceptive, large Comparison, and a prominent mental temperament. The second has a motive or bilious temperament; his head is generally large in the upper part of the forehead, and broad all the way on the upper side-head. The reflectives are large, the perceptive relatively moderate. This one reaches results by consulting principles, the other by a kind of sharp intuition, by a bird's-

eye view of all there is to a subject. The mind of one sweeps a subject as a breeze does a field of grass, touching every blade of it; the other is like the plow that turns it over furrow by furrow until the whole field is plowed.

OUR POOR RELATIONS.

THE possession of great wealth begets in many a feeling of pride, vanity, ostentation, and love of display; in others, exclusiveness, and desire to enjoy property alone, and admit "us four and no more" to the selfish circle; while still another class are never more happy than when distributing the good gifts with which they have been blessed. These manifestations depend on the degree of culture and the peculiarities of disposition of the different parties. The first class, which is the most numerous, will be found to have small heads and smaller minds; the second, have broad heads in the base, without enlightened intellects or deep sympathies; the third class are cultivated, high-minded, generous, and liberal. The first class "cut" their poor relations and "ape" aristocracy; the second, hug or hide their lucre, and become mean, miserly, and miserable; while the third class grow in grace, usefulness, and happiness. The first class have but a brief period allowed them in which to exhibit their "shoddy" gains; they fulfill the old adage, "a fool and his money is soon parted." The second class become sordid—which is the worst state in which men can live—and their wealth becomes only a care and a curse; but that class which believes in "giving while living," seek the worthy poor and aid them. They build free libraries, school-houses, and churches. Are there poor children to be fed, clothed, and educated? these benefactors find them out and open the way of improvement by which they may ultimately help themselves. Are there earnest spirits seeking spheres of usefulness? these good Samaritans give not only kind advice but "material aid," and the young aspirant is sent on his way rejoicing.

How often it happens that a single brother of a large family becomes so fortunate that he is enabled to place all the members on a higher plane! Where a benevolent son or brother acquires a fortune by an interest in a mine or a well, he immediately shares his good fortune with his equally meritorious but less fortunate brothers, and thus an entire family is placed beyond want, and in a situation to contribute largely to the good of the entire community.

"Poor relations" sometimes bring their poverty upon themselves by their own bad management, improvidence, or dissipation. Starting out together in life, two brothers with equal opportunities may attain very different results. One forms habits of industry and economy, the other the reverse; perhaps the only difference or divergence between them on the road to wealth or poverty lies in the fact, that the one smokes tobacco and the other does not. Smoking usually precedes and begets drinking; drinking begets idleness and extravagance; idleness begets vice and crime, with all the evils which follow in the train. The other brother pursues a strictly temperate course, and is clean, methodical, and at-

tentive to his work ; his health is good, his memory is clear and quick, his judgment sound, his energy is unflagging, and he becomes elevated in society, moves in the best circles, because he is manly, and becomes a leader among leaders. Everything he touches succeeds, and there seems to be a Providence attending all his undertakings. At the start, he had no better body or brain than his brother, but his mode of living has tended to improve his entire organization, and now when the one who dissipated is coarse, flabby, and low, the temperate one is refined and high-toned in quality and in character.

Does the reader not see in this why the one succeeds and the other fails? why the one becomes the respected head of a family, and the other dependent upon charity? To us, it is as clear as any problem in mathematics.

The Lord helps those who *try* to help themselves, but he will not put food in any idler's mouth, nor can a dissipated man hope permanently to prosper. The more fortunate may do all they will for these poor leaky vessels, but they will never prosper nor be satisfied; still it may be the duty of those who are able to save from the poor-house, or from a worse condition, the families of their unfortunate relatives; each must judge for himself, but in judging let all remember that the property which they call their own is only permitted them to use; they can not take it with them when they go hence, and he is the wisest who so appropriates his means that it will do the most good and contribute the most to the happiness of his family and his fellow-men. Let him act on the principle of "giving while living," and he will have the happy satisfaction of seeing the results of his good deeds; while if he leave his property in the hands of quarreling attorneys, it would be scattered to the winds, or come into the possession of those who have no moral right to it.

Reader, have you a near and dear relative in straitened circumstances? and has he by intemperance fallen so low that you dare not trust him with money? you may still look after the happiness of his children; you may feed, clothe, and educate them, and thus become a real benefactor. We would, however, admonish those who have rich relatives, not to depend too much on them for assistance, when it is possible to help themselves. "Waiting for dead men's shoes" is poor policy, and an independent spirit would much rather go to work and *earn* his own shoes than remain in uncertainty. Americans are not, like Europeans, paupers from birth and from necessity, and but comparatively few of them become such from any cause except intemperance.

Let the more fortunate look after their "poor relations," and at least put them in the way to help themselves.

A GRAMMATICAL PLAY UPON THE WORD THAT.

Now *that* is a word which may often be joined,
For *that that* may be doubled is clear to the mind;
And *that that that* is right is as plain to the view
As *that that that that* we use is rightly used too;
And *that that that that that* line has, is right—
In accordance with grammar, is plain in our sight.

In the above lines the word "*that*" is used in accordance with the rules of grammar.



DEATH OF MRS. SIGOURNEY.

MRS. LYDIA HUNTLEY SIGOURNEY, the author and poet, died at Hartford, Conn., June 10, 1865, at the age of 74.*

She was born at Norwich, Conn., September 1, 1791, and at the age of nineteen commenced her career as the teacher of a school for young ladies in her native town. She afterward removed to Hartford and opened a school there, where, in 1819, she was married to Mr. Charles Sigourney, with whom she lived happily till his death in 1854. She was a prolific writer, both of prose and verse, and has published in all nearly fifty volumes. As a writer she was much more popular with the past than with the present generation. One of her most widely read volumes was "Pleasant Memories of Pleasant Lands," her account of a journey to Europe in 1840. Her poems, which are very numerous, are generally lyrical in their character and religious or serious in their subjects and tone. One child survives her—the wife of Rev. Francis T. Russell, of Geneva, N. Y.

Mrs. Sigourney was above the medium size, and neither thin nor plump, though she grew somewhat more stout in her latter years. Her complexion was fair, and her temperament such as to make her genial, sympathetic, and affectionate. Probably no more thoroughly benevolent woman ever lived. To make others happy was her greatest pleasure and one of her chief employments, and her very large circle of personal friends and of beneficiaries in Hartford were constantly receiving from her tokens of kindness or actual succor, as the case might be. Her poetry was of a sweet and thoughtful kind, and always redolent of her peculiar kind-heartedness as well as of the purest morality and religious feeling. She has often been called the Hemans of America. Her large perceptive organs gave her a quickness of observation and readiness for facts and the works of Nature, and her large Language, as seen in the great fullness of the eye, qualified her to impart her ideas with ease and richness of ex-

* Our portrait, just engraved for our use by a lady, is copied from a picture taken some years ago, and represents Mrs. Sigourney much younger than when she died.

pression. Her moral and religious organs, situated in the tophead, were amply expanded, giving to all her life and writings a savor of the good, the elevated, and the pure. Her Firmness, Approbativeness, and Cautiousness were large, giving her steadfastness, prudence, and the desire to please, and her social organs being large, rendered her eminently sociable, domestic, and affectionate.

IS WAR EVER JUSTIFIABLE?

MR. WELLS—*Dear Sir*: I am a regular reader of the AMERICAN PHRENOLOGICAL JOURNAL, and would not willingly be without it. I think the \$2 invested in it one of my most profitable ventures.

But (alack-a-day that there should be butts or ifs in our commendations) there is one thing that I think you are not consistent in, and that is, the support of this or any other war.

Do you believe that war tends to bring out any good qualities in man? or in nations? for nations are nothing more than individuals in the aggregate, and affected in the same way.

With all deference, allow me to say that you are a watchman on the tower; and Phrenology, agreeing with the teachings of Christ, you ought to denounce *all* war, and more particularly the one which has caused so much suffering and devastation of property.

Your views on this subject would, I have no doubt, interest many of your readers.

Yours truly,

LEWIS CART.

The editor of the A. P. J. is an advocate of peace. To secure it he would fight valiantly for it. He regards war for anything less than liberty or national existence an incomparable evil. But he regards a state of slavery worse than war, a just cause for war, and believes that so long as men are held in bondage, that there will be war. He even believes that L. C. would resort to violence, and make war on a small scale, rather than lose his property, wear the shackles, submit to the lash, or be sold on the block. If he would not, he possesses a spirit of submission not common to free-born Americans.

The editor of the A. P. J. lives in a wicked world, surrounded by bad, ambitious men, who would not only destroy a good government, but who would take away the liberty of men, place them under task-masters, usurp authority, and defy the world. He is fully aware that civil governments are respected only as they are backed up by the guns. He believes in the right—and the duty—of self-defense. He was *once* a non-resistant, but frankly acknowledges that he has changed his views in this respect, and thereby corrected his errors. He believes, most decidedly, in force; 1st, in the force of reason; 2d, in the force of moral suasion; 3d, in the force of good example; 4th, in the force of public opinion; 5th, in the force of justice. Failing to secure obedience to law and good government by these, he believes in applying physical force in the support of the right and in putting down the wrong. It is the privilege of the people to make such rules, regulations, and laws as shall secure to each the rights of life, liberty, and the pursuit of happiness; to frame such a government as the majority shall approve; and *then* the right to defend it against foes from without or within, from above or below. Nor will he consent to the continuance of slavery and sin anywhere. He will

advocate the use of mild measures where they will serve the purpose, and severe measures where the mild ones fail. He looks at man as he is, possessing qualities which make him comparable to Satan, and a fit subject for his abode—away down below ; but also being made a subject of grace, fit for paradise, and a home with God among the angels in heaven..

When men come under the reign of the good spirit, when they take Christ for their example, they will not enslave men, tar and feather abolitionists, overthrow a righteous government, burn merchantmen at sea, starve prisoners, nor assassinate good men. Nor will the editor of the A. P. J. ask his countrymen to take up arms and fight for fun. But when any man violates all the Christian precepts, and by his wickedness puts himself without the pale of even the civil law, when he fires on our flag, and levies war on our government, we do not put away our Christian principles, but meet, restrain, and subdue him. And we do it, not through malice and revenge, but in the love and fear of God. It is in this spirit we would pray, work, and fight.

When the disobedient child desists from wrongdoing, and submits to the rightful authority of his just, kind, and magnanimous father, he will be forgiven, and there the matter ends. But so long as the boy shows temper, refuses to submit, and insists on breaking up a happy household, he must be restrained by all the means within reach. One or the other must be master of the house, as God is master of all.

Would you, Mr L. C., tamely submit to the ambitious and slavish schemes of the most haughty, selfish, ambitious, and domineering set of men the world ever knew ? Would you remain passive and indifferent when chains were being forged anew for the limbs of four millions of people ? Would you, a born free-man, crouch at the beak of the bully ? Or would you, with faith in God, justice, mercy, and all your hopes for happiness in one hand, and a trusty weapon in the other, go forth in defense of the right ? The editor of the A. P. J. is not belligerent ; he is not even quarrelsome ; but he believes in God, in justice, and in liberty, for all of which he will live, labor, fight, and die.

WORLD-MAKING.—No subject furnishes a better field for the theorist than cosmogony. World-making is an easy thing—on paper. Theories abound. We have in type an article on "The Immediate Polar Regions," in which the writer contends, with some show of plausibility at least, that this globe is a tubular ball, the vast "bore" of which runs through the center from pole to pole, swallows the arctic and antarctic waters, and keeps clear from ice the open polar seas. While this article was in the hands of the compositor, we received a pamphlet from John Merrill, of New Hampshire, in which a still more magnificent theory of a hollow globe is advanced. We will try to give both our correspondent, "B. F. F." and the New Hampshire philosopher (who writes like a man of sense), a hearing in our next number.

A SURE way to have everything we want is to want nothing we can't get.



PORTRAIT OF NATHANIEL MARSH.

NATHANIEL MARSH.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE likeness from which the following inferences are drawn, indicates a character of great singleness of purpose. He had concentration of thought and feeling ; he had also a peculiar moral earnestness, which, combined with this directness of purpose, led him to make the business of the hour the all-absorbing feature of his character. If he desired to win a person to his views, his directness and sincerity opened the way, by convincing and magnetizing the person he sought to influence. In intellect he was more intuitive than logical. He had only to get a general view of the facts, and the inference was made up with a quickness which sometimes led him to doubt the soundness of these, his very best, judgments. This trait he inherited from his mother. Another of his traits was accuracy, method, system. He had also excellent mechanical abilities, and was a first-class critic of nearly all kinds of work and business that involved mechanical principles and practical common sense.

He was rather remarkable for his urbanity, for the peculiar gentleness and persuasiveness overlying his energy, thoroughness, and earnestness. He was a natural driver, but not a bolsterous man ; disposed to have everything done heartily and at the proper time, he never spared his own strength and energy, but set an example which inspired others to effort. He had the power to express himself with clearness, but not with great copiousness. One plain statement of a subject was made to suffice ; he never repeated himself. He had economy, mercantile sagacity, with prudence and strong friendship ; was prized and respected by his associates, and feared by

tricky, dishonest men. He had ambition to be respected, and a good degree of dignity, whereby he could hold his position and influence others.

He had respect for other people's opinions, and rarely controverted anything by abrupt or dogmatical means. In his own affairs he took responsibilities readily ; in regard to other people's affairs he would ask questions instead of making dogmatic statements, and frequently led men into his way of thinking without an argument, but by means of two or three well-adjusted interrogatories. He was mirthful, witty, fond of a joke, and quick at repartee. Benevolence was large, and he was kind, obliging, and warm-hearted. He was also affectionate, and capable of enjoying the social relations in a high degree. As a husband, father, friend, and neighbor, he would be all that could be wished. He would have done well in the law, as a merchant, as a mechanic, as an engineer, or as a business man. There was hardly enough of the robust and vital in his nature. His nervous activity and his freedom of effort had a tendency to wear him out prematurely. With such an organization and temperament, he could not fail to take a leading position, and make for himself a reputation, and exert a favorable influence in the community.

BIOGRAPHY.

Mr. Marsh was born in Haverhill, Mass., where his ancestors resided for several generations. He was educated at Dartmouth College, Hanover, N. H., and studied law in his native State ; soon after which he removed to New York, and became one of the assistant editors of the New York *Express*. When John Lorimer Graham was made the city postmaster, Mr. Marsh became his first assistant, in which office he was distinguished for his industry and business habits. He was afterward made Secretary of the New York

and Erie Railroad, and in that position won the respect of the directors and stockholders for the attention and skill displayed by him in the arduous duties of his office. He served the road during the dark and troublous times of its greatest misfortunes, and lived to see the stock rise under his superintendence from three and four dollars a share to between one hundred and thirty and forty dollars. When the Erie Road was in its greatest trouble, he was selected by the Supreme Court, with the recommendation of the largest stockholders, and with the general approval of the business community most interested in its success, to be the receiver of the road. After two years of a very successful administration, during which the payment of interest was resumed upon the bonds, all the old debts paid, and the stock of the company placed in a condition where the payment of dividends was probable, Mr. Marsh was elected president of the road, and so long as he was able to be at his post, or to have cognizance of its affairs, the management was excellent both for the public and the owners of the road.

Mr. Marsh sacrificed his life, we are sorry to say, in his zeal and interest for the success of the great work in which he was engaged. He labored for the Erie Road day and night, year in and year out, refusing all proper relaxation. In the performance of his incessant duties, which he discharged with such scrupulous exactness, he wore himself out. The machinery of life was so worn and so run, that at a little past middle life, or at about the age of fifty years, he became almost an old man, and died literally with the harness of labor upon his back, and not enough of the oil of life left to keep its machinery longer in motion.

The loss of such a man is public as well as private. He was a most tried and faithful officer, as was proved by over twenty years of experience in the Erie office. Whatever work was done by him was always well done. All of his fellow-directors, all his associates and employes, and all who knew him, will deeply deplore his loss. To his family the loss is an irreparable one, as he leaves two children by his first wife, who are entire orphans, and four by his second wife. He died on the 19th of July, 1864.

"PREJUDICE."—A lady reader writes us, suggesting that we have been moved by "prejudice" to use harsh expressions against Southerners as a people. This we do not concede, but claim to entertain the kindest feelings toward Christians everywhere. If we have rebuked wrong-doing Southerners—and they are not free from wickedness—we would do the same toward Northerners. No, it is not sectional feeling which prompts us, for we have outgrown all narrow "State pride," and regard one no better nor worse for being born north or south of Mason and Dixon's line. But we, as Americans, can not tolerate that spirit of aristocratic exclusiveness which apes European customs; nor can we refrain from naming, with the hope of correcting, bad habits. Because Southern politicians, as a rule, drink whiskey, smoke and eat tobacco, it does not follow that all Southerners do the same. Our remarks on this point referred to the leaders. We insist that those remarks were correct, and we do believe that the men who thus indulge are in a sadly perverted state of body and mind; that just in proportion to this perversion are they rebellious toward God and the laws of the land. We are not prejudiced.

PHRENOLOGICAL INSTRUCTION.

SCARCELY a day, certainly not a week, passes that some person does not inquire of us by letter relative to obtaining a more extended knowledge of Phrenology, and desiring to know if we will teach students, and on what terms.

To present this subject to phrenological students in a practical way, we remark that no person should seek oral instruction until he has read the leading works on the subject. Persons write us and sometimes come to us to be instructed in Phrenology when they have never read a volume on the science, and do not know the location, and can not give a correct definition, of the different organs of the brain. To take such a pupil in Phrenology would be like a boy entering college who has not yet learned to read in words of two syllables. Having heard some lecturer, listened to examinations, and had perhaps a personal examination, they fancy that by a few easy lessons they can be so instructed as to enable them to go forward and lecture acceptably and delineate character correctly. They would not expect to spend less than two years in learning to make a boot, or to shoe a horse, or to navigate a ship, but they seem to suppose that in two or three weeks, without previous study, they may learn Phrenology. We can not properly attend to our other duties and have students at all times, and must, therefore, if we teach, set apart a particular season for that purpose. *We propose, therefore, to teach a class in theoretical and practical PHRENOLOGY, commencing the second week in January next.* The course of lessons will be illustrated by our large collection of busts, skulls, and portraits. Critical instruction will be given in the examination of heads, and an effort will be made to prepare those who attend, to become teachers and practical phrenologists. The expense for this course of twenty lessons will be one hundred dollars for each pupil, but we desire no student who shall not have a good general knowledge of Physiology and have read some standard work on Anatomy. We would especially impress upon students the necessity of becoming familiar with the phrenological bust, which teaches the location of the organs, as a map teaches the location of States and counties. They should also read the following works: Spurzheim's Phrenology, The Self-Instructor, Memory, Self-Culture, Combe's Physiology, Combe's System of Phrenology, Combe's Lectures on Phrenology, Defense of Phrenology, and the Constitution of Man. These are of the first importance to the phrenological student.

We wish to take no students who have not also a good English education. Men who can not write a respectable letter, spell passably well, and speak correctly, should first go to school. Phrenology has had enough charlatans and ignorant, incompetent practitioners already; and those with talent and experience have had to carry these dead men and sustain the science in spite of their bad influence. Good, honest, intelligent, moral men, with a missionary spirit, good common sense, and a fair education, we will welcome to the field and do what we can to aid them in acquiring the proper qualifications to teach, practice, and disseminate this noble and useful sci-

ence. Those who contemplate becoming members of this class will please inform us at their earliest convenience, as but a limited number can be admitted. As to the prospective remuneration, we may state that, so far as we know, all competent lecturers and examiners have found the pursuit both pleasant and profitable; nor do we know of any profession in which there is so great a demand for services with so little competition. Elderly phrenologists now in the field are doing little more than calling attention to the subject, and nothing by way of imparting a practical knowledge of its application. They must soon pass away, and who shall succeed them? Let young men who are preparing for the ministry, for medicine and surgery, and for the law, devote a season to this, and if, on trial, they find it a means of greater usefulness than any other, let them follow it. At any rate, it would serve to render them all the more competent, be their final choice what it may. Address this Office.

LITERARY MARRIAGES.—"Is there anything in literature as a profession antagonistic to the happiness of domestic life? It is a common remark that a man can not woo a wife and literature at the same time; and Byron, Shelley, Mrs. Hemans, and our late Mrs. Farnham are often cited in the way of illustration, and their biographies seem to bear out the idea."

The qualities of the mind and of the temperament adapted to literature, or, perhaps we ought to say, such as crop out into literature in spite of everything, may have the tendency to render the mind of the person erratic, excitable, irritable, and difficult to please. Most persons of literary celebrity have excessive Ideality or Imagination, strong Approbativeness, and generally sharp Combaticiveness. The infelicity of their married life arises, not so much because of any natural antagonism between the culture of literature and domestic happiness, as from the fact that the parties do not become properly mated. An impassioned youth, precocious in mentality, marries; he has clothed his affianced with his own ideal of what a woman should be, and when experience reveals the fact that she is not what he had imagined, his fancy fights with his fate, and though he might, if he were to come down to sober fact, live with the woman pleasantly, yet he is disgusted, disappointed, and makes himself and his victim miserable. Sometimes a person marries early, to a good, patient, gentle creature, and by pursuing literature, acquiring notoriety, and enlarging his capacity, he rises in the scale of mind, culture, and position so much above that of his gentle domestic wife, that she is not then a suitable companion for him. Had he waited until he was twenty-five years of age, until he had acquired a position and culture, and then married some one who had capacity and culture adapted to his condition, they might have passed through life in mutual pleasure and appreciation. The reason, we fancy, why poets, novelists, and actors make the world sad and ashamed by their domestic troubles is that they give voice to their sorrow and bickerings. They make an outcry. Their feelings being very excitable, they lack the patience to bear what others would endure without much trouble. It is the very nature of literature to talk, and they talk out their domestic troubles. Men of cooler natures may not always harmonize with their consorts, but they keep their difficulties to themselves.

BOWEN MILL.

The fading sun sinks slowly down,
And softly steals the twilight in,
And slowly moving o'er my brain
The evening trains of thoughts begin.

The dusky eve falls silently
On wood and water, tale and hill,
And o'er the waves from distant trees
The shadows creep up Bowen Mill.

And Bowen Mill throws out its shade
Along the brown bank, beaten bare,
Which, stretching o'er the busy street,
Defines a figure large and square.

The mill-wheel struggles drippingly,
Without a place to find its poise,
And brings up to the tolling brain
Strange thoughts with all its evening noise—

Strange thoughts of how the heart strives on
And struggles with the stream of life
Throughout the day, and never finds
An equipoise amid its strife.

But hurrying on, the life-blood throbs
Through joy or pain its special thrill,
As restlessly as turns the wheels
Within the heart of Bowen Mill.

Yet in the fullness of the night
An hour will come when all is still,
When heavy silence watch will keep
In the deep shades of Bowen Mill.

And so an hour within the night
Will come to us with silence deep,
And still the beating of our heart,
And lay us down to rest and sleep.

Yet morning will arouse the din
That drums the air in Bowen Mill,
And echoes in the distant wood,
And haunts the shade of yonder hill.

And morning will awaken us
From our repose so deep and strange,
Unto a life we only reach
By passing through this rest and change.

Thus dreamy fancies slowly throng
While eve distills her gloom without,
And with the insects' sleepy song
Clear childish voices float about,

While softly creeping shadows come
Scaling the walls with silent skill,
And through the twilight's drowsy hum
Falls the dull noise of Bowen Mill. M. S. L.

Patent Office Department.

The range of mechanical invention is a true index of human progress.

LABOR-SAVING MACHINERY.—If it is "hard work" to mow, to reap, and to pitch hay and grain by hand, so it is hard work to wash, wring out clothes, and churn by hand. Nor is there real necessity for this slavish way of doing it. Are there not mowing and reaping machines? Have we not horse, sheep, and dog churns? and are there not washers and wringers? We would respectfully call the attention of our *gentlemen* readers to the advertisement of Messrs. Oakley & Keating, in this JOURNAL, in which they may find described one of the most useful and convenient pieces of household machinery known to us. It is called "The Nonpareil Washing Machine." We speak of its merits knowingly, and not merely by hearsay. Let all kind-hearted husbands provide one for the use of their families.

TO PRESERVE ICE.—A French paper has the following item, which may be useful to those who have no refrigerator or safe:

"Put the ice on a dish and cover it with a napkin, then set the dish upon a feather-bed or pillow, and place another bed or pillow on the top of it. In this way you may keep a few pounds of ice for a week or more."

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this Office at prices annexed.]

A VIEW AT THE FOUNDATIONS; OR, FIRST CAUSES OF CHARACTER, as operative before birth from hereditary and spiritual sources. Being a Treatise on the Organic Structure and Quality of the Human Soul, as determined by pre-natal conditions in the Parentage and Ancestry, and how far we can direct and control them. By WOODBURY M. FERNALD. Boston: Wm. V. Spencer. 1865. [\$1.]

The object of this book is to show the importance of a good natural or constitutional character, and the extent of our agency in producing it. In other words, to show how much human beings are *responsible* for the kind of children they bring into the world. Much is said by Christians, and said truly, about the second birth; this is an attempt to show how the first birth is equally under our control. A considerable amount has been written of late upon this subject, but it has been chiefly on the natural plane. The author of this treatise does not overlook or disparage the natural at all; on the contrary, the book is profusely illustrated by facts from the operations of nature. But, differently from the common run of books of this order, this is an attempt to blend more fully the spiritual with the natural, and to look at the whole subject from a higher stand-point. The human soul is recognized as an organic structure, and the hereditary transmission of moral and intellectual qualities from parents to children forms a prominent part of the work. Many facts of such transmission are given, and some of a character showing how, by design and effort on the part of the parents, the most beautiful and marked results can be procured in the offspring. We commend these facts to universal attention. Particular attention is paid to the state of mind of the parents at the time of conception and during the whole period of gestation. The connection of the natural birth with the spiritual is ably largely illustrated. The great fact of marriage, and the right adjustment of human pairs, come in for a prominent place in the author's views of human destiny; and the possibilities and impossibilities of human perfectibility, as based upon the laws of hereditary descent, are here set forth in a forcible and conspicuous manner.

KILPATRICK AND OUR CAVALRY, comprising a Sketch of the Life of General Kilpatrick, with an account of the Cavalry Raids, Engagements, and Operations under his command, from the beginning of the Rebellion to the Surrender of Johnston. By James Moore, M.D., Surgeon Ninth Pennsylvania Cavalry. With 12 Illustrations from original Designs by Ward. New York: for sale by FOWLER AND WELLS. [\$1.50.]

The volume is intended as an historical narrative—chiefly of the cavalry battles in which its subject was engaged; and contains, also, a brief sketch of his previous career. The intention of the author is, a plain and unvarnished account of events in which, with ample materials, considerable personal knowledge from a service of over three years, and intimate acquaintance with military men, he has studiously endeavored to render ample justice to every one, and abide by facts.

HOUSEHOLD POEMS, by Henry W. Longfellow. Illustrated. Boston: Ticknor & Fields. 1865. [50 cents.]

This is the first volume of Messrs. Ticknor & Fields' new series of "Companion Poets for the People," a most praiseworthy enterprise, intended to answer an almost universal demand for cheap literature of a high class. The plan of the series is to present the choicest and most deservedly popular poems of the best poets in a tasteful and elegant style, and at the same time at a price so low as to bring the series within the reach of every household. The present volume contains all Mr. Longfellow's shorter poems of a domestic nature, with illustrations by leading English artists. The next volume—"Songs for all Seasons"—will contain the exquisite lyrics and songs which are scattered through the pages of Tennyson. Other volumes will follow in due time, and the series will form a complete popular library of poetry.

GOLDEN LEAVES FROM THE BRITISH POETS, collected by John W. S. Hows. New York: Bunce & Huntington. 1865. [\$2.50.]

We know not where to look for a handsomer or a more truly and intrinsically excellent volume of poetry than

this. Like its companion volume—"Golden Leaves from the American Poets"—it is worthy of its well-chosen title; and the elegance of its typography and mechanical execution accords well with the character of its contents. Mr. Hows has done his work admirably, and we have here none but "golden leaves." The poems are those which have, by long established common consent, become "household words" wherever the English language is spoken. Our only regret is there are not more of them. As it is, the book is a treasure. As a gift-book, this is one of the best, combining the useful with the beautiful, and pleasing the taste while it elevates the mind and improves the heart.

OUR MARTYR PRESIDENT, ABRAHAM LINCOLN—Voices from the Pulpit of New York and Brooklyn; Oration by Hon. Geo. Bancroft, and Oration at the Burial by Bishop Simpson. New York: Tibbals & Whiting. 1865. [50 cts.]

There can hardly be a more fitting memento of that most eventful day—the 14th of April, 1865—than is here presented in the form of a handsome volume which every family may, after reading, lay carefully aside to be left as a legacy to coming generations. The eminent preachers and orators whose eloquent utterances are here given were but the mouthpieces of the people. These sermons and orations show what thoughts and feelings stirred the national heart when the news of the great murder was first received. Let us carefully preserve them for the perusal of our children and our children's children to the latest generations. All who can afford it should have the book, and carefully preserve it as one of the most precious records of the times.

SPIRITUAL PROGRESS. By J. W. Cummings, D.D., LL.D. New York: P. O'Shea. 1865. [\$1.00.]

Dr. Cummings is a most learned and worthy clergyman of the Catholic Church in this city, and he has here given us a book which Catholic and Protestant alike can read with profit. Its object, in the plain, straightforward language of the author's preface, is "to tell people of common intelligence what they are expected to do in order to be good Christians; and how they shall do it, and what results will follow." It is a suggestive book; it will induce people to think; will correct their notions of what is right and what is wrong; and encourage and promote a religious life.

HOME BALLADS BY OUR OWN POETS.—New York: Bunce & Huntington. 1865. [50 cents.]

This is the first volume of a series under the general title of "The Cottage Library." It is a good work well begun. So much real poetry—such poetry, too, as anybody with a heart can appreciate—can be had nowhere else, so far as we know, in so convenient a form, so handsomely got up and illustrated, and at so low a price. The collection embraces some of the best poems of Bryant, Longfellow, Whittier, Lowell, Poe, Holmes, Stoddard, Aldrich, Willis, Morris, and Saxe, as well as many equally good verses from poets less widely known. Here, with the newer good things—poems of the war, and so forth—we have "The Village Blacksmith," "Maud Muir," "Annabel Lee," "Baby Bell," "Woodman, Spare that Tree," "Saturday Afternoon," and other old favorites of the home circle. We are promised other collections of equal merit to follow this.

WHAT TO DO WITH THE COLD MUTTON: a book of Réchauffés, with many other Approve! Receipts for the Kitchen of a Gentleman of moderate means. New York: Bunce & Huntington. 1865. [80 cents.]

The main feature of this book, as its title implies, is to show how various kinds of food may be "done over," so as not to make economy disagreeable to the palate, but on the contrary, most pleasant. It can not fail to be useful to the housekeeper of moderate means, and to such we commend it.

SERMONS PREACHED IN BOSTON ON THE DEATH OF ABRAHAM LINCOLN, together with the Funeral Services at Washington. Boston: J. E. Tilton & Co. 1865. [32.]

The contents of this volume are: first, the funeral services in the east room of the Executive Mansion at Washington. Every word spoken over the remains of Mr. LINCOLN is recorded in this volume. That in itself is of sufficient interest and value to cause every American and true lover of his country to own and preserve the volume

as a memorial of the time, and to hand down to his children. Then come the sermons by our principal clergymen, which are simply the thoughts of the people when the sad news was received. Intelligence came Saturday morning that the President had been murdered. These sermons were delivered the next day; and their value to coming generations will be, that they express the thought and feeling of the people at the time the deed was done.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

THE PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES. By George L. Craik, M.A., Professor of English Literature in Queen's College, Belfast. A new edition, revised and enlarged. Illustrated with fifty-two fine Portraits on steel and wood. [\$2 50.]

LIVES OF THE QUEENS OF ENGLAND FROM THE NORMAN CONQUEST. By Agnes Strickland. A new edition, carefully revised and augmented. Complete in six volumes. With fine portraits on steel. [\$15.] (Bohn's Historical Library.) This new and elegant edition of Miss Strickland's great historical work has been prepared by the authoress with great care, and contains important additions from documents, &c., recently discovered. It is the first complete and authentic edition that has appeared at a moderate price, and forms a most desirable acquisition for every private library.

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LE BON TON.—The July number of this best of the Journals of fashion is before us, and seems to be the most beautiful one we have seen. Of its merits in other respects we will take the word of our "women folks," who say it is as good as it is pretty. \$7 a year. Single copies, 75 cents.

SKANDINAVISK POST utgifves hvarje lördag. Priset är \$3 för ett år, \$1 för 4 månader eller 17 nummer och 6 cent ett exemplar.

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QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

BUCKLE'S "HISTORY OF CIVILIZATION."—What is your opinion, from a phrenological point of view, of the theories respecting man, propounded in Buckle's "History of Civilization?" *Ans.* It would require time and space not now at our command to go into a critical examination of Mr. Buckle's theories. In the proposition, that "the actions of men, and consequently the course of history, like the phenomena of Nature, are governed by fixed laws," which seems to embody the fundamental principle of Mr. Buckle's philosophy, we see nothing inconsistent with the established truths of Phrenology. On the contrary, there is perfect harmony between them. In elaborating his theory, however, Mr. Buckle has advanced opinions which we can not indorse; and he fails, in some cases, to recognize truths which have, in our view, been as clearly established as have any of the facts of physiology and psychology. For instance, we can not admit that "progress is [merely] one, not of internal power, but of external advantage," or that "the child born in a civilized land is not likely, as such, to be superior to one born among barbarians." He does not deny the possibility of the hereditary transmission of qualities, but considers the fact unproved. We, on the contrary, are accustomed to look upon it as established beyond cavil, and can not help thinking that Mr. Buckle failed to examine carefully all the proofs that have been adduced on the point. We might enumerate other instances, both of agreement and of dissent, but these will suffice for the present. We have lately had a fine portrait of Mr. Buckle engraved, and shall present it to our readers at an early day, with an analysis of his character, and perhaps a review of his great work.

THE LIVER.—What are the best means to stimulate a sluggish liver, and to keep it in a healthy condition? *Ans.* Mechanical means may be applied, such as friction over the liver by patting it with the ends of the fingers, by drumming or rapidly spitting with the hands all across the region of the liver. This must be done gently at first, and increased in force as the patient can endure it. Oily food and sugar should be avoided; lean steak and other meat may be eaten; and fruit of a sub-acid character should be eaten freely, especially with each meal in which meat is eaten. To keep the liver active, eat nothing that tends to clog the liver or impede circulation, and make free use of fruits and wheat meal bread.

CHANGE OF VOICE.—The voice has more compass after the change than before, but the gain is on the low rather than the high notes.

TEMPERAMENTS TO INTERMARRY.—What description of man should each of the following temperaments marry?—viz., a. Vital 5, Motive 4, Mental 6.
b. Vital 5, Motive 5, Mental 5 to 6.
Ans. a should marry a woman with Vital 6, Motive 5, Mental 4; and b should marry a woman with Vital 6, Motive 5, Mental 4 to 5.

ACCOUNTABILITY.—Does God hold man accountable for sins committed under the influences of the predominant passions? We are taught that God visits "the iniquities of the fathers upon the children unto the third and fourth generation." If this is so, are we accountable for them? *Ans.* Our idea of accountability finds a complete parallel and exposition in the New Testament—see Matthew xxv. 14-27. Notice especially the 15th verse. The iniquities of parents descend upon children in a thousand ways. A child born to a drunken tobacco-using father may inherit a diseased, nervous, irritable constitution, and thereby be liable to all kinds of temptation and sin. His personal responsibility will doubtless be lessened by his inherited disabilities, but he will be held responsible according to the individual ability, whatever that may be; but the fathers must justly be held culpable for all the evil they wickedly plant for future outgrowth. Physiologically, then, it is clear that a father transmits, to a certain extent, his own infirmities to his children, and we infer that the same is true in a mental or spiritual sense.

HOT HANDS—DIZZINESS.—I am subject to hot hands. What is the cause and cure? What is the cause of dizziness from rising after lying down? *Ans.* Irregularity of circulation, which may be natural, or it may be induced by the use of spices, coffee, or tobacco. What is the best remedy for bashfulness? *Ans.* Much that troubles you in the way of bashfulness comes from a rush of blood to the brain when excited, causing irregular circulation; this produces confusion, and this heightens the embarrassment. See the article on "Bashfulness" in the January number.

BIBATIVENESS.—Is there an organ named Bibativeness or Aqualiveness, and where is it located? *Ans.* Yes. It is located just forward of Alimentiveness. What organs should predominate in a civil engineer? *Ans.* All the intellectual organs, and especially Form, Size, Weight, Calculation, and Constructiveness.

CULTURE TRANSMISSIBLE.—Is the cultivated intellect of the parent transmitted to the child? *Ans.* Yes, to a certain extent, and also the cultivated passions and propensities as well. The aptitude to acquire learning, as well as the aptitude to be good, courageous, dignified, artistic, or oratorical, is inherited from parents who have culture and habit in these respects. The child of an educated parent, the health being good, will acquire learning with much more facility than will the child of the uneducated; and it is asserted that dogs which are the progeny of trained dogs, take training more readily than do the pups of the untrained. A colt from wild stock is never really very tame and docile.

TWIST IN TIMBER.—What causes the twist in timber? *Ans.* A hundred causes might, in the mere twig, give a twist to it when it is scarcely more than pulp. But in a great majority of cases in this climate the twist, when there is a twist, is one way, and therefore some general cause must operate. In general, we believe the law of ligneous growth is straight, but since probably three in four of hemlock and many other trees are winding or have a twist in one direction, we look for a general or nearly uniform cause. The limbs grow more luxuriantly on the south side of trees, and as, in this climate, the prevailing winds are from the west and northwest, its action on the limbs on the south side of trees would tend to twist the south side eastward and the north side westward, and this is the direction of the twist in most cases. Very rarely the twist is the other way, and such trees used to be highly prized, out of which to make mold-boards to the wooden plow in use everywhere forty-five years ago. In the same forest, however, some trees are straight-grained while their neighbors of the same species are twisted, but whether the limbs on each are so adjusted as to account for one being straight and the other twisted or winding in the grain, we have not observed. Sometimes it is only the sappy ring, say two inches thick, which shows a twist, while the heart or inner portion of the tree is nearly or quite straight. Some timber, such as mahogany and fustic, seems almost to be braided in strands, part going one way and part another. Twinning vines run both ways, but more

generally they run like the twist of timber, eastward on the south side of the pole or string, westward on the north side. The black gum-tree of the South is never straight-grained. Elm is sometimes straight enough in grain to be split into rails and rude planks for bridges and stable floor. Sometimes it is braided and counter-twisted most fantastically. We guess there is considerable mystery in the matter. There is, doubtless, some law that makes one tree twist and another grow straight by its side, as there is also a law that makes four leaves on one clover stalk, while ten thousand around it have but three.

CHASTISEMENTS.—Please explain phrenologically how, according to Rev. T. J. C.'s "essay," which you endorse, the "Christian if he be a true child of God may regard his afflictions not as punishments for his sins, but as fatherly chastisements intended for his good," while, *etc. &c.*, the wicked may regard their afflictions, although the same, as God's condemning wrath. *Ans.* In the first case the affliction, regarded through the medium of the awakened and sanctified moral sentiments, assumes a beneficent aspect and is really made a means of spiritual improvement; while in the second case, the feeling that a punishment is deserved, and a rebelling of the intellect and the propensities, unenlightened from above, against it, make it truly, to the subject of it, an evidence of condemnation.

SARAH'S QUESTIONS.—1. What is your charge for making an examination from a picture, and writing out the character? *Ans.* For terms and mode of taking the likenesses and various measurements required, inclose a three-cent stamp to pay return postage, and ask for the "Mirror of the Mind," which will tell you all about it. 2. Is it considered impolite to shake hands with a person who is ungloved, when removing a closely fitting glove would keep the person waiting? *Ans.* By no means, nor would we wear a glove that would require much time to pull off. 3. Would it be worth while for a person twenty years old, with good talent for music, to commence taking music lessons? *Ans.* That depends on circumstances. If the person has the time, we say Yes. Young men at twenty sometimes say, "It is too late now to learn a trade," but they will work for a dollar a day at odds and ends all their life; whereas, if they would spend three years to learn a trade, making just enough, meantime, to support them, they might make two dollars per day the remainder of their lives. It is never too late to improve, if improvement be possible. The President of the United States learned his alphabet after he was a man, and he is now capable of writing good English, and makes a very respectable appearance before an audience.

PICTURES TO BE EXAMINED.—What sort of a view is best in a picture for a phrenological examination? *Ans.* Send us a three-cent stamp, and that will pay the postage on the "Mirror of the Mind," which we will send you, and that will tell the whole story.

WHY IS A CIRCLE AROUND THE SUN AN INDICATION OF A STORM? *Ans.* It is caused by the refraction of light by moisture in the atmosphere; and when the air is moist it is more liable to storm than when it is dry.

DEAR SIRS—Is Fascination or Mesmerism a science, and can it be learned and practiced by all persons? *Ans.* There is truth and science in it, but all persons, we think, can not learn to practice it. Are persons with the organ of Spirituality or Marvelousness large, better fitted to becoming operators in Mesmerism than those who have it only moderate? *Ans.* Yes. Can a person concentrate his powers to act on another at any distance so as to make that person think of him? *Ans.* Some claim this power, but we have no experience in the matter.

A MAN at Centerville, Iowa, killed his mother recently, when arrested, said he did it because he loved her. His Combustiveness, Destructiveness, Benevolence, and Parental Love all appear large. How can you account for it? *Ans.* The data is too limited to decide anything with certainty. He must be a great villain, or insane.

BULLIES.—1st. Is the understanding of a fact a necessary condition to its belief? *Ans.* It is inevitable, but not always necessary. 2d. What development of the brain will cause a man to be a bully in camp and in civil life and a coward under fire? *Ans.* Small Conscientiousness, large Cautionness, large Destructiveness, a low intellect, and a coarse temperament, with little moral courage.

ST. LOUIS.—We have no agency in St. Louis, nor do we know of any practical phrenologist there.

JEALOUSY.—I am very jealous, but do not wish to be. It is the destroyer of my happiness. What shall I do? *Ans.* Jealousy is often the result of bodily disease. Nervous excitement incident to some bad habit, some form of social dissipation, the use of tea, coffee, condiments, tobacco, too little sleep, novel-reading, overwork, too little exercise, or eating too much butter and sugar, thus producing constipation, dyspepsia, irregular circulation. Any of these things may produce a condition of the system which will induce the state of mind called jealousy. Inordinate Approbativeness, and sometimes active Self-Esteem and large Amativeness, Acquisitiveness, and Secretiveness, are the organs through which jealousy is manifested. Rectify your personal and mental habits, and use your moral and religious faculties in their natural way, and you will find light breaking in upon you. Try to cultivate the spiritual and subdue the carnal. Go to doing good, and you will soon forget jealousy.

F. F. V.—What is the meaning of F. F. V.? *Ans.* First Families of Virginia—the aristocracy.

General Items.

THE MACKEREL AND COD FISHERIES.—Gloucester is now, 1st July, a scene of bustle and animation in consequence of the large fleets fitting out for the mackerel fisheries in the Bay of St. Lawrence. The fleet will be somewhat reduced from former years, the new vessels hardly amounting in number to the old ones sold. But still it will comprise some two hundred sail, and these vessels will in all probability average seven hundred barrels each if successful, which will amount to a total of one hundred and forty thousand barrels, nothing more than two millions of dollars. The cod fisheries thus far this year have been very successful, and but few losses of vessels or men have occurred. In foreign commerce Gloucester still keeps her large provincial trade, and several large ships will soon arrive from Liverpool with salt.

[We repeat, this is one of the most healthful, exhilarating, and profitable pursuits one can engage in during the hot summer months. It is just the thing for dilapidated schoolmasters, book-keepers, clerks, and others who need out-door air, simple food, mental repose, and moderate physical exercise. Young men, drop pen and books, and take up "hook and line."

UN TRÈS BON PLACEMENT.—Voulez vous savoir ce qu'il faut faire? Comment s'élever dans le monde? Et la manière d'assurer le succès, la santé et le bonheur? Si c'est la cas, le premier pas pour assurer ce but est d'apprendre quelles sont vos capacités réelles. Ce que vous pouvez faire de mieux, que ce soit dans le barreau, la médecine ou la théologie; dans les arts, la mécanique ou le commerce. Un banquier, un courtier, un agent d'assurances, un ingénieur, un constructeur; un ouvrier en fer, bois ou pierre. Un examen sérieux par MM. FOWLER ET WELLS, phrénologue, au n. 339, Broadway, répondra à cette question.

DRINKING FOUNTAINS.—A correspondent wishes to know as to the general form, mode, and materials of constructing drinking fountains. What is the most appropriate and pretty design for external form, and what is the cost? Can any one inform him? He adds:

"I am confident, from my own experience and observation, as well as from reason, that such fountains in cities and large towns are calculated to be not only important conveniences and grateful benefits to the public in an ordinary sense, but great moral blessings in the prevention of intemperance. Ordinarily, in cities there is no place where a stranger, or a man away from his own place, can get a drink of water without intrusion. And, from this cause, many are constrained to accept the temptation to step into the convenient saloons and satisfy their desire for fluid with beer, ale, etc., etc., and thus forming habits of intemperance, and gradually leading on to stronger and deeper potations."

OUR SEA SERPENT!—A fair city correspondent sends us the following protest, which indicates great respect for us, but positive incredulity in the sea serpent. We print.

GENTLEMEN—Having from time to time glanced in at your window on Broadway, and derived both pleasure and profit from what ethnological and zoological specimens you have there on exhibition, and at the same time being quite well aware of your attitude before the world as earnest champions of the truth, never consciously deviating from the "straight path," I to-day was grieved while taking a brief survey of that window's contents to

perceive conspicuously paraded before the public eye that "horror of horrors," that myth of myths, the great sea serpent rearing aloft his crested head, towering above an ill-fated vessel, no doubt the object of his "noble fury," while his vast body extends its fluted length apparently many miles astern. The artist who produced this representation performed his work well, and was at the time doubtless suffering from a fit of inspiration occasioned by a too close study of the "Mariner's Chronicle."

I can not think Messrs. F. & W. really intend to give countenance to any such exploded sailor's yarn as this same "serpent" any more than they would advertise for exhibition a piece of that "corroding tooth of time" we hear so much about, or a genuine skull from Lilliput.

If, however, gentlemen, you advocate the snake, be so kind in your next issue to favor us with his majesty's delineation à la phrenologie. Yours apologetically,

VERACITY.

[We accept the rebuke, and withdraw the "snake." It was placed in the window by a clerk, a young man with large Cautionness and Wonder, who delighted to watch the expressions of wonder and fear in others. He is now satisfied that the believers and disbelievers are about equally divided, and that "fear is an excellent means by which to make the ignorant act as will." We place the sea serpent in an obscure corner of our museum, where it may be seen free of cost. But we can not warrant it to be a "genuine snake."

MEDICAL COLLEGE FOR WOMEN.—The Fall Term of this excellent institution will commence on the third Monday in October next. It should be well attended. See advertisement.

Publishers' Department.

VOLUNTARY AGENTS.—No certificates required.—Our friends who read the JOURNAL are interested in its circulation. They believe its mission is to do good, and are willing to aid all they can in its circulation, nor are their efforts fruitless. The obtaining of a single new subscriber in a neighborhood has resulted in indoctrinating many families with the principles we teach. Thus the good seed is sown, taking root everywhere, and as one of the results, a better feeling is generated. New views are infused into an entire community, and the sum total of human happiness increased. Kind reader, we thank you for the part you have taken in extending these views. Every word spoken in behalf of the JOURNAL is spoken in the interest of the public good.

"FACTORY BOY" has our thanks for his enigma, which we will lay aside for future use, should we need it; but we have little room for such things, and shall publish them only occasionally. This will serve as an answer to others also, who have sent us similar favors.

NO YOU DON'T.—Persons will continue to write questions for answer in the JOURNAL which are of no general interest, and neglect to give us their name and address so that we may reply by mail. Will our friends who seek our aid in this way, give us their address, so that if we can not consistently answer in the JOURNAL, we may, if we think proper, do so by mail, and thereby not seem rude or neglectful?

WANTED.—Will any of our readers or subscribers supply us with bound volumes of the JOURNAL for the years '54, '58, '61, and '62?

BACK NUMBERS.—We can still supply the numbers of the PHRENOLOGICAL JOURNAL from January to July, 1865, inclusive, at the regular subscription rates, \$1. The back numbers for the present year contain some hundreds of illustrations and much rich reading which would be acceptable to those who are not regular subscribers.

INQUISITIVENESS.—If there be a special faculty whose office is to ask questions—to give the "inquiring mind," as some assert—it must be largely developed in our correspondents. This is well, and we would not repress a healthy appetite for knowledge; but there are limits to our ability to answer inquiries through the JOURNAL, and we must beg our kind friends to hold back a little till we can bring up our arrears. There are three columns of "Answers" now in type and waiting for room.

Advertisements.

To ADVERTISEMENTS we can give but a limited space; and only to those deemed proper. We prefer brief announcements only. Price 25 cents a line each insertion. Must reach us by the 1st of the month.

WHERE TO EDUCATE OUR SONS FOR SUCCESSFUL MEN. EASTMAN NATIONAL BUSI- NESS COLLEGE, POUGHKEEPSIE, N. Y.

What is said of this Institution by its Graduates—Strong Resolutions from the Washington City Association of Graduates—Graduates Holding the Highest Positions of Honor and Trust in Government Departments—The Institution and Course of Study Indorsed by the Government Officials and Financiers of the Nation.

COPY OF RESOLUTIONS UNANIMOUSLY
ADOPTED DEC. 19, 1884.

Whereas, The Graduates of Eastman National Business College, Poughkeepsie, N. Y., now holding honorable and lucrative positions in the different Government Departments in this city, feeling a great degree of pride in the Institution which we in part represent; and

Whereas, Recognizing the practical business training there received as the key to our success, we desire to express our gratitude to those whose energy and ability have placed it at the head of all other institutions of learning in this country; therefore, be it

Resolved, That we hereby indorse the GREAT SYSTEM OF PRACTICAL USEFUL EDUCATION so successfully developed in the course of BUSINESS TRAINING of the above Institution, believing it to be the best calculated of any ever devised to develop the business capacity of young men, and prepare them for active life.

Resolved, That the world is indebted to Professor Eastman for the wonderful ability and energy he has displayed in thus introducing and carrying out his NOVEL, ORIGINAL, and PERMANENT MODE OF INSTRUCTION, and we rejoice in knowing that now, in the full tide of prosperity, he is reaping the just reward of his genius and merit.

Resolved, That we recommend our friends, and young men everywhere, who would succeed and become worthy, enterprising citizens, to avail themselves of the advantages here offered, knowing so well from personal experience that the benefits to be derived therefrom can not be over-estimated, and that the recipient, if bearing the indorsement of the Institution, is sure of success.

Resolved, That we extend to all graduates of our Alma Mater the right hand of fellowship, if necessary, assisting them, by all honorable means, to secure the positions they merit, and, in general, labor to promote their welfare under all circumstances requiring our honest endeavors.

Resolved, That these resolutions be published in the daily newspapers of this city, and a copy forwarded to the president of the College, Prof. H. G. Eastman.

E. I. BOORAM, Treasury Department, President.

W. W. WHITE, Paymaster-General's Office, and P. S. GARRISON, Treasury Department, Vice-Presidents.

THOS. E. WOODS, Quartermaster-General's Office, Secretary.

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With Power to Act for the Good of the Order.

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The Journal.

Man, know thyself. All wisdom centers there ;
To none man seems ignoble, but to man.—Young.

OUR LEADING GENERALS.

II. GRANT.*

We present herewith a very indifferent portrait of a remarkable man—more remarkable, if possible, for his modesty, diffidence, integrity, and practical common sense than for his generalship. The portrait represents him older than he is, and more massive. He is of moderate stature, say five feet eight, compactly built, and symmetrical. There are no loose timbers in his "make up," nor any adipose matter. All is of good material, fine, tough, wiry, enduring, and well put together.

General Grant's chief merits consist in his high integrity and sense of justice ; prudence ; steadfastness ; perseverance ; will, governed by his intellect ; resolution ; fortitude, and sense of honor. He would do nothing for applause, nothing to secure the praise of men or escape their criticism.

* From "Our New Illustrated Annual of Phrenology and Physiognomy" for 1866. (Now in press.)



PORTRAIT OF LIEUT.-GENERAL ULYSSES S. GRANT.

He takes counsel of his seniors, but decides according to his own highest judgment. He is conscientious and upright in motive, and acts accordingly. If approved, he is not elated ; and if disapproved, he is not thereby disconcerted, but falls back on that Power which is above and beyond the reach of human blame or praise.

But, to be more specific, General Grant has

large perceptive faculties ; is a quick observer, eminently systematic and methodical, and has an excellent mathematical intellect. He can solve difficult problems and trace facts to their principles. Constructiveness is also large, and he has good mechanical abilities, and may be said to possess powers of invention, with great natural aptitude for using tools as well as for planning

He can not only instruct others "how to do it," but he can do it himself. His temperament is rather sanguine than lymphatic, combined with the bilious and the nervous; and he is *emphatic*, doing with a will what he does at all. His Causality, Comparison, Mirthfulness, Individuality, Locality, Human Nature, and Agreeableness are all prominent. Indeed, there are no deficiencies among the faculties, and like clock-work each does its work in perfect harmony with all the rest. He judges the character of men, reads the motives of all with whom he comes in contact, and estimates the spirit of each and every one. He is not a builder of air castles, but reduces everything to practice; and his first question is, "What is its use?" "What can be done with it?" and he discovers and decides at once what to do. There is nothing bombastic or pretentious about him. He stands on his merits, assuming nothing but doing everything.

We repeat, the likeness fails to do justice to the original, notwithstanding it is the third one which we have had engraved. Why it is that artists fail to obtain a correct likeness of the original we can not understand. We deem it quite safe to predict that the longer General Grant lives—should no accidents befall him—the higher he will stand in the estimation of his countrymen. He is one among many who have won unfading laurels, but few if any wear them so modestly and so becomingly. He is the embodiment of those words, sensible and expressive, which it would be well for us all to heed, when told to "mind our own business."

Lieut.-General Ulysses S. Grant was born at Point Pleasant, Clermont County, Ohio, on the 27th day of April, 1822, and is consequently now in his forty-fourth year. He was educated at West Point, served with credit in the Mexican War under Taylor and Scott, resigned his commission in 1853, and was engaged in commercial pursuits when the war of the Great Rebellion broke out. His magnificent career since that period, stretching over the hundred bloody battlefields which lie between Fort Donelson and Richmond, are familiar to every reader of the newspapers. See AMERICAN PHRENOLOGICAL JOURNAL for September, 1863, for a biographical sketch.

THE NEW AMERICAN PRESIDENT—OPINION OF AN ENGLISHMAN.—Photographs of Mr. Johnson, the new President of the Union, have reached London. They show a strongly-built man, with a square head, overhanging brows, full lips, tiger jaw, and firm, full cheeks. A strong man evidently, but not, we should say, a genial one, a man not to be opposed, but also not much to be loved, certainly not one to be guided by any external force whatever. Every incident recorded of him deepens our conviction that in him we have an American Jacobin, a man who will crush anything, as he told a Pennsylvania deputation, that resists the State, and will sometimes be apt to believe, *l'Etat c'est moi*.—*London Spectator*.

[Well, "we reckon" he'll prove just about such a kind of man as one would naturally take him to be. If the Englishman treats him kindly, minds his own business, and does not meddle with the new President, we may promise that the new President will not meddle with him. But, "hands off!" and "look out!"]

JEALOUSY.

Trifles, light as air,
Are, to the jealous, confirmations strong
As proofs of holy writ."—*Shakespeare*.

Much has been said and sung on this subject, and though the world seems to be agreed as to its presence among mankind, and the baleful effects which it produces, its nature, and the elements which enter into its make-up, are, to a great extent, a mystery. It does not signify to call it a "green-eyed monster"—it may serve to give piquancy to a paragraph or vim to a sentence in composition—but it does not define its character or aid us to avoid in ourselves its action, nor teach us how to obviate it or cure it in others. One may search dictionaries and encyclopedias, but he will learn little more about it than the world already knows by heart.

Webster says, "Jealousy is awakened by whatever may exalt others, or give them pleasure and advantages which we desire for ourselves."

If jealousy is "awakened," it must previously exist in some special faculty, or belong to several, or be a mode of activity of one, or of several, or of all the affective faculties. If Webster is correct in the statement that jealousy is awakened by whatever may give to others pleasure and advantages which we desire for ourselves, then it is a *selfish feeling*, which does not seek the good of others, and is offended at their success or honor, willing to take it all, but not willing others should have even their just portion of that which we desire. There are different grades of jealousy, according to the faculties or propensities through which it acts. It is not a simple and uniform emotion, but has as many peculiarities and modes of action as there are faculties in the interest of which jealousy can be awakened.

JEALOUSY DEFINED.

Our definition of jealousy is this: a selfish desire to monopolize that which we deem to be valuable, combined with a fear that others will supplant us, and a hatred of them on account of their anticipated or real success and our failure.

This feeling takes the form of envy when it shows itself through a mortified state of Approbativeness, and it confesses the superiority of the one who has borne off the palm or won the prize. When it becomes a malicious envy, Approbativeness has formed a combined action with Destructiveness. The student, the poet, the artist, the musician, the amateur of dress or of beauty are readily affected in this manner.

TEMPERAMENT OF THE JEALOUS.

The temperament has much to do with the liability to this unhappy feeling. Those who have a predominance of the Mental temperament with a considerable of the Motive or bilious temperament most readily take to study, literature, music, art, dress, and whatever is esthetic; and we find this class of persons more troubled with jealousy or envy than any other. Their temperament gives them excitability and intensity, and they feel keenly any slight, failure, ridicule, loss of caste or respectability; and the very qualities of talent and taste which make them seek excellence and enter the lists for success and celebrity, lay the foundation for a morbid action of their Approbativeness and Destructiveness.

JEALOUSY BETWEEN EQUALS.

The more general form of jealousy is the feeling which exists between equals who are seeking as rivals the achievement of some fact yet to be accomplished, and enlists not only Approbativeness and Destructiveness but Self-Esteem, and that faculty or feeling through which the subject in controversy is prized.

APPETITE JEALOUSY.

Two dogs waiting at the butcher's door for the chance fragment of meat which may be thrown, look at each other with evil eye; and the one which is the acknowledged master generally takes the foremost place. If the coveted morsel happens to be thrown too far for the convenience of the foremost brute, the underling by sprightliness and advantage of position wins the prize, often at the expense of a sharp nip and a fierce shake from his now envious rival. The master dog never has the philosophy to take the rear the second time, as the winning position, but is careful to keep the hated object of his jealousy farther in the rear. This species of jealousy, it will be seen, originates in Alimentiveness, and evokes, as subsidiary elements, scarcely more of the propensities than Combativeness and Destructiveness to aid in enforcing its claims.

FRIENDSHIP JEALOUSY.

But place the same dogs in another position. They approach their fond master, each strongly exercised by the faculty of Adhesiveness or Friendship. One gains the first caress at the hand of the master and is gratified in the feeling of Friendship. The other, failing to receive the first token of affection, is disappointed in his Friendship, offended in Approbativeness, feels mortified and humiliated, and for hours hides away, refusing to respond to the inviting voice of the master, meanwhile entertaining and expressing to the successful rival a feeling of hatred. Here is jealousy originating in the feeling of Friendship, but brought out through Approbativeness, and culminating in Combativeness and Destructiveness.

JEALOUSY WITHOUT HATRED.

Sometimes only Approbativeness and Friendship are wounded, without any subsequent action of indignation toward the rival; as in the case of a petted slut which comes to the master with her half-grown pup. If the pup be caressed first, her Friendship and Approbativeness are too active for her maternal instinct, and she retires in disgust at the preference shown by her master for the pup, and is jealous of the rivalry of her own progeny. We have heard of blooming and youthful mothers being jealous of the dawning beauty and fascination of their own daughters. This form of jealousy, however, has one more element engaged in its composition than accrues in the case of the canine mother, viz., the faculty of Amativeness; for it is the special attention of gentlemen that excites the jealousy in this case. It is not wounded Approbativeness and Adhesiveness merely.

ARTISTIC, MUSICAL, LITERARY JEALOUSY.

Artistic jealousy, musical jealousy, literary jealousy, each has its base in the tastes, feelings, and talents engaged in, and sought to be gratified by, these several vocations; but the painful,

anxious yearning for success and appreciation finds form and voice through Approbativeness mainly, as there are no persons more high-toned in temperament than artists, musicians, and the literati, and by virtue of this temperament they are led to evince their esthetic tastes in these forms, so no persons are more easily excited by anything calculated to awaken jealousy. Their vocation is their offspring, their loved pet, and they are as jealous of it as any hen is of her first brood of chickens. A dull, muddy nature can do nothing in art, and there will be too little sensitiveness in which jealousy can be awakened. Secretiveness, doubtless enters into the composition of nearly all forms of jealousy, tending to the suspicion that there exists a spirit of selfishness and rivalry on the part of others. To the jealous person, it seems very certain that the rival is plotting mischief; that he seeks to supplant by treachery and unfair means, when in point of fact he may be entirely innocent of the existence of an opponent or competitor.

PECUNIARY JEALOUSY.

Acquisitiveness is the basis of jealousy in all merely pecuniary matters. Among business men, the rivalries of trade are varied and incessant, and in this form of jealousy the faculty of Secretiveness also seems to occupy a prominent place. We hear of the "tricks of trade," which are eminently the offspring of Secretiveness; and the feeling which prompts to the use of "tricks," cunning, and treachery in trade, leads to suspicion and jealousy toward opponents in business. Rivals, therefore, each using deception to get ahead of the other, will be mutually jealous of each other; and if we add to this the action of Cautiousness, there will be a fear that in spite of the effort to outwit and get ahead of the opponent, he will by some shrewd trick win success and carry off the palm—and this feeling is jealousy. In this case we have Acquisitiveness as a motive of rivalry, we have the suspicion which Secretiveness gives, and the fear which comes from Cautiousness. It may be doubted, perhaps, whether there can be jealousy without fear. Rivalry presupposes equality in some respects between the parties, otherwise they could not be rivals, but the possibility of jealousy involving the necessity of fear also presupposes in each some known or suspected advantage on the part of the other.

OFFICE SEEKING JEALOUSY.

Suppose two suitors for a given position. One is personally of first-class appearance, good education and family, and excellent social position. The other is inferior in appearance, in education; is from a family obscure or unknown, and has no influential friends. They apply in person for the same office or position. The dispenser knows all about the two applicants in their exterior relations. The superior man can hardly be jealous of the other, for it is not possible for him to fear the success of his competitor. But let their conditions be apparently equal and each may fear the success of the other, and be jealous that he will, by some unfair means, get the "inside track" and secure the position. The inferior man, if he can regard himself as a rival of the other, may be jealous of him because his fears of his success are very great. He may also

envy his superiority while he shall be jealous of his success.

FEMININE JEALOUSY.

Persons entertain both the feelings of envy and jealousy relative to matters of reputation and standing to an extent wider and more general than they suppose. One can hardly meet on the street a brace of school girls, or servant girls, or a lady and her beau, that he will not hear fragments of their earnest conversation sufficient to convince him that there is an incessant solicitude about standing and reputation among them. One will be vindicating self against some unfriendly word or action of another, or expressing concern about what others think of the speaker. "I never said such a thing," "She has no right to say so about me," "I have no disposition to annoy her—why does she try to injure me?" Phrases such as these are heard in such street conversations, and they show, not so much a quarrelsome spirit as a jealousy that some are trying to injure the reputation of others. And this is so general—it seems to be such a staple of the conversation of young people—one would think everybody was jealous of somebody. This solicitude about reputation sometimes leads to tattling, which generally degenerates to slander, with a view to lower the reputation and good name of rivals, and thereby make the speaker relatively higher in the estimation of the listener.

SOCIAL JEALOUSY.

The kind of jealousy which is commonly meant when the word is used, is yet to be discussed, and that is social jealousy. In one of its aspects it should be denominated conjugal jealousy; but this would sometimes be a misnomer, as animals show social jealousy very strongly which do not show conjugal love by choosing special mates. Jealousy is also shown by human beings who do not purpose forming the conjugal relation with the person in regard to whom jealousy is evinced. In conjugal jealousy the object of it must be regarded in the light of a life-companion, and a less exalted though fierce jealousy may exist without involving the intention of marriage. Social jealousy, however, in both forms, has its chief, if not its sole basis in Amativeness. It is instigated by this feeling which is utterly selfish and personal in its tendency. Its activity awakens Secretiveness, Cautiousness, Self-Esteem, Approbativeness, and all the intellectual faculties to discover any waywardness, or inattention, or unfaithfulness on the part of the lover or husband, which shall endanger the relation of affection, or hazard the loss of the loved one. A person with predominant moral sentiments, and who is strong, sincere, and faithful in love, will not be likely to fear the loss or lapse of the companion, unless in action, or word, or look, or previous history that companion has given evidence of fickleness, or the tendency to latitude in love. Some organizations of course are so little inclined to be suspicious, to anticipate evil, to look on the unpropitious side, that they will not become jealous until conviction of infidelity or a divided love is really forced upon them. They have the love element on which jealousy is based, but not the elements that lead to fear, doubt, or suspicion, through which jealousy is brought into action.

JEALOUSY LATENT.

Jealousy in love affairs is far more prevalent than most persons suppose. Perhaps every person is capable of expressing the feeling. Many never have the feeling, or, if they have it, are unconscious of it, because the circumstances for calling it out do not exist. They love but once, and that love being kindly and cordially reciprocated, and there being no rivalry before the conjugal union, and no conduct on the part of the companion after marriage calculated to awaken jealousy, the person carries the jealous elements latent through life, with the self-congratulation, "I have no jealousy in my nature." But they only need a word or a look on the part of the companion calculated to show a preference for another, to arouse in themselves the sleeping giant—jealousy.

JEALOUSY AMONG ANIMALS.

The lowest form in which this feeling exists is shown among those birds and beasts that do not choose special mates in a kind of instinctive matrimonial alliance. With such birds and animals, fighting among the males is fierce and relentless. Their jealousy is simply the result of active Amativeness, and that awakens the organs of Combativeness and Destructiveness, and the result is the maiming, or death often, of the vanquished. Rising one step higher in the scale of being, we find animals that mate more or less permanently; some for the season, others for life. With these mere sexual jealousy is not nearly so manifest. If the males and females are nearly equal in numbers, each will have his mate, and there will be exhibited little if any jealousy, and, to the honor of the males be it said, they ordinarily give very little occasion for it. Among animals we are not aware that the gentler sex ever exhibit the feeling of jealousy based on the sexual instinct. At least they seem not to hate their associates in consequence of their receiving extra attention from the males.

WHAT INTENSIFIES EMOTIONS.

The greater the number of faculties employed in forming an attachment, the more painful the feelings when that attachment is interrupted. Hence the jealousy among human beings in consequence of real or imaginary unfaithfulness, or the fear of rivalry in love matters is intense and powerful in proportion to the largeness of the nature unfortunately affected by it. An animal or a man in whom only Amativeness is offended, is appeased when the rival is vanquished or so removed as not to offer any immediate rivalry. Moreover, he has no unkind feeling toward his mate. With higher natures, in whom Conjugality or Union for Life, together with Friendship, the intellectual, the moral, and esthetic faculties take part in the make-up of the love-emotion, we find the jealousy of any infidelity or disturbance of the love-relation, quick, sensitive, intense, and powerful.

MORBID JEALOUSY.

There is a morbid jealousy that distorts appearances, that creates its own occasions, and would suspect vestal purity. This is a selfish and suspicious action of the love-feelings, and is an exceedingly unfortunate mental condition, whether it come by inheritance in whole or in part; whether it be induced by perversion of the

social nature; whether it be induced by ill health, or provoked by improper social culture, or social misadaptation. Novel-reading and the drama seem to excite the imaginative elements of human nature in connection with the social feelings, thereby tending to promote in mankind the spirit of jealousy, for it is among the classes most devoted to these that this passion in some of its varied forms seems to be most frequently and painfully manifested. When Amativeness, Conjugality, and Friendship have become intensely excited in jealousy, and Combativeness and Destructiveness, sympathizing as they do, also become morbid, there sometimes occurs a species of madness which results in the murder of the real or imaginary offender, followed by the suicide of the infatuated victim of jealousy.

REMEDY.

In all these forms of jealousy, it will be seen that the moral and religious elements of our nature seem to have taken no part. We are quite certain that none of the moral faculties enter into the production of jealousy. The conduct that awakens jealousy may be, and is, condemned by the moral nature of the victim; but that conduct is alike condemned by the moral feelings of all that behold it, though they are not made jealous or otherwise personally affected by it. It would seem, then, that the remedy for jealousy, this origin of the first murder on earth, this fruitful source of untold misery among all classes of the race, is to be found in the strength and right action of the moral and religious nature. When the animal propensities and selfish sentiments predominate, either in native strength or in cultivated activity, over the moral and religious faculties, jealousy will be frequent and virulent. Those who are inclined to give occasion for jealousy are certainly under the domination of the carnal elements of their being—and those also who are prone to be jealous, “love the creature more than the Creator”—are not sufficiently imbued with a sense of God’s presence and of the glory and reality of the higher life. They are too much “of the earth, earthy,” and should seek to secure the subordination of their animal and selfish feelings by temperate living, in order to mitigate the feverish and abnormal state of the nervous system, and while this prepares the way for it, they should endeavor to strengthen the action of the moral feelings by the most sedulous religious culture. Few persons are aware what a powerful aid to the subduing of animal and malign passions is the sincere and earnest use of the devotional part of our nature. He who with child-like faith can look up to his Father in heaven, and in humble trust and confidence commit his interests, his all, in this life and the next, to Him, will gain such moral strength, and such clarity of moral vision as to see, in the light of the higher life, that all the jealousies of this world, whether well or ill founded, are but the fruit of selfish impulses, in most cases perverted, and that they are as unchristian as they are productive of unhappiness. To those who profess to be guided by Christian dispositions, we say exorcise the spirit of jealousy by devotion, by faith, and by works of charity. To those who do not practically recognize this realm of influences, we say that your moral and religious nature needs culture, and until it comes into such relations as to make it active and influential, you will be a prey to jealousy, as well as to many other unhappy mental conditions.

THE PRITCHARD MURDER.

GOETHE once declared he had never heard of a crime which he did not think himself capable of committing, but Goethe was dead before the time of Palmer, and Smethurst, and Pritchard. This man has been tried and convicted of the murder of his wife by slow poison. There were but two conceivable motives for the act: a desire to receive through her death and her mother’s a legacy which it is not clear he could even thus obtain; and a desire to marry his wife’s nursemaid, with whom he had long lived in easy relations, and who could be no more to him as a wife than she had been as his mistress. Mrs. Pritchard was not a jealous nor vindictive wife. Convinced of her husband’s infidelity, she bore with it. Her mother, coming to Glasgow on a visit, also became aware of it, and though Dr. Pritchard was then leisurely engaged in poisoning his wife, the fact that Mrs. Taylor knew of his relationship to the nursemaid, McLeod, was enough to stimulate him into another and speedier murder. Throughout the whole protracted tragedy, lasting from October till March, the conduct of Pritchard is so deliberately cold-blooded, that his counsel can suggest no other sane theory of defense than that the hideousness of his crime is an argument for their impossibility. That defense is dissipated by the confession of the criminal, which, nevertheless, leaves us as much in the dark as ever about motives.

For five months Pritchard mingled that poison with the food and drink of his wife. He attended her professionally during all that period, wept over her, was assiduous in his care, and never forgot to be demonstrative in his affection. He sits in her bed-room while she eats the dinners he has poisoned. He carries on his intrigue with her nursemaid all the while, and just as Mrs. Pritchard is dying, he presents Mary McLeod with jewelry and his photograph. When she dies, he goes to his room and writes in his diary “— 17, Friday. Died here at one A.M. Mary Jane, my own beloved wife, aged 38 years; no torment surrounded her bed-side, but like a calm, peaceful lamb of God, passed Minnie away. Prayer on prayer till mine be o’er, everlasting love. Save us, Lord, for Thy dear Son.” We presume it may have been that precious entry which suggested to the counsel of Dr. Pritchard a defense on the ground of “moral insanity”—the modern euphemism, says a London paper, for “the instigation of the devil.”

This is what a Dundee (Scotland) phrenologist says of Dr. Pritchard:

It was before the trial that we saw Pritchard, in the prison in Glasgow. He was airing in the iron cage in the open court, and in the same compartment was a vulgar-looking fellow charged with forgery. They walked very fast, hither and thither. In their den, and talked loudly together on some political question. Pritchard was a little excited on seeing strangers; his eyes rolled, he spoke louder, as if to compose himself, and avoided our glances, although those of pity and sadness. His temperament is high-strung—vanity, suavity, and secretiveness being leading traits, requiring much careful guidance, which has not been given them.

He takes after his mother in organization, and has a feminine cast in many points. Firmness, con-

scientiousness, and cautiousness not having been much used, his self-control was overcome, and he fell, step by step. To gratify approbateness and vile lusts, he quenched his conscience and perverted secretiveness to a habit of lying, which he practiced on most occasions, apparently without a struggle, and most of his confessions, even yet, had better be received with caution. Phrenology says it is not wrong to have such an organ as secretiveness large, but it is wrong to use it unlawfully; and he had enough of the “light within” to point out and condemn the wicked tricks he was playing. But, alas!

“Perverted Nature knows the right,
But still the wrong pursues.”

See the danger of using improperly the noble powers of body and mind with which we are endowed, and how we should be seeking grace and enlightened self-control to guide us along our journey. Phrenology did not see murder in that wretched man’s face or head; but, with such an impulsive and emotional temperament, the skillful phrenologist would have said to such a man, “Beware!” probably would have explained his case to him, and through his organization (natural and induced), probably have helped him much by advice on important traits, and also by recommendations of the proper use of his large sense of deference and devotional feeling, to prayer and watching; while to young and old, as in the above instance, the science can give many useful explanations, rebukes, and exhortations.

Pritchard’s is a sad case, and we know some who have shed tears over it; let it be taken as a useful lesson and solemn warning by all.

ASSUMED NAMES.—For those who are interested in literary matters, we have compiled the following list of leading writers, with their assumed signatures. The assumed signatures are given in quotation marks, the real name being placed opposite:

“Gail Hamilton,” Miss Abigail Dodge.
“Florence Percy,” Mrs. Elizabeth Akers.
“Timothy Titcomb,” Dr. J. G. Holland.
“W. Savage North,” Wm. S. Newell.
“Orpheus K. Kerr,” Robert H. Newell.
“Mrs. Partington,” B. P. Shillaber.
“Artemus Ward,” Charles F. Brown.
“Doesticks, P. B.,” Mortimer Thompson.
“K. N. Pepper,” James M. Morris.
“B. Dadd,” J. H. Williams.
“Mace Sloper, Esq.,” C. G. Leland.
“Josh Billings,” Joshua Shaw.
“The Disbanded Volunteer,” Joseph Barber.
“Jeems Pipes,” Stephen Massett.
“Ned Buntline,” E. Z. C. Judson.
“Daisy Howard,” Myra Daisy McCrum.
“Cousin May Carlton,” Miss M. A. Earlie.
“Edmund Kirke,” J. R. Gilmore.
“Country Parson,” A. H. K. Boyd.
“Mary Clavers,” Mrs. C. M. Kirkland.
“Currer Bell,” Charlotte Bronte.
“Village Schoolmaster,” Charles M. Dickinson.
“Owen Meredith,” Bulwer.
“Barry Cornwall,” Wm. Proctor.
Author of “John Halifax, Gentleman,” Miss Mulock.

“Ik Marvel,” Donald G. Mitchell.
“Jennie June,” Mrs. Jennie Croly.
“Fanny Fern,” Wife of James Parton.
“Petroleum V. Nasby,” D. R. Locke.
“Howard Glyndon,” Miss Laura C. Reddan.

But who was Junius? and who is Mrs. GEORGE WASHINGTON WYLLIS? These are the questions. If our Secretiveness be stronger than the public’s Inquisitiveness, we may keep it for the exclusive benefit of readers of the PHRENOLOGICAL JOURNAL.

The head learns new things, but the heart forevermore practices old experiences.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of men, and he is delighted in seeing it in perfect harmony with human nature."—*Sparks's*.

YOUNG MEN A GENERATION AGO.

BY REV. L. HOLMES.

I WRITE unto you, young men, because ye have overcome the wicked one. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.—1 JOHN II. 13, 14.

How interesting is the unworn strength and energy of young men, revealed in all their looks and motions! The head covered thick with glossy hair, the form erect, the step firm and easy, the eyes bright, the features plastic and fresh. Memory is active, imagination is active, the feelings buoyant, and they are capable of noble resolve, of quick thought, and sublime enthusiasm. It used to be more common than it is now to leave unnoticed the beauty of young men—beauty being spoken of only as it exists in the other sex. Now it is not unusual for a writer to describe a young man as handsome. A young man may truly be so. It is difficult to conceive of a being much fairer than some boys.

To these young men the venerable, the gracious, and benevolent Apostle John wrote. He was drawn toward them. He would have them make the right use of their strength and influence. He knew what they could accomplish. He knew that, providing they took the right course now, their whole lives would probably be what human lives should be. And it seems it was his blessed privilege to strengthen those who had already resisted temptation and adhered to the word of God.

TEACHING BY EXAMPLE.

I would speak to you, dear young men, at this time, by example. I would bring before you the young men of a generation ago. It may be I shall dwell more upon their excellences than their faults or deficiencies, as it is only their virtues you are to copy, and as it is only to like attainments with theirs you are to aspire, completing what was unfinished in them. I will refer to their health, and then take up such traits and habits as may naturally arise to notice, treating each incidentally or formally, as may seem best, but always briefly. O that I may be able to make them pass in review before us, clothed in their best attire; the sight will help rejuvenate us all, and rekindle our best aspirations.

ARE WE DETERIORATING?

1. For the last thirty-five years or so, I do not think the health of young men has depreciated as much as that of the class of young women; still, I must confess it has depreciated, as a rule, somewhat. The brain is now more wrought upon, the living less plain, and there is more in-door work. My memory recalls the younger portion of those I designate by the young men of a generation ago, and as they were seen in our district schools. Rows of them, with exceptions here and there, were broad, large, and very sinewy—rather more so, I think, than is witnessed now. My recol-

tion does not reach back to the periods of our greatest muscular development as a people. The average of the major-generals in the American army of the Revolution was some two hundred pounds, if I rightly recall statements seen. Perhaps size in a man had more to do with promotion in rank then, than would at the present time. Yet it would be safe to take the fact just stated as an index of a diminution in the stock of large young men. It would have the most application, however, to communities which have been most changed by the introduction of manufacturing and commercial interests.

And, has there not been more decrease in *hardihood* than volume? Has it not been for scores of years growing more consequential to us Americans, to dress with care, to eat just so, to not go without a full amount of sleep, to keep the same climate, and not to attempt more than a moderate amount of effort? Can we endure as our fathers could? I have sometimes feared we should never appreciate as vividly as we ought—perhaps it is literally impossible—the sacrifices which our young men made when they rushed to the imperiled standard of the Union in our so great and so recent war. For these comparatively delicate young men to attempt a soldier's life, and under all the circumstances of the case, was daring and heroic indeed. They have evinced wonderful powers of endurance, but three hundred and twenty-five thousand of these dear young men of the North rest in the dust of the earth! The Lord reward their spirits in the peaceful abodes of heaven! They have not died in vain.

WAGES AND ECONOMY.

2. Wages used to be less, and the young men a generation since practiced the more economy. One case will illustrate much. The son tells me the story of his father, that father now a wealthy man. When he was a young man, he engaged to work a year for one hundred dollars, which was just the sum due on his father's place, and which must be paid to prevent the foreclosure of a mortgage upon the old homestead. At the expiration of the year he took home to the grand-sire the one hundred dollars, never having lost a day or spent a copper, his clothes having all become of one color! How the majority wrought, denied themselves, practiced economy!

CHURCH-GOING.

3. Whether this then young man had another suit for church, I do not know. One thing we are sure of, it was customary for young men to attend religious worship. They could walk miles to meeting. Often, in the country, before the church was reached, a road-full of young men and women would be seen moving on to the place of divine service, beguiling the way with many a salient observation. As they neared the holy place, some would pause by the way to put on shoes which they had carefully carried before, the naked feet being well used to the ground through all the summer months. The greater part of the young men were personally religious, many having been converted in the revivals of religion which in those days were wont to sweep over the mountains of Zion. A goodly number of both sexes belonged to the choir, for which service

they were trained in the long, yearly singing-schools of the time. Their descendants are among the best musicians of our day.

EDUCATION.

4. A smaller length of time than now was given to the common school; but it was usually improved industriously, vigorously. All paid due regard to spelling, and some became excellent readers. The young men gave laborious attention to arithmetic, and learned to write a plain, round hand. When men grown, they were not ashamed to be pupils in district schools, if still in need of elementary instruction. What they learned sat in their minds easily and clearly.

Fewer books were read—certainly fewer periodicals: so perhaps the reading was more thorough. A book was not considered *dull* if it were *instructive*. The greater part of the books generally read were of a religious or historical character. Works of American history and biography were eagerly sought for by the young men. They took a lively, proud interest in the history of the colonies and United States. They considered the political parties of the country, and attached themselves earnestly to one or the other of those parties. They were fond of hearing older men talk, especially upon the past, present, and destined future of America. Patriotism was a deep, abiding, intelligent sentiment with them. They rejoiced in their birthright of political institutions, in their fathers, and the God of their fathers.

I wish you, kind young men, to especially notice that there was on the part of older boys and young men a *deep purpose to prepare themselves to be citizens and men of consequence*. If they went to a trade, "hired out" by the month or year, or continued to domicile under the parental roof, this saving, vast purpose went with them, modifying and exalting all their course, enabling them willingly to endure privations, perform toil, and disposing them to carefully note and remember whatever might be of use to them thereafter. They meant much. They intended to be somebody. They resolved to be, to do, and to have.

SOCIAL RELATIONS.

5. They were practical in all their social intercourse. They often speculated as to which young woman would make the best wife, and whether he, the young man, could obtain her. It was a wise custom of the young men, when their trade was learned, preparation for their calling made or course determined, to seek a wife. Married, they commenced *housekeeping*, and with just as much simplicity as to furniture and apartments as their circumstances required. They did not believe in vying with older and richer as to grandeur and style, neither did they selfishly purpose to live childless all their days, unless Divine Providence saw fit to withhold from them offspring.

The sociability of the period we are contemplating was great. Every raising, husking, quilting, paring-bee, spelling-school, last day of school, dedication, installation, training, conference, wedding, and even funeral, not to speak of stated meetings again, was made the medium of a rich, hearty, invigorating sociability. All talked with

all. It was "one and all." They did not separate into "ohm and I," little aristocratic whispering parties posted ominously here and there. They all talked, I say, and sufficiently loud. Between school hours, when the lads and young men were not engaged in some athletic sport or play, they devoted themselves to sociality with the girls, so buxom and handsome, sisters of Hebe, without her awkwardness. Then came the lively chats, the brisk little races about the room, or the revolving of the circle of joined hands, enchanted by the singing of gipsy airs, rolling from healthy lungs, through clear throats, and between natural teeth of milky whiteness—blessings of which more young ladies could boast of in those years than in these. There was for all the helpful exercise, the reviving flush, the allowable pleasure enjoyed on the public domain. The moment the teacher appeared in sight, all began to be hushed, save that the saucy fellow must take the box from the female hand, which he had deserved.

It was the habit of young men to spend one or two evenings in the week in the company of another family, where all would unite, younger and older, parents and children, in making the evening pass pleasantly. Stories would be told, games played, apples eaten, and wet with the juice of other apples. Many would be the glances flashing from laughing eyes!

DRINKING HABITS.

6. Let me here say that the period of which I speak was marked and cursed not a little by indulgence in strong drink; yet the drinking was mainly on the part of older men. The young men, as a body, drank temperately, much as the women drank. It was not thought that the young men must have all the indulgences of the older. The brandy, the cakes, the tobacco, too, with the easy chair, belonged mostly to father—to the older. The young drank water, milk, domestic coffee, and the like. Children might sometimes *taste* from the bottom of the glass, and young men a little cider, or now and then a sip of weak sling. Anything further, I am assured, was discreditable.

RESPECT FOR WOMAN.

7. Let me also add, there was a wholesome respect for woman. She was not unfrequently regarded by young men not only as a superior, but as a marvelous being. Obscene publications and circulars were scarce, thank God! perhaps the same as unknown outside of cities, to which localities most of the licentiousness was limited.

8. This is the generation midway between us and the men of the Revolution. This is the generation which took up the inheritance of that stormy period, preserved, expanded, cultivated, enriched, and defended it, and are fast leaving it altogether to their successors. They have been the farmers, the mechanics, and inventors, the manufacturers and merchants, the statesmen and professional men by which the United States have been made palpably known to the world. They of the North had prepared us to contend against enemies, stored away the means, kept alive love of the Union, supplied some of the guiding counsel and some of the generalship. To it belonged

John Quincy Adams, Andrew Jackson, Clay, Webster, Harrison, Lyman Beecher, Astor, Slater, Wilkinson—O how many others not unknown to the world in one sphere or another! Not being over-definite as to period, and we can associate with it Scott, Wool, Abraham Lincoln, Seward, Chase, Porter, Stewart, Ichiel Towne. But it would be an endless work to individualize.

PRACTICAL APPLICATION.

Now we must turn to the application of our theme. Will our young men have children as proud of their fathers as they and we are of our fathers? Will our young men constitute as strong a connecting link between the present and the future as their fathers made in their day? If these questions render us thoughtful, they answer their design.

Let me not seem to disparage. We do not idolize any generation. We can not bring back "old times" if we would; nor should we desire to. It is ours to study and extract for our use the virtues of all the ages gone. Our young men and women have invaluable advantages, personal and relative. These young friends, so dear to all, are not broken to pieces, scattered, or wasted away. We have young men than whom better or more promising never lived. Our times, like all past, have their peculiar temptations and liabilities. We can see much that needs to be corrected. The correction will take place. We see some young men concerning whom we feel to exclaim and pray, O that they may have the virtues of a preceding generation of young men. O that they may become more reflective, more solid, more self-denying; begin to care as they have not cared for the welfare of society; begin to prepare as they have not prepared for usefulness in time to come. We would incite them by the moving power of example. We hold up before them, to provoke them to good works, the image of the noble youth their fathers were. We point them to the blessings which Heaven has bestowed upon the fidelity and noble endeavor of their fathers. We intimate what is indeed plain enough, that there are irreversible conditions of success and happiness which every one must thoughtfully and humbly comply with to succeed. We lift our eyes from individuals to nations, and the conviction goes through every fiber of the heart that a superficial, self-seeking, irreligious, vain, or sensual race can not uphold or perpetuate republican institutions or a Protestant Church.

We call upon every young man to put to shame the writer who made out a list of "a young man's requirements," beginning with "a box of La Suisse cigars," proceeding with walking-stick, infinite conceit, etc., ending with, "no education, talent, or capacity." We would assure any that the words of Rev. T. Binney are true, that a fast life can not be lived with impunity. "Many a man and woman," says he, "dies thus long before their time; they keep up such a constant steam that the boiler is consumed or explodes!" Let them hear what Horace Greeley says concerning young men of industry, ability, and integrity being always *wanted*. Let those who go up to get the benefit of our fine colleges recall the words of Daniel Webster, that "costly apparatus and splendid cabinets have no magical power to make scholars." Everett was a gifted preacher at nineteen. Pitt was pleading the cause of the American colonies in the British Parliament when but twenty years of age. Jefferson was thirty-three when he wrote the immortal Declaration. What mayest thou do, young friend? *Something*, if nothing great. Can you read the Pioneer Boy, or the eulogies upon the lamented Lincoln, without feeling to be more helpful at home, more persevering in goodness, more hopeful of the respect you may deserve? Think now of the opening doors, the virgin soil, the fresh opportunities at the present hour, inviting, stirring, hailing every American who hath power to act. Overcome the evil; remember thy Creator; resist temptation; honor religion; live morally, lovingly, faithfully, intensely, yet prudently. Amen.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Quincy.*

My people are destroyed for lack of knowledge.—*Hess iv. 6.*

EFFECTS OF PHYSICAL TRAINING.

At Amherst College, the only large institution in the country where a regular system of gymnastics has been put into operation, a careful record of the results of the training thus imparted has been kept, and we copy from an article on the subject, written by Dr. Nathan Allen, one of the trustees, and a former editor, for three years, of the AMERICAN PHRENOLOGICAL JOURNAL, a few very important and suggestive paragraphs:

CHARACTER OF THE EXERCISES.

At Amherst the students exercise in four classes of about fifty in each, and these are divided into four divisions, each class having a captain, and each division a leader, with the Professor in charge of the whole. One-half hour each day is occupied with these exercises—twenty minutes or so by a class together in a systematic manner, and then ten minutes by individuals in a great variety of ways. It is intended to mix in with these exercises no small amount of amusement and sometimes real fun, the odd, grotesque, and comical sometimes producing shouts of laughter. Again: there is the ambition to see who will excel in certain performances, which frequently creates great enthusiasm; and what may seem singular, the very persons who may eclipse all others in certain feats, will fail entirely in other performances. Military drill is also more or less practiced portions of the year.

THE GOOD THEY HAVE DONE.

What has been the effect of this physical training at Amherst? It has enabled the students to accomplish a far greater amount of study in much less time than formerly; it has furnished the best possible physical exercise in the least given time, and has wonderfully improved the general health of students. Scarcely any severe disease or sickness has prevailed there since the introduction of these exercises. The principal cause of illness has been colds, and these, slight, are easily thrown off by prompt treatment. Where the vitality of the system is kept up by regular muscular exercise to an even, healthy state, it prevents disease from taking effect, and whenever any portion of the body is affected, nature is more powerful in such cases to throw off an attack. No epidemic can prevail to any extent in such a community, and fever, dyspepsia, and consumption even, stand but little chance of finding victims.

There are still other evidences of an improved *sanitary* condition of the students. Within a year or two a marked change has appeared very generally in their countenances—a change at once perceptible to any stranger only visiting here on commencement days. Instead of the pale and sallow complexion once very commonly seen, with an occasional lean and haggard look, you now witness fresh, healthy countenances, indicating that the vital currents, enriched by nutrition and oxygen, have a free and equal circulation throughout the whole system.

Another evidence of improvement is a *better appetite*. It is the testimony of boarding-house keepers—some who have been there twenty years or more—that students now have a more regular and natural appetite than formerly—manifested not so much in the quantity consumed, as a better relish for plain, substantial, and wholesome food. A marked change of this kind has been observed in some students even during their college course.

EXERCISE AND ETHICS.

But there are other advantages from gymnastic exercises besides that of health. Such training gives not only agility and strength to all the muscles of the system, but a quick and ready control of them, thereby begetting an easy and graceful carriage of the body as well as of all the limbs. In other words, it cultivates the most important elements of *true politeness* in the natural and dignified carriage of the limbs, together with those expressions and actions which constitute the highest style of eloquence, whether in conversation or oratory.

Connected with the advantage just stated there is a very important element of character acquired by this physical training—that is, self-reliance. It is not the possession of good health and a sound constitution, however advantageous these may be to success, so much as the knowledge and control of every physical power, obtained by years of gymnastic exercises, that gives that real self-reliance which sustains one under all circumstances and emergencies in life. The full force of this statement can be appreciated only by those who have had experience in public life, and passed through changes that are not uncommon at the present day. There is another, a very important advantage incidental to this training, that has a powerful influence in the matter of government.

It is found that a *regular system of gymnastic exercises* operates in various ways as a powerful auxiliary in the way of discipline; that it answers as a kind of safety-valve to let off, in an innocent way, that excess of animal spirits which is characteristic of the young, and which not unfrequently leads them into places of trouble and dissipation; again, it serves with others as a kind of regulator to the system, exercising certain parts of the body to such an extent as to produce weariness, so that individuals seek repose; and with another class, it tends to strengthen certain parts that are unnaturally weak, and by these very improvements serves to equalize and regulate all the forces of nature.

CONCLUSION.

[Nor is this all, and we here assert that the very first step necessary to intellectual or moral discipline is *bodily training*. Would you call out and develop the faculties of a child? You should first bring his body into subjection; i. e., train him to "act," to go through a set of systematic motions with hands, feet, body, and head. Let his teacher lead, and let the child imitate. By this means you obtain action, exercise, and obedience at the same time.

The training of idiots and imbeciles can be made successful in no other way. The mother may begin with her child almost as soon as he can walk or stand, and it may be practiced daily

with great good to the individual till he reaches full-grown manhood. This matter of physiological training in advance of, or as preliminary to, mental training is not understood by parents or teachers. But we rejoice in all attempts in this direction, and commend especially the good example of the Amherst College in taking the lead in this most useful, nay, this *indispensable* pre-requisite to a classical education.

Parents who regard the future well-being of their sons will place them in schools where *health*, proper habits, and bodily growth form an important part of the practical instruction they are to receive.—Ed. A. P. J.]

CAUSES OF CRIME.

It may not be uninteresting to the reader to examine a few statistics which have come to our notice, showing the incentives to crime, or some of the exciting causes of the violations of law and order which so often become strikingly and painfully apparent.

We do not purpose to give a detailed statement, or dwell at length upon the multifarious first causes which are constantly operating to vitiate the public sentiment and corrupt the public morals. We will not here speak of the sinful perversion of man's faculties, and the derangement of his whole constitution, physical, mental, and moral, consequent upon his unhygienic modes of living, upon his false relations to the exterior world, or upon his minor indulgences and violations of the laws of his being, which are in themselves, though indirectly, fruitful sources of crime. We desire simply to give expression to a few significant facts derived from reliable sources.

In the *Cayuga Sentinel*, a paper published in the town of Cayuga, Haldimand Co., C. W., there appears a statistical report of the "Return of Convictions," as made out by the justices of the peace of the county for the quarter ending 18th of June, 1865. From these statistics we glean a few items of importance, as we believe the facts adduced would show a striking coincidence with those in other localities. There were convicted for assault, 17; convicted for crimes directly chargeable to alcoholic liquors, 13; convicted for using profane, indecent, or insulting language, 6; convicted for being associated with houses of ill-fame, 4; convicted for other crimes, 14. Total, 54.

From these facts we are led to infer that the use of alcoholic liquors was the immediate cause of nearly all these convictions; there certainly is no crime mentioned which a man under its influence will not be led to commit. It is too well known to be reiterated, that alcoholic liquor deadens the moral sensibility of those who use it; and not only this, it greatly excites and inflames the animal propensities, thus destroying that even balance of mind requisite for one's own control or self-government, and rendering man for the time a maniac. A late writer, in speaking on this point, says:

"It is the exercise of the animal propensities which subjects criminals to the penalties of violated civil law. It is mainly by drinkers that our courts are supported. Let our intelligent

lawyers, let our judges, sheriffs, justices, etc., answer the question. Does not nearly all of your criminal business have its origin in drinking?"

Viewing the subject in another light, as being productive of disease, and therefore a crime, we are also well supported by facts. Man is not so bad by organization as he is in character—nor would he fall so low did he not first become perverted by bad habits. Banish the single evil of intemperance from the land, and man would at once rise in the scale of intelligence, virtue, and religion. He would cease to do evil, and come under the reign of his moral sentiments. We repeat, man is better by organization than in character.

Dr. Gordon, of the London Hospital, states that from actual observations on his own patients, he knew that seventy-five out of every hundred cases of disease could be traced to drinking. After examination, it has been made apparent that of 880 maniacs in our asylums, 400 owe their loss of reason to the use of intoxicating liquors. That 1,700 out of 1,900 paupers in our poor-houses, and 1,800 out of 1,700 criminals in our prisons, owe their pauperism and crime to the same cause.

That 43 out of 44 murders were committed under the influence of alcoholic stimulus. That 67 out of 77 found dead, died of drunkenness, and that 400 out of 690 juvenile delinquents either drank themselves or belonged to families that did so.

That indefatigable agent, Samuel Chipman, who visited all the poorhouses and prisons in the State of New York, said:

"I have shown beyond the power of contradiction that more than three-fourths of all the pauperism is occasioned by intemperance, and that more than five-sixths of all those committed for crime are themselves intemperate." From estimates made upon European regiments during the rebellion in India for six consecutive months, it was ascertained that of temperance men there were only three invalids daily on an average, while of the intemperate there were eight, or nearly three times as many. Were we only made acquainted with the facts touching on this point in connection with our own soldiers during the last four years, we might perhaps find as sad a record chronicled as that obtained from foreign sources, for intemperance surely has been doing a mighty work in our midst. We are told by those familiar with statistics, that in our republic there are more than 400,000 drunkards, and that no less than 30,000 are killed annually by the use of alcoholic poison, and in England there are 600,000 drunkards, with an average of 60,000 deaths annually. We deem it appropriate to conclude this article by an extract from Carpenter's work on Alcoholic Liquors. The author says:

"That a large proportion of offenses amenable to punishment, both in civil population and in the military and naval services, are committed under the direct excitement of alcoholic liquors, there can be no kind of doubt; and the comparison of insubordination and criminality of a drinking regiment with the orderly and reputable conduct of an abstinent one, circumstanced in other respects almost precisely the same, adds to the confidence with which we may assert, that *Intemperance is the chief cause of Crime.*"

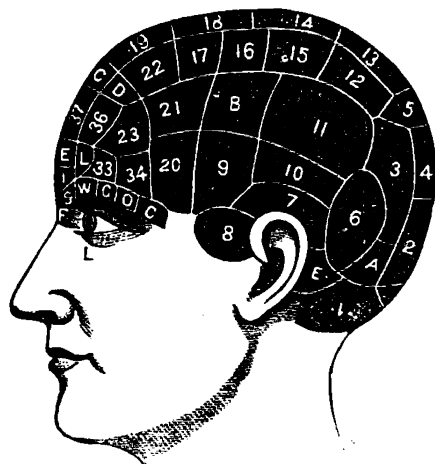


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

CRANIUM.—The skull of an animal; the assemblage of bones which inclose the brain; brain-pan.—Webster.

The skull is an interesting object in the eyes of the enlightened phrenologist and ethnologist. To him it is something more than the mere collection of bones described by the anatomist. He looks upon it as a tablet on which the character and, to a certain extent, the history of an individual have been written; but aside from its phrenological relations, it challenges our admiration by the perfect adaptation of its construction to its uses as the tenement of the brain—

The dome of thought and palace of the soul—
and its various parts should be familiar to every student of man. The bones of the cranium are

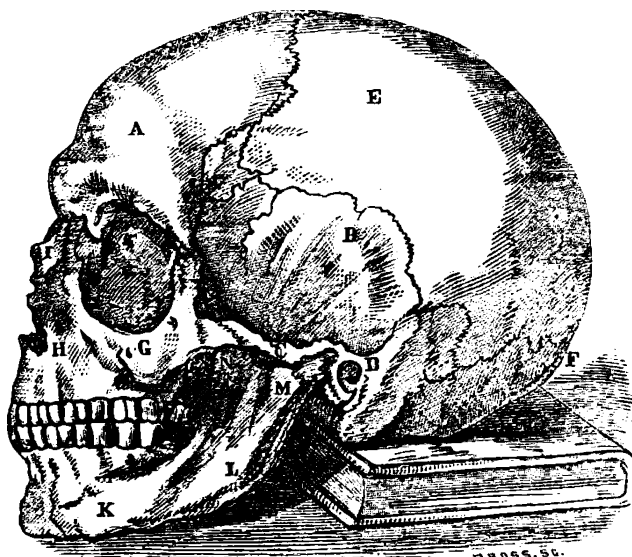


FIG. 2.—DIAGRAM OF THE CRANIUM.

eight in number—one frontal; two parietal; two temporal; one occipital; one sphenoid, and one ethmoid.

1. The Occipital Bone (fig. 2, F) forms the base and back part of the cranium. Its external surface is marked by two transverse ridges. In the center of the upper one is a projection called the *occipital protuberance*.

2. The Parietal Bones (fig. 2, E) are situated at the side and top of the skull, and are connected with each other at the center by the *sagittal suture*. The parietal bones are traversed lengthwise by an arched and more or less distinctly marked elevation called the *temporal ridge*.

3. The Temporal Bones (fig. 2, B) are placed at the side and base of the skull. The lower and back part, which forms a projection behind the ear, is called the *mastoid process*, and serves for the insertion of the large oblique muscle of the neck. A long arched process, called the *zygoma* (fig. 2, C), projects outward and forward, and with the process of the cheek-bone forms an arch (*zygomatic arch*), under which the tendon of the temporal muscle passes, to be inserted into the lower jaw.

4. The Frontal Bone (fig. 2, A) forms the forehead, a part of the roof of the nostrils, and the



FIG. 3.—THE SINUSES.

orbits of the eyes. The projections which support the eyebrows are called the *superciliary ridges*. Behind them lies the cavity or canal called the *frontal sinus* (fig. 3, A).

5. The Ethmoid (sieve-like) Bone is a square cellular bone between the orbits at the root of the nose.

6. The Sphenoid Bone is situated interiorly, and need not be here described.

The principal bones of the face represented in fig. 2 are the nasal bones (I); the superior maxillary bones (H); the malar bones (G); and the inferior maxillary bone (K). The lacrimal, turbinated, palate, and vomer bones are not shown.

Sutures.—The bones of the head and face are united by sutures, or seams in which their processes seem to indent themselves, as they grow, into the

opposite bone, without there being an absolute union between them. They are represented in fig. 2 by the irregular zigzag lines which

are seen to traverse the skull in various directions.

CRUELTY.—The attribute or character of being cruel; a disposition to give unnecessary pain or distress to others; inhumanity; barbarity.—Webster.



FIG. 4.—CUVIER.

Cruelty results from the action of Destructiveness unrestrained by Benevolence or Conscientiousness. It is essentially an animal passion—a low, brutal propensity. See DESTRUCTIVENESS.

CUVIER.—Georges Chrétien Léopold Dagobert Cuvier, the great French naturalist, was born at Montbéliard (now a French town, but formerly belonging to the principality of Wurtemberg), August 23, 1769; and died at Paris, May 13, 1859, in the sixty-third year of his age.—*New Am. Cyclopaedia*.

Baron Cuvier was of Swiss descent, and ethnologically a Teuton. He was below the middle stature, and had a fair skin and reddish-brown hair. His health in youth was feeble, but improved in later years, when he grew stout. He is noted for having had one of the largest brains on record, weighing four pounds and thirteen and a half ounces—nearly a pound more than the average among civilized men; and the excess of weight depended almost entirely on the great development of the region of the intellect. No better illustration of the truth of that science of the mind which he opposed need not be sought than that furnished by his own head. A history of his labors would be nothing less than a history of natural science in the first half of the nineteenth century. His great work, "The Animal Kingdom," is his most fitting monument.



FIG. 5.



FIG. 6.

DESTRUCTIVENESS (D). Fr. *Destructivité*.—The faculty which impels to the commission of acts of destruction.—Webster.

It seems to produce the propensity to destroy in general, without distinction of object or manner of destroying. It is gratified by destroying in general, and its manifestations are perceived in those who like to pinch, scratch, bite, break, tear, cut, demolish, devastate, burn, kill, etc. It prompts to exterminate noxious objects, and the causes of dangerous situations.—*Spurzheim*.

Destructiveness, like courage [Combativeness], is applicable to all our actions, supplying the stimulus of passion, which is moderated by circumspection [Cautiousness] and all the more elevated sentiments. When highly developed in man, it impels him to destroy for the mere pleasure of destruction. — *Brounitis*.

We define this organ according to its combination with other faculties, as for example, when large, if accompanied with large Benevolence, it gives *executiveness* — and this should be its name.

When Benevolence is wanting, and Destructiveness is large, it may result in cruelty. But we regard that as its perverted rather than its normal action. Large Destructiveness when combined with intellect and a high moral sense, simply gives propelling power and executiveness. — *Ed.*



FIG. 7.—DESTRUCTIVENESS LARGE.

LOCATION.—Destructiveness (7, fig. 1) is situated immediately above the ear, and its development gives prominence to the skull at that point, and breadth to the center of the basilar region of the head, as shown in fig. 5. Fig. 6 shows the form given to the skull by its deficiency. When well developed it is easily distinguished.

PHYSIOGNOMICAL SIGNS.—In carnivorous animals—the lion, the tiger, and the wolf, for instance—the upper jaw projects forward of the lower; while in vegetable eaters the reverse is true, as seen in the sheep, the goat, the cow, etc. In carnivorous birds, the upper mandible is much longer than the lower, bending over, as in the eagle, the hawk, etc. It is believed that in man analogous physical peculiarities indicate dispositions allied to those of the class of animals to which the resemblance may be traced. Thus an individual, like that represented in fig. 7, in whom the upper jaw projects slightly beyond the lower, will be found to have large Destructiveness and to be particularly fond of animal food; while fig. 8 represents one who prefers vegetable food, and is adverse to the shedding of blood, Destructiveness being small.

In the carnivora, much of the character of the jaws, and consequently of the lower part of the face, depends upon the presence of the long canine teeth; and any improper enlargement of these teeth in man indicates Destructiveness, and gives an air of savageness and ferocity.

“When very active, this propensity produces a quick step, a drawing up of the body to the head, and a stamping or striking downward; also a wriggling of the head, like the motion of that of a dog in the act of worrying. It gives a darr expression to the countenance, and harsh and

discordant tones to the voice. If in a friendly converse with a person in whom the organ is large and Secretiveness small, one happens to touch on some irritating topic, in an instant the softness of Benevolence and the courtesy of Love of Approbation are gone, and the hoarse growl of Destructiveness indicates an approaching storm.” — *Combe*.

FUNCTION.—This is one of the organs given to man for self-preservation. It imparts the energy and executiveness necessary to enable us to overcome obstacles and remove or crush whatever is inimical to our welfare. It impels us to destroy in order not to be ourselves destroyed; to endure and to inflict pain, when necessary, as in a surgical operation; to kill the animals necessary for our subsistence; and even to take human life in defense of our lives, our liberties, or our country's safety. A delight in destruction, in giving pain for its own sake, in killing through revenge, malice, or a mere thirst for blood, are simply perversions of a beneficent faculty. Mr. Combe illustrates its necessity in man as follows:

“Let us imagine a community of men in whom no Destructiveness was found; who would reason



FIG. 9.—SIR WALTER SCOTT.

with, entreat, or flee from their adversaries, but never raise a weapon in their own defense: how speedily would the profligate and unprincipled flock to the mansions of such a people, as to their appropriate prey; and what contumelies and sufferings would they compel them to endure! But let them possess the propensity in question; let them, in short, raise their standard, and, like Scotland's monarch, inscribe on it, ‘*Nemo me impune lacesset*’—a motto inspired by Destructiveness and Conscientiousness combined; and let them act up to the spirit of the words by hurling vengeance on every wanton aggressor; and such a people will subsequently live in peace under their olive and their vine, protected by the terror with which this faculty inspires those who, but for it, would render the world a scene of horror and devastation. When any power is indispensable to human safety, Nature implants it in the mind; and such an instinct is Destructiveness.”

ILLUSTRATIVE EXAMPLES.—Poets largely endowed with this propensity, as were Scott and

Byron, make use of images drawn from scenes of destruction, bloodshed, and horror, and seem to delight in descriptions of carnage. The death-scene of Cormac Doil by Scott is conceived in the very spirit of Destructiveness:



FIG. 10.

Not so awoke the king; his hand
Snatched from the flame a knotted brand,
The nearest weapon of his wrath;
With this he crossed the murderer's path,
And 'venged young Allan well!
The spattered brain and bubbling blood
Hised on the half-extinguished wood;
The miscreant gasped and fell!

Byron's poem of “Darkness” exhibits the same spirit in a still more striking manner.

Busts of Caligula, Nero, Severus, Charles XII., and Catherine de Medicis present remarkable prominences in the place of this organ. It was large in the ancient Roman head generally, but comparatively small in the Greek. It is large in the heads of most savage nations, and especially so in those of the Caribs. The Hindoos generally have it small.

All deliberate murderers, in common with carnivorous animals, such as the lion, the tiger, and the wolf, have a large development of Destructiveness. Observe figs. 10 and 12 in contrast with figs. 11 and 13. It is also larger in men than in women, as indicated by the broader heads of the former, and the manifestations correspond.

PERVERSION.—Professor Bruggmans, of Leyden, told Dr. Spurzheim of a Dutch priest whose desire to kill and see killed was so great that he became chaplain of a regiment solely to have an opportunity of seeing men destroyed in battle.

“In the beginning of the last century,” Dr. Spurzheim says, “several murders were committed in Holland, on the frontiers of the province of Cleves. For a long time the murderer escaped



FIG. 11.



FIG. 12.



FIG. 13.

detection, but at last suspicion fell on an old man, who gained his livelihood by playing on the violin at country weddings, in consequence of some expressions of his children; led before the

justice, he confessed thirty-four murders, and said that he had committed them without any cause of enmity, and without any intention of robbing, but only because he was extremely delighted with bloodshed. At Strasburg, two keepers of the cathedral having been assassinated, all efforts to discover the murderer for a long time were ineffectual; at last a postillon was shot by a clergyman called Friek. This monster had hired a post-chaise for the express purpose of satisfying his horrible propensity to destroy. Arrested, he confessed himself the murderer of both the keepers of the cathedral. This wretch was rich, and had never stolen. For his crimes he was condemned to be burned at Strasburg."

Fortunately for humanity, such examples as the foregoing are very rare, but they show the terrible nature of this propensity when perverted and unrestrained by the higher sentiments.

DIGNITY. Lat. *dignitas*, from *dignus*, worthy; Fr. *dignité*.—The state of being worthy or honorable; elevation of mind or character; honorableness; nobility of sentiment and action; true worth.—Webster.



FIG. 14.

Dignity comes from the action of self-esteem guided and restrained by the intellect and elevated by the moral sentiments. See SELF-ESTEEM.

MAN AND ANIMAL.

Those who read works on Physiognomy will appreciate the following, by Mrs. SWISSELM, who points out the resemblance of the trio of assassins to animals—Harold an ape, Payne a buffalo, and Atzerodt a panther. She says:

"You know, of course, the speculative philosophy which claims to trace a resemblance between every human being and some species of animal; I never saw three people together who so strongly illustrate this philosophy as the three male assassins who were executed last week. I think I could not have passed Harold on the street without mentally exclaiming, 'ape!' I have often been in the drug store he attended; and once, as he was putting up a small package for me, I became so interested in noticing his apish ways, that I caught myself on the eve of saying aloud, 'You monkey,' and found it necessary to make some remark to hide the thought I had so nearly expressed. When on trial, before I had recognized him as one I had seen elsewhere, that same thought came, 'What an ape!' And strange, his character, as given in trial, had the fidelity and cunning of the ape.

"Payne, on the other hand, was all bovine. Once a party of hunters described a buffalo hunt, in which they had been engaged three days before in Dakota. They were eloquent in their account of a fierce old bull, who stood to defend his dominion, while his family fled in dismay. They told of his charge first at one and then another of his would-be captors, and of the disdain with which he shook their bullets out of his matted

frontlet. I had not thought of the scene for years until I saw Payne sitting, erect and fearless, among his captors, and the whole picture then came up like a flash. The swell of the powerful muscles of the neck, spreading out to the shoulder, tapering in the jaw—the form of the spinal column from the waist to the top of the head, straight as an arrow, without that swell behind the ear which is said to indicate the social affections in the human head—the large, projecting jaws—the jutting brows, sloping forehead, and prominence above and a little back of the ear; but especially the large, pale gray eyes with their spot of white light, was the monarch of the prairie. His peculiar motion in tossing aside his hair added greatly to this resemblance, and I could well believe his assertion of no malice against Mr. Seward. He simply had a fierce delight in conflict, had been trained to believe that Mr. Seward was trespassing on his grazing lands—his divine right of owning and flogging his own slave, and charged at his pursuers like the wild buffalo on the plain.

"Atzerodt was a panther; the form and carriage of the head, the small green eyes, the motion of his hands, the very atmosphere around him spoke craftiness, deep and low, cruelty, cowardice. Whatever he did, or proposed to do, was for some immediate personal benefit. He could only spring for prey when he felt assured of success."

[When it is remembered that man possesses all the qualities of all the animals, including fish, birds, and reptiles, it seems less strange that he should resemble some one class of these more than another. One is bearish, another piggish, another apish, another sheepish, another gooseish, and another snakish—and it is a very common remark that a cunning man is "foxy." One resembles most a lion, another a horse, another a dog; still another exhibits the characteristics of a rat. And we notice birdlings among the girls, and great "gooses" among grown-up folks. Reader, what class of quadrupeds do you most resemble?]

A NEW HISTORY OF CIVILIZATION.

WHEN Buckle, the profound English scholar, the patient investigator of scientific truths, the enthusiastic student of history, lay dying in a foreign land, the victim of excessive intellectual labor, his last words were, in the delirium of his fever, "My book! oh, my book!" There is something indescribably sad and touching in this death-wail over an unfinished work which had absorbed the whole strength of his manhood through each successive year. We all read with admiring reverence of the devotion, the elaborate preparation, the untiring industry with which he had given up his days to his "History of English Civilization."

Few of us dreamed that in our country there was a singularly modest, silent, unwearying scholar who, before Buckle conceived his undertaking, had sat down to the composition of a work of which the English historian's literary achievement, had it been completed, would have formed but a partial segment. Amos Dean, LL.D., of Albany, has for more than twenty years been

engaged in writing a history of civilization, of a scope and comprehensiveness of design beside which the efforts of Buckle and Guizot dwindle into comparative insignificance. Mr. Dean is now a man, I should say, of at least fifty-five years, but as hale and vigorous as one just entered on his prime.

For nearly twenty years he practiced law in the city of Albany, and while young compiled his standard work on medical jurisprudence; but for the last decade he has taken the active management of the Albany Law School, where he has delivered from one to two lectures a day. He was elected some years ago chancellor and professor of history in the University of Iowa, but resigned the position when he saw it would interfere with the execution of his appointed task. During nearly all this time he had been reading, studying, and collecting authorities for the literary undertaking to which he had consecrated his life. For the last ten years, denying himself the pleasures of society and shunning the allurements of office, he has devoted on an average eight hours of every week-day to the completion of his plan. Discarding any particular theory to which to bend his facts, he early decided on his own judgment that the great principles lying at the foundation of all historical development are included in what may be termed the six elements of humanity. These are, according to his division: 1. Industry; 2. Religion; 3. Government; 4. Society; 5. Philosophy; 6. Art.

According to this simple but all-comprehending method, he has pursued his labors with a quiet energy, an enthusiastic and patient devotion, a continuous industry, which are the sure exponents of a strong mind and an earnest purpose. He has appropriated a large share of his income to the purchase of books with direct reference to his great work, and he now has one of the finest private historical collections in our country. Most of his authorities were imported from England, and I saw on his shelves some rare volumes from the library of the lamented Buckle.

Mr. Dean has now completed his "History of Civilization," with the exception of interpolating such additions as the historic researches of the last twenty years have developed in regard to the early civilization of the East, and such modifications as scientific discoveries have made in the social and industrial aspects of modern times.

His great work closes with France and England as the two countries where the highest civilization has been attained, and when published must fill twelve or more volumes. It would seem that this is one of the most enthusiastic histories ever written, and the literary world will wait impatiently for its appearance. It will form a complete register of the world's progress, and place the name of its author in the front rank of historians.—L. J. BIGELOW, in the N. Y. Evening Post.

[We give place to the above with real satisfaction. Dr. Dean is not only a ripe scholar, but he is also a philosopher of the best school. He is thoroughly informed in Ethnology, Phrenology, and Psychology. We shall look for his book with deepest interest. Let it be given to the world at once. Our readers shall be fully informed in regard to THE NEW HISTORY OF CIVILIZATION.]

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Spurzheim.*

AN OUTCAST RACE.

[The following extract, from a lecture delivered at a late meeting of the Ethnological Society (London) by W. Martin Wood, Esq., gives an interesting illustration of the decay of races, and tends to confirm one of the leading theories respecting the disappearance of the ancient dominant races of America.]

AN outcast race yet lingers in the island of Yesso, the most northern portion of the empire of Japan. These aborigines are named "Aïnos," or "Mosinos"—the "all-hairy people"—this last being a Japanese term which marks their chief physical peculiarity. Their number is estimated at 50,000. Yesso is only separated from Nippon by the narrow strait of Tsougar; but the climate of the island is unpropitious, and its soil is barren, so that the Japanese have only occupied the southern portion. They number about 100,000, and dwell principally in the cities of Mats-mai and Hakodadi. The former city is the residence of the feudatory prince, who holds Yesso under fealty to the Tycoon of Yeddo. To this prince of Mats-mai the Aïnos send a deputation every spring, who present a tribute of dried fish and furs, and do homage, and repeat a formal convention expressive of submission to the Japanese. The Aïnos live quite in the interior of the island, and seldom show themselves at Hakodadi or Mats-mai, except when on their embassy in spring or autumn, when they come to exchange their dried fish and furs for rice and hunting-gear. Of a timid and shrinking attitude, these people seem utterly crushed in spirit by their long subjection and isolation. They are short in stature, of thick-set figure, and clumsy in their movements. Their physical strength is considerable, but besides that peculiarity, there would seem to be nothing by which an observer can recognize the possibility of the Aïnos ever having possessed any martial prowess. The uncouthness and wildness of their aspect is calculated at first to strike the stranger with dismay and repugnance. Esau himself could not have been a more hairy man than are these Aïnos. The hair of their heads forms an enormous bunch, and it is thick and matted. Their beards are very thick and long, and the greater part of their face is covered with hair, which is generally dark in color; but they have prominent foreheads and mild, dark eyes, which somewhat relieve the savage aspect of their visage. Their hands and arms, and, indeed, the greater part of their bodies, are covered with an abnormal profusion of hair. The natural color of their skin is somewhat paler than that of the Japanese, but it is bronzed by their constant exposure. The women of the Aïnos, as if by default of the extraordinary endowments of their spouses, have a custom of staining their faces with dark blue for a considerable space around their mouths. The children they generally carry in a very singular fashion over their shoulders, and during a journey these tender charges are placed in a net and slung over the backs of their mothers. The children are lively and intelligent when little, but soon acquire the down-

cast aspect of their elders. Yet these strange people have a history, and though its details are lost, they cherish the remembrance that their forefathers were once the equals, if not the masters, of the Japanese. This is supposed to have been in the sixth century before Christ, at a period coeval with the reign of the first Mikado of Japan. The Aïnos were then masters of the northern provinces of Nippon; but they appear to have become dispossessed of their land by the Japanese, and then were gradually driven across the Strait of Tsougar into Yesso. Their final subjugation was not accomplished until the close of the 14th century, when they were completely overcome by a Japanese general, and compelled to render tribute at Yeddo. As to the origin of the Aïnos, we believe the whole college of ethnologists are at fault. Geographically considered, Yesso would seem to belong more to the Kurile Islands than to Japan; and the short stature of the Aïnos, together with their ordinary method of hunting and fishing, remind one of the Kamtschatskans. Yet those tribes have none of that superabundance of hair which, being so striking a peculiarity of the Aïnos, would be participated in to some noticeable degree by any race having affinity to them. Then the chief objection to a northern origin for the Aïnos is that they persist in cherishing the tradition that their ancestors came from the west; that is, from some place in the direction of the Asiatic continent. Yet no tribe now found in Corea or Mantohuria bears any resemblance to the Aïnos. The interior of Asia, at least all the borders of Tartary and Siberia, have been explored by M. Iluc, Mr. Fleming, or Mr. Atkinson, and as yet no hairy people have been found. The language of this outcast race affords no clue to their origin, for there seems no tongue, certainly none of Eastern Asia, which has affinity to theirs. They have no written characters, but have had their rude bards or sagas, who, in verses orally transmitted, have kept alive the memory of their ancient heroes, and their exploits on mountain and flood. The world will not quite lose these wild strains, for a French missionary, the Abbé Nernet, is preparing a translation of them, which will soon be published.

THE FRENCH AND ENGLISH—A CONTRAST DRAWN BY GUIZOT (with remarks in brackets).—When I say that in England the air is cold, in society as in the climate, I do not mean to say that the English people are cold; observation and my own experience have taught me the contrary. We not only meet among them lofty sentiments and ardent passions, but they are also very capable of profound affections, which, once entering into their hearts, become often as tender as they are deeply seated. [Which is not the case in France.] What they want is instinctive, prompt, universal sympathy; the disposition which, without special notice or tie, knows how to comprehend the ideas and sentiments of others, to humor or even to mingle with them, and thus to render the relations of life easy and agreeable [As it is in France.] It is not that the English estimate social intercourse lightly, and are not extremely curious as to what others think or do; but their curiosity always requires

to accommodate itself to their dignity and timidity. [Large Self-Esteem and Cautiousness.] Through awkwardness or shyness, as much as through pride, they seldom exhibit what they really feel. [Large Secretiveness.] Hence results in their external relations and manners a deficiency of grace and warmth which chills and occasionally repulses [a more familiar Frenchman]. The English are right in attaching the highest importance to their internal life, to their home, and above all to the closeness of the conjugal tie. [Which is not the case in France.] They would not find in their country in public life that movement, variety, and facility, that harmony of all the relations which elsewhere and for many people almost supply the place of happiness. A foreigner, a man of intelligence, who had lived much in England, remarked to me: "If one were in good health, happy at home, and rich, it would be well to be an Englishman." The terms are too exacting, and there are in England, at least as much as elsewhere, many happy lives within more moderate conditions. But it is certain that to enjoy English society we must cling to domestic and serious gratifications rather than give ourselves up to the lighter employments of the world and the current of events. [Yes, solid roast beef and plum-pudding, washed down with ale, suits an Englishman's stomach much better than the French frogs, fricassees, and champagnes; and his cold cloudy climate contrasts unfavorably with the brightness and clearness of the soft sunny skies of beautiful France.]

CIVILIZATION AND THE HUMAN BRAIN.—At a late meeting of the Ethnological Society in London, Mr. Dunn read a paper "On the Influence of Civilization on the Brain of Man," in which he contended that education and moral culture produce changes in the form and size of the brain, which are manifested by the conformation of the skull. By the influence of civilization, he maintained, the skull of the negro may be altered from its original type, and may be rendered equal in its phrenological developments to the skull of a European. On the table were placed casts of the head of an individual at different periods of adult life, to show the changes that had been produced in the course of ten years.

[Wonderful! Have these Englishmen been sleeping the past forty years? Of course the skull changes according to the action of the mind on the brain; and of course the negro can be improved, and who can not? and of course every man's head changes as he grows older, wiser, or more wicked! These are all old doctrines, and the Ethnological Society should have found them out long ago. But the English are proverbially slow. What do they think of the Southern—slave—Confederacy now? What has become of their thirty million cotton loan? What are their prospects of extracting sunbeams from cucumbers?]

SCIENCE AND RELIGION.—It is encouraging, and an evidence of the growth in liberality of our people when they seek knowledge in connection with science and religion. Prof. Morse has just given \$10,000 to the Union Theological Seminary to found a course of lectures on the Relations of Science and Religion. Mr. Ely, of New York, gives \$10,000 to found a similar course, to be given on the Evidences of Christianity, and Messrs. Brown Brothers give \$10,000 to endow a Hebrew professorship. Mr. Dodge led the way by giving \$12,500, since which the seminary has received upward of \$150,000, all in the interest of religion and science. The world moves.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

LOVE AND LOVERS.

(SECOND ARTICLE.)

Does any one suppose for an instant that he is not interested in the topic at present under discussion? Then, with all due deference to his common sense and reasoning powers, we beg leave to tell him that he is. There is no non-intervention policy where love is concerned. Either he has loved, does love, or will love. As for anybody being calloused into a state of total indifference—don't tell us; we know better! It is a part of our creed, upon this all-engrossing subject, that old bachelors and old maids, unlike poets, are made, not born. By some outside influence or other they have been warped out of their natural tendency. We have seen green roses; we have also heard of black swans and sea-serpents; nevertheless, we believe that green roses, black swans, and sea-serpents are not according to the general order of things. Rather uncomfortable exceptions than otherwise—and so it is with old bachelors and old maids. As for the assertions we sometimes hear of single blessedness being a matter of taste or preference, that is simply ridiculous! Who do people suppose is going to believe it?

We all know the popular idea of an old bachelor—a dried-up, snuffy little man, who is exceedingly irascible, and has more whims than there are days in the year, but in many cases it is an exceedingly erroneous type. We could point out old bachelors who are perfectly running over with sunshine and good-humor—who come into your house like the glow of a September day, and bring an irresistible atmosphere of comfort and contentment along with them—who plaster up the baby's cut finger, and bring Johnny's lopsided kite into perpendicular perfection, and perform intricate surgical operations on Susy's damaged doll, and know just exactly what spring to touch in the family mechanism, and when to touch it—old bachelors that young men resort to and confide in, simply because they can't help it—old bachelors that the girls declare are “darlings,” and cling round with a trustfulness they can hardly account for themselves. Now, such a man as this has no business to be an old bachelor. What a magnificent husband he would have made for somebody—what a waste of raw material there was when he made up his mind that his other half wasn't to be found! Of course we believe in free-will on these matters, but ought not there to be a law compelling such jolly old bachelors to make some forlorn woman comfortable for life by marrying her at once? To be sure there ought, and for our part, we don't know what our legislators are all thinking about!

Just so it is with old maids. How many households we know where the unmarried aunt or sister or daughter is a sublunar edition of the guardian angel! If there is a torn jacket to be mended, or an unfortunate letter to write, or a

sick child to be watched with, or a troublesome visitor to be entertained, what a blessing in the family is a patient, sweet-voiced, all-enduring old maid! How many of them are literally lambs of sacrifice on the household altar! We do not believe in this self-immolation. There has been some essential mistake in the progress of events, or such old maids would never be!

Whose fault is it, then, that there are so many of these solitary pilgrims along the highway of life? That would be rather a difficult question to answer—yet we believe that it is in many instances the fault of parents. There is not enough thought and time and consideration devoted to this inevitable requisite, Love. It is kept too much in the background. How many years are given to preparing young people for professions, trades, and occupations—how much counsel and advice are heaped around these topics—and yet how little importance is attached to the very influence which will probably be the turning-point of their lives! No wonder there are so many unhappy marriages! If we could only remember that boys and girls are not to be educated for lawyers, merchants, school-teachers, or housekeepers alone, but for husbands and wives as well!

The first entrance of young people into what is called society marks a most critical epoch in their lives. Their tastes are generally unformed—their preferences undecided—their manners more or less crude, according to the domestic atmosphere in which they have been reared; and yet they are expected to acquit themselves creditably in every emergency that may arise. Is it singular that they become a little bewildered in the novel situation, and occasionally say and do very foolish things? “Young folks aren't as sensible as they were in my time,” says the grumbling elder. Perhaps not—but who is to blame? Parents should be at hand to guide and direct their children at this important season—to suggest a thousand little things—to give an almost imperceptible check to almost imperceptible faults and tendencies, and to lead conversation into a refining and elevating channel instead of allowing it to degenerate into mere gossip. Share their talk, their sympathies, their pleasures. Never let them suppose for a moment that you are too old or too wise to be interested in what interests them. “Don't talk so much about the gentlemen, my dear—it don't sound well,” is Mrs. Brown's caution to her impulsive little daughter, and the consequence is that the girl's sympathies are sealed up at once, and Mrs. Brown, months afterward, wonders “why Mary Ann don't confide in her a little more.” Let little Mary Ann talk; as long as she talks freely to her mother, there is no great harm in her selection of a subject! Mr. Smith considers it a witty thing to rally Tom unmercifully the moment he discovers Tom's shy partiality for the blue-eyed damsel who lives across the street. Tom is but mortal, and naturally Tom feels hurt, and would cut out his tongue sooner than betray his inward sensations to the sarcastic paterfamilias. Oh, the folly of parents in some things! The nonsense of sixty is the sweetest kind of sense to sixteen; and the father and mother who

renew their own youths in that of their children may be said to experience a second blossoming of their lives. Teach them to talk to you of their friends and companions. Let the girls chat freely about gentlemen if they wish. It is far better to control the subject than to forbid it. Don't make fun of your boy's shamefaced first love, but help him to judge the article properly. You would hardly send him by himself to select a coat or a hat—has he not equal need of your counsel and assistance in selecting that much more uncertain piece of goods, a sweetheart?

There is a great deal of popular nonsense talked and written about the folly of our girls contracting early marriages. It is not the early marriage that is in fault, it is the premature choice of a husband. Only take time enough about selecting the proper person, and it is not of much consequence how soon the minister is called in. Keep him on trial a little while, girls; look at him from every possible point of view, domestic or foreign. Don't be deluded by the hollow glitter of handsome features and prepossessing manners. A Greek nose or a graceful brow will not insure conjugal happiness by any means. A husband ought to be like a watertight roof, equally serviceable in sunny or rainy weather. And bear in mind that a charming lover does not necessarily make a good husband.

Moreover, it is not best to lose sight of the fact that mere passing fancy is not love. It is easy to imagine one's self captivated by a pleasant face, a winning tongue, or a fascinating manner—to fall unconsciously into a day-dream in which the center-piece is *one* figure. Nearly every woman has half a dozen such little life-episodes before the genuine, all-absorbing experience comes, and nearly every man can count them by the dozen. The great error lies in misconstruction; in taking it for granted that the transient sparkle is the real steady flame. Society is an infinite benefit in such cases as these. Very few who have reaped the advantage of extended social intercourse are apt to make this very serious mistake, whereas the reserved student and unsophisticated country girl too often find their happiness wrecked on no more formidable a rock than a passing fancy. Change of air is frequently prescribed to sufferers from physical ailments, and change of beaux and belles will be found quite as beneficial to those who are sighing under the influences of the little blind god! There is a good deal of the caoutchouc element about these human hearts of ours, if we only knew it!

Yet we would by no means allow the inference that there is no such thing as genuine love at first sight. We are differently constituted, and it would be easy to point to more than one instance where the first love has been the last and most constant—the one great, intense passion of a lifetime. Some plants blossom only once in a century, and some hearts are modeled after the same plan. May there be many more of them in this prosaic world! In the mean time, however, we deal only in general averages, and, unromantic though the assertion may seem, we nevertheless believe it to be an incontrovertible fact, that if every man or woman married his or her “first love,” there would be considerably more quar-

reling in domestic life than at present. Therefore we would advise our young friends seriously to examine their feelings, and not to take it for granted that they must necessarily be in love because their hearts pulsate a trifle more rapidly when somebody comes into the room, or because they are temporarily fascinated by brilliant conversational powers, or the sparkle of wit and talent. Wait a little, and time will be pretty sure to solve the riddle for you, unless you complicate it hopelessly with your own folly. Remember that the leisure of a whole lifetime lies before you, and do not be in too great a hurry. It is a very simple and easy thing to select a companion, but when it comes to a question of separation, death alone can loose the knot.

Mrs. GEORGE WASHINGTON WYLLIS.

TRYING HOUR OF MARRIED LIFE

WHEN the honeymoon passes away, setting behind dull mountains, or clipping silently into the stormy sea of life, the trying hour of married life has come. Between the parties there are no more illusions. The feverish desire of possession has gone, and all excitement receded. Then begins, or should, the business of adaptation. If they find they do not love one another as they thought they did, they should double their assiduous attention to one another, and be jealous of everything which tends in the slightest way to separate them. Life is too precious to be thrown away in secret regrets or open differences. And let me say to every one to whom the romance of life has fled, and who are discontented in the slightest degree with their conditions and relations, begin this reconciliation at once.

Renew the attentions of earlier days. Draw your hearts close together. Talk the thing all over. Acknowledge your faults to one another, and determine that henceforth you will be all in all to each other, and my word for it, you shall find in your relation the sweetest joy earth has for you. There is no other way for you to do. If you are not happy at home you must be happy abroad; the man or woman who has settled down upon the conviction that he or she is attached for life to an uncongenial yoke-fellow, and that there is no way to escape, has lost life; there is no effort too costly to make which can restore to its setting upon the bosom the missing pearl.

[Sensible advice, to which we may add, that just in proportion as the beginners become agreed, will they assimilate and become as one in spirit, and to resemble each other in body as well as in mind.

Again, children born in happy and loving wedlock will be more comely, more beautiful, more perfect. Children born in *unhappy* wedlock are less favorably organized, less happily disposed, less comely and beautiful. Loving parents, loving children; quarreling parents, quarreling children. This is the rule. Therefore, for the sake of posterity, we are in duty bound to cultivate the more amiable qualities, and keep the passions in subjection. One of the means by which to do this is to "know ourselves;" and another, to act according to the precepts of the Christian religion. Grace comes by seeking.]

NATIONAL ACADEMY OF DESIGN. AMERICAN ART AND ARTISTS.

In the recent exhibition of the National Academy of Design, particularly in the works of those artists who are understeered to especially represent American art—the members and academicians of the institution—we have to again experience a very great disappointment. Instead of marked improvement we find a still more unfavorable comparison is to be instituted with the works that come to us from cotemporary artists abroad. Not that the works of our artists—except in landscape pictures—have usually compared successfully with the artists of the Old World, but that the *great disparity* that has so long existed *should continue no longer*. We are a firm believer in the universal Yankee Nation, and think that the American mind has given evidence in every field of science and art of a capacity for the highest development, and with the exception of the fine arts, there is no branch of science, literature, or the useful arts in which Americans have not taken the highest positions attainable. That it has not been so in painting is almost inexplicable. 'Tis true we have some few bright lights, but it is the fact that we have had a *few* who have taken high positions in the world of art that makes us feel more sensitively that there should be more. Aside from our landscape painters, Hart, Church, Bierstadt and others, we are almost unrepresented in the schools of historic, sacred, and genre pictures. We mean that we are unrepresented by men of distinguished genius, whose pictures rise beyond mediocrity and who will leave a name behind them. Even the war, which has developed, it would seem, the people of our whole country—both men and women—into a mass of thinkers, has failed to arouse the dormant energies or put life and studiousness into our artists.

It is idle to talk longer of the lack of opportunity for our artists to develop. Does Ed. Frerre or Missionier get the inspiration for their little red-cheeked, ragged boys and girls, apple-women, or garret scenes, studying the classic poses of the Apollo? or did our own Eastman Johnson conceive his "Old Kentucky Home," or "Wounded Drummer Boy," from strolling through the art treasures of the Vatican? Not a bit of it. They all devoted years, long patient years, to the careful study and practice of drawing. They did not go to bed with the idea that some bright morning they would awake and find themselves great—endowed with all the powers of a Horace Vernet or Paul Delaroche. Our artists do not seem to yet understand that it is true "there is no royal road to art," but that eminence in art as well as in science and literature is secured only by hard, long enduring, and patient industry. It is by such means and such only that our most distinguished artists have obtained their high positions. We personally know this of the artists we have named, and that they are careful, patient students of art *now*. We have been told that Eastman Johnson, whose pictures of the "Old Kentucky Home," "Savoyard," "Pestal," and other works of art were published by Rockwood & Co., two or three years ago, devoted a good share of twelve years at the Hague, the most of

which he gave to the study and practice of drawing. Was it the place in which he studied? No, it was the *way* he studied.

Even in that subordinate department of painting portraiture, they have in this year's exhibition risen to but a low grade of mediocrity, and surely do not surpass the portraits that come from our first-class photographic establishments, and in their fidelity to the originals fall short even of that standard.

Has the art of thinking become a lost art to our artists? Have all the stories of love, of war, of domestic felicity been told? Is there no new phase to joy, to grief, or the other passions of the human soul? Is there no new sentiment, no new bit of pathos or startling romance of history or fiction to be represented by the art of arts. Has the long agony of four years' war such as the world never saw, left us with no "stories of battle" to be told with the pencil or brush?

Barrenness of fancy is not, however, the greatest fault of our artists. Many that we know are exceedingly prolific in designs, but find themselves entirely unable to express their thoughts. If one is unable to write and spell correctly, rhetorical gifts are of no avail. To draw well is the orthography of art, so to speak—'tis the foundation of all.

We therefore beg our artists—particularly our art students—to be students in earnest. Let them be unceasing, untiring in their devotion to their pursuit. Study patiently and carefully the foundation of success in art, drawing. Do not long for classic models; study well and delineate carefully those at present accessible, and let them remember that when they can correctly draw a pump-handle, they have made good progress toward successfully following the more graceful lines of the Venus de Medici.

STUNTED.—It came out in a case before an English police court, lately, that a practice exists among beggars to keep their children from growing, by feeding them with gin, so as to insure always having a baby to attract compassion. In the case before the court, a child four years old was stunted so as not to appear more than twelve months old.

[Thus, for grog and for beer will dissipated parents destroy the bodies of their children. What a blessing it would be to such children if taken away from such parents and placed where they could grow into manhood or womanhood? On the other hand, there are indulgent mothers who continue to stuff, stuff, stuff the poor little innocents with all sorts of sweetmeats, confectionery, etc., that they die of repletion. Still others, who keep their children shut up in air-tight apartments till they die for want of breath. Others trot, shake, and rock the little things into the other world. It requires some care, knowledge, and practical common sense to know just how to keep the little ones alive; and we would make it a duty for every young lady to read that excellent treatise by Dr. Combe, new edition, on INFANCY—its Proper Management, before becoming a mother. If there were less ignorance on the part of young mothers, there would be less infantile mortality in civilized communities.

Education.

ELECTRICITY, AND SOME OF ITS MOST WONDERFUL EFFECTS.

Most scientific men consider that electricity consists of two elemental characteristics, which they style positive and negative; while others claim that the first is the redundant, and the second the defective state of the same element. That two substances charged with positive electricity repel each other, as do two negatives; and that a negatively charged body will attract a positively charged body; while two or more bodies, each having a status of positive and negative electricity, will preserve an equipoise of attraction and repulsion for each other, as do the atoms composing a single body. These fundamental facts comprise our main elemental knowledge of electricity; while we possess a large variety of ascertained electric phenomena, from which inductive reasoning leads to a widespread connection with material characteristics.

ELECTRICITY ALL-PERVADING.

In its two-fold character of negative and positive, it is attractive and repellant, also exerting a constructive and destructive, as well as a contractive and expansive influence, pervading all materiality, from great globes to infinitesimal forms; occupying the pores or interstices between all atoms composing bodies, uniting its duality throughout the mass, preventing entire solidity, and rendering separation of the molecules more or less difficult, dependent upon the excess of the negative or positive principle present in the body—manifesting itself particularly upon the surface. Among these effects we may note that this subtle material occupies the unfathomable realms of space, as evidenced in that all-pervading material which produces light, heat, gravitation, and repulsion, thereby holding the countless bodies of space in their harmonious rounds, as well as being the original cause of their construction and elemental changes. It vivifies all animal and vegetable life by its reciprocal attraction and repulsion, in the disposition of all their elements. Most meteorological phenomena, such as clouds, haze, fogs, rain, snow, thunder and lightning, etc., are electric. Endosmose and exosmose are probably the effect of electric affinity, conducted through living tissue, or damp walls, thus rendered permeable; and this process is suggestive of the multiplication of animal cells.

ELECTRICITY OF CLIMATES.

The earth, as a mass, is negatively electric, and hence attracts the sun. High regions in northern latitudes are generally negative, and rain is always negative, hence the low limit of perpetual snow on our northern mountains as compared with that of the tropics, where the greatest amount of positive electricity accumulates from the perpendicular rays of the sun. These perpendicular rays are in much greater excess over a given surface of the earth than the oblique rays; hence inter-tropical regions concentrate more of the positive elements, which is heat-giving and the cause of climatic changes, thus

mainly depending upon the position of the sun. South winds, in winter, mingle this excess of positive electricity with our, then, negative excess, thus ameliorating our cold. Lightning and auroras are electric illuminations, in which the positive element is in excess. Galvanism and magnetism are only different forms of electric expression, and by their aid we have the mariner's compass, and a vast range of chemical aggregations, dissolutions, and reconstructions; while our great telegraphic system subserves the intellectual world. All bodies when in motion, or coming in contact, develop or impart electric action, as when our atmosphere is disturbed by waves from light, heat, or sound, arising from the concussion of atom upon atom.

ELECTRIC LIGHT AND HEAT.

The philosophy of electric light and heat may be thus stated: In the act of restoring electric equilibrium, from a positively charged to a negatively disposed body, in which more or less of light and heat are developed, is not caused by the burning or consumption of the positive element, but from the burning or simply heating of the intermediate opposing elements, in consequence of the friction or concussion produced by its rapid passage. In the case of lightning, the concentrated stroke burns the contiguous opposing air, or other body, with which it may come in contact, with intense force. In the case of the planets, the positive element, drawn from the sun by their many points of attraction, is so diffused and subdivided, that a constant stream is attracted to them, producing light and heat diffusively; analogously with the charged Leyden jar, when discharged in a concentrated form, produces intense light and heat; but when drawn by a negative brush to its many points, develops continuous streams of mild light and heat. Solar light and heat being developed from contiguous materials, which oppose their passage, as air or more ponderable matter with which they come in contact, can not, therefore, be developed in the unresisting ethereal medium of space, and analogously with the charged Leyden jar, can not be developed in the photosphere of the sun; hence the photosphere of the sun is as cool as the charged Leyden jar. The production of solar electric light and heat always evolves a change in the elements with which it comes in contact, but itself not being consumed, this prime necessity of creation is an eternally preserved power.

The electric phenomena of evaporation and that of a soap-bubble may thus be proved identical. Heat acting on the surface of water expands the contained air, and as this air emerges in infinitesimal parts, it is positively electric, and therefore attracts from the negative water a pellicle of that element, which surrounds the atom of air in the form of a globule, and this constitutes evaporation. Heated air, or a light gas, forced through a pipe-bowl of soap-suds, becomes, by the same electric action, enveloped with its distended pellicle of moisture, and emerges in the form of a bubble or globule, which also rises by its superior lightness; only in the latter case a larger globule is formed and more air contained, in consequence of the tenacious soap requiring

more air to force a passage, and its greater strength in holding the required quantity of air, as its soapy moisture breaks from the remaining suds, than water alone could do; but the same electric phenomena of atmospheric attraction for water arising from air forcing its passage from such liquid, operates alike in both cases. Thus originates suspended moisture and the formation of clouds, fogs, etc., for the ultimate deposition of dew, mist, rain, snow, and hail depending upon the amount of negative electricity then in the atmosphere. The specific gravity of water makes it impossible for that element, however subdivided, to rise into our atmosphere, unless distended and inclosing a lighter gas in the form of a globule, as a square inch of water weighs as much as seven hundred and seventy square inches of air.

THE PHILOSOPHY OF LIGHTNING, ETC.

The philosophy of lightning, thunder, rain, etc., may be thus stated, at the expense of some repetition. Positively electrified atoms of heated air escaping from water, which is negatively electric, their mutual attraction surrounds each atom of air with a distended pellicle of water in the form of a globule, which constitutes evaporation, while these globules in countless numbers rise by their superior lightness into the atmosphere, and accumulate in the form of clouds, which are positively electric. These clouds augment until the attraction of the negative earth, or of large bodies of water, which are also negative, expands and bursts the vesicles, with a simultaneous ignition of the atmosphere, by the escaped positive fluid (which in the act of restoring electric equilibrium, by the rapidity of its movement, intensely heats all opposing elements), produces the collective crash or roar of thunder, and the disengaged positive element descends to the globe, or attracted to some neighboring, previously discharged cloud, in the form of lightning; while the pellicles of water forming the vesicles or globules, at the moment of disruption, are thrown together and precipitate themselves in the form of drops of rain. In continued rains, without lightning, the same disengagement of the positive fluid takes place from the suspended vesicles, as hovering clouds succeed each other; only in this case being less highly charged with positive electricity, there is less violence in its withdrawal, the positive gradually yielding the suspended pellicles of moisture to the disrupting negatively attracting earth.

Clouds descend upon mountains because of the negative attraction of the latter for the positive elements of the former; but being lightly charged with the positive, only part with that element in immediate contact with the earth, and thus no lightning is produced. There they deposit moisture upon every object with which they come in contact, in consequence of yielding only the contiguous positive element, which disrupts the vesicles and sets the pellicles of water free upon every attracting negatively charged object. The same principle applies to fogs, which are only clouds hovering over the plains or lowlands, where they deposit their moisture. The deposition of dew is attributable to the same cause,

from disrupted vesicular moisture previously suspended, as in the case of fogs. Evaporation from boiling water is similarly produced.

The presence of vesicular formed clouds or fogs ameliorates the severity of winter cold, in consequence of their being charged with positive electricity, which dispenses heat to the then negative earth, as the vesicles break and deposit their moisture.

PHYSIOLOGICAL EFFECTS.

Water when heated expands in bulk, that is, like our bodies when heated, the pores are opened, enlarged; or in other words, the particles of water are separated by the expansion of its contained air, which is due to an excess of the expansive or repellant properties of positive electricity. Water when cooling contracts by expelling its contained air, until near freezing, when it rapidly expands into adhering crystals of ice, which thus makes the mass specifically lighter than uncongealed water; and this crystalline adhesion is due to the attractive properties of negative electricity.

The sensation of heat or cold in animal bodies is caused by the presence of this same subtle materiality, positive or negative electricity in excess, producing expansion or contraction of our bodies; in the former the pores are opened, and the fluids of the body, equally expanded, are driven out through every open pore, and we then experience the sensation called heat; while in the latter the body is contracted in dimensions, reduced to greater solidity, causing the pores to close, when the fluids of the body escape mainly through the action of the internal animal mechanism; and these effects of negative electricity in excess are what we call cold.

THE FIVE SENSES.

The animal nervous system is composed of many electric cords pervading our bodies, and ramifying from all parts to the sensorium of the brain, which becomes, through these electric nerve-cords, the seat of sensation for everything affecting their outer extremities on the surface of the body, including all the five senses, and the delicate impressions which their high nervous organization is capable of transmitting; while by reflex electro-magnetic action upon the muscles, they convey the behests of the mind to and for muscular action.

The organs of sight and hearing are subject to electric action, propagated by atmospheric waves in trembling vibrations to these senses, and by superinduced vibratory friction playing upon these delicately organized senses, must disengage a certain amount of electricity, and the supply thus sent along the nerves to the sensorium, depends upon the amount of friction, and that upon the number of vibrations, which color on the one and tone on the other effect. As we know that different colors and different tones are each distinguished by their ascertained number of vibrations, these in turn are, as above described, sufficient to produce the distinctive electric effects, which constitute those discriminating mental sensations, when propagated from the organs of sight and hearing to the brain.

Doubtless the sense of taste is communicated by a disengagement of electricity, through chem-

ical action of the saliva overlying the organs of taste, upon the materials presented. The sensation of feeling, besides that from concussion, wounds, and disease, has been described above, in the conveyance of heat and cold. That of smell, produced by material odor, is electrically disseminated by vibratory touch coming in contact with the nerves of the nasal organ. Thus all the animal senses are affected by different kinds and degrees of touch. The atoms of odor, being subject to the positive and negative elements of electricity, repulsion and attraction, and with these in equilibrium is explained the great length of time in which some odors, as musk, are retained, in close proximity to the mass from which they are derived, pervading the atmosphere around to a limited extent, without appreciable loss, until the positive or repulsive element prevails, when they are finally dissipated.

ELECTRICITY AS AN AGENT IN CREATION.

Every arrangement of particles, producing aggregation in symmetrical forms, is doubtless owing to the attractive properties of electricity, whether the same be an animal cell or a vegetable or mineral crystal in their simple or compound varieties; and all dissolutions, whether organic or inorganic, are doubtless due to the repellant forces of this same element, which evidences its cosmical importance, as the main mechanical agency in material constructions, dissolutions, and reconstructions, equally the visible as the invisible cause of most material phenomena.

It is a pleasure thus to trace the creative adaptability of material laws for the aggregation of existing forms, and to behold in the chain of organic and inorganic existences the connecting links which harmoniously bind them, through such simple universal laws, into one grand whole.

With our present knowledge of the universal connection of creation with electricity, all nature becomes invested, to the minds of thinking beings, with a mysterious interest, in which even the friction and pressure of our footsteps on the air and ground excite electric action, as well as the motion of our bodies in the ethereal medium in which we are immersed. Bodily activity excites electro-magnetism within us, and develops electric action from every object with which we come in contact, and hence the healthful excitement of appropriate labor. Animal organization, development, and intellectual knowledge of the world, as expressed through the senses, are dependent upon electric action, as all our muscular activity is based upon the stimulus of electro-magnetism. We respire the electrized air, thus unconsciously giving vitality to our bodily functions, which work incessantly without our volition, and by undulatory waves of the air we breathe, coming in measured cadence of numbers from every object emitting light and sound, impressing a corresponding electric action upon our organs of sight and hearing, and thus by the intelligent aid of experience alone the mental eye beholds, through the mysterious agency of this subtle fluid, the widespread glories of nature;

while the mentally discriminating ear catches the harmonious as well as discordant vibrations emanating from every concussion. Electricity, too, is an important element in vegetable aggregations, and indeed of all other forms of crystallization, while chemical affinities are due to its subtle attraction, and its other expression, magnetism, aggregating the metals and disposing their lines of direction. The motion of the winds and waves, the swaying boughs and trembling leaves, excite electric action, while imperceptible evaporation gathers, and winds transport this mysterious element for active operations elsewhere. The very stones are impressed with a character, when we pause to think that their combined atoms hold within their embrace this same subtle element, which by the mere act of friction we can make manifest, and by a little application of science, collect and ignite. In brief, electricity, in its varied forms of expression, is the grand cosmical agency connecting all matter in harmonious unity.

LOCUST VALLEY, N. Y. CHAS. E. TOWNSEND.

THERE COMES A TIME.

There comes a time when we grow old,
And, like a sunset down the sea,
Slopes gradual, and the night wind cold
Comes whispering sad and chillingly;
And locks are gray

At winter's day,
And eyes of saddest blue behold
The leaves all dreary drift away,
And lips of faded coral say,
There comes a time when we grow old.

There comes a time when joyous hearts,
Which leap as leap the laughing main,
Are dead to all save memory,
As prisoner in his dungeon chain,
And dawn of day
Hath passed away,

The moon hath into darkness rolled,
And by the embers wan and gray,
I hear a voice in whisper say,
There comes a time when we grow old.

There comes a time when manhood's prime
Is shrouded in the mist of years,
And beauty, fading like a dream,
Hath passed away in silent fears;
And then how dark!
But O! the spark

That kindles youth to hues of gold
Still burns with clear and steady ray,
And fond affections lingering say,
There comes a time when we grow old.

There comes a time when laughing spring
And golden summer cease to be;
And we put on the autumn robe
To tread the last declivity.

But now the slope,
With rosy hope,
Beyond the sunset we behold—
Another dawn with fairer light,
While watchers whisper through the night,
There comes a time when we grow old.

THE SCHOOLS OF NEW YORK.—Gov. Fenton reports the schools of New York in a highly prosperous condition. Number of children in the State between 5 and 21 years of age, 1,307,822; number attending school the past year, 881,144; number of teachers, 27,461; number of districts, 11,459; of school-houses, 11,457; receipts, \$4,583,757 43; expenditures, \$4,605,770 66.

A very good show for a single State. But we shall soon surpass this, and double our population and the number of our schools, if all do their duty.



PORTRAIT OF FREDERIC N. GISBORNE

FREDERIC N. GISBORNE.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE following description of Mr. Gisborne was made in 1859.

You have a large brain with a vigorous and healthy body. You are capable of accomplishing more than an ordinary amount of labor.

You are ardent, excitable, impulsive, and can throw your whole spirit into your work. You have naturally a strong muscular organization, and are prepared to put forth vigorous effort, if necessary. Your phrenological developments indicate cautiousness and forethought, manliness, pride, independence, elevation of feeling, and consciousness of your own importance; are anxious to take care of your character, and are very sensitive with reference to what is said against it, particularly public criticism or censure. You also have promptness, and, when opposed, exhibit will and tenacity of purpose, but you keep a sharp eye on whatever will affect your position in society. You are usually cautious, guarded, and circumspect, manifesting a consistency of conduct that enables you to appear well in society. You are also sanguine, cheerful, and lively, disposed to anticipate and look on the bright side of the future. You are executive, have considerable force, and you do with your might what you do.

You have a strong appetite, good digestion, and enjoy the luxuries of the table. You are benevolent, and like to make others happy. You are ingenious, can readily devise ways and means, and have decided talent for engineering and mechanism. You have a strong imagination, and are disposed to take rather extravagant views. Ideality and Imitation being large, you are enabled to represent a thing in glowing colors. You enjoy oratory, and everything highly wrought and well represented; are decidedly witty, and capable of enjoying fun, and can make it on proper occasions. You have a versatile intellect, are quick of observation, and have a correct perception of forms and outlines, and are a good judge of the quality and condition of things. Your talents for scholarship are favorably developed; you are neat, systematic, and fond of order, and capable of arranging your business methodically; are ready in figures, and good in local memory and knowledge of places. Your reasoning organs are large; you love to think, and to be employed on that which requires thought and understanding; have remarkable talents for a teacher, and could succeed in a profession which requires thought and judgment. You are also intuitive in your perceptions of character; are able to read the minds of others, and feel yourself acquainted with persons after a short interview, and are capable of rendering yourself agreeable to all. You are rather warm-

hearted, friendly, affectionate, and social; not particularly fond of children, nor extravagantly fond of woman, still enjoy female society, and feel at home when in the company of the lively and the witty; have fair application of mind, and ability to concentrate your thoughts on one thing. You would do well in a manufacturing business, or in a public position where there were chances to advance and improve in public favor. You are not particularly penitent, conscientious, or morbid in your sense of duty and obligation. Your sense of honor has more influence than your sense of justice. You have more disposition to comply with Divine laws than to respect the obligations which human laws impose. You are not particularly inclined to worship and venerate, and do not look up to superiors reverently. More veneration, spirituality, and trust would improve you.

BIOGRAPHY.

Frederic Newton Gisborne, from whom was obtained the first practical idea of the Atlantic telegraph, was the projector of the electric telegraph from St. John's to Cape Ray, Newfoundland, and by his energy and personal application to the herculean labor, the hitherto unexplored parts of that very unpromising region of our continent were traversed and mapped, in anticipation of that great undertaking. Mr. F. N. Gisborne is the eldest son of Hartley P. Gisborne, Esq., Manchester, England.

An elegant testimonial was a few years ago presented to Mr. Gisborne by the inhabitants of St. John's, Newfoundland; the following inscription is attached to the testimonial: "Presented to Frederic Newton Gisborne, as a testimonial of the high esteem entertained for him by the community of Newfoundland, and for the indomitable energy he displayed in traversing the hitherto unexplored regions of the island, preparatory to the introduction of the electric telegraph, as well as to mark the universal admiration of his successful endeavors and scientific ability in carrying out that enterprise, which he himself projected. '*Labor omnia vincit.*' 1856." The design of this valuable piece of plate is bold, and highly characteristic of the subject portrayed. At the summit of a rocky eminence (in frosted silver) stands a figure of Science, with a wreath of immortelles in her upraised and extended left hand, ready to crown the deserving enterprise—a figure of Roman character, with a hatchet in one hand, evincing vigor and determination, and in the other a pair of compasses, indicative of skill and calculation—has struggled to nearly the highest point, and is handing the compass to Science. The rocky heights are studded here and there with North American fir trees. Upon the front of the base an oval is formed by a cable, and within the coil is the inscription; on the opposite side is represented a vessel at sea, laying down the cable for the electric telegraph. A group of seals and a group of beavers occupy parts of the space between these. There are also engraved representations of American scenery, with Indian wigwams. The specific character of the testimonial is further indicated by the whole being encircled by telegraph posts and wires.

JAMES M. ASHLEY.
 PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THIS gentleman is endowed by nature with a temperament favorable to energy and endurance. He has every mark of excellent health, power, and long life. He has an ample chest, which gives copious breathing power, enabling him to revitalize his blood so that it goes laden with life-power through the system, to give it ample support. He has excellent digestion, hence his body is well nourished. His circulation is free and vigorous, and thus the great functions of life are admirably fulfilled.

His brain is not too large for his body, consequently it is well sustained and always in working order. His brain is rather large at the base, and this gives him in the realm of intellect a very practical cast of thought, a ready mind, a first-rate memory of facts, details, and incidents, and gives him always a command of what he knows. Passing backward from the brow, we find Alimentiveness, Destructiveness, Combaticiveness, and all the social organs prominent. These give force, courage, energy, heartiness, and that stalwart enthusiasm which dares to grapple with whatever is in its way of progress and does violence to his ideas of right and propriety; and the social forces enable him to call out the aid and co-operation of others. His Firmness and Self-Esteem are large enough to give him confidence and stability.

He has reverence for whatever is good and great, and much more than a common degree of sympathy and kindness. He is just in his intercourse with the world, and claims justice from and for all. His strong sympathy makes him generous and hearty in his support of the cause of the weak; and, joined to his strong social affections, gives him that geniality that makes him popular and enables him to mold and guide men almost at will. He has a keen, critical mind, not so much inclined to profoundness in philosophy as to be practical. As a debater, he criticises sharply whatever custom or argument is at war with his idea of propriety and duty.

He reads character instantly, and is able to adapt himself to almost any individual or class of persons, and also knows how to act on them to the best advantage; hence he is popular and very influential.

He has Mirthfulness, and knows how to put a playful phase on everything that has in it wit and humor. He has more kindness than smoothness, more reverence and respect than urbanity, and has more fortitude, self-reliance, earnestness, affection, and enthusiasm than falls to the lot of most men.

BIOGRAPHY.

Hon. James M. Ashley, whose likeness we here furnish, has been for the past six years representative in Congress from the tenth congressional district of the State of Ohio. He was unanimously nominated and re-elected last fall for a fourth term. Mr. Ashley's congressional career has been marked from the commencement for the zeal, fidelity, and ability with which he has advocated Republican principles. During his first session in Congress, Mr. Ashley delivered one of



PORTRAIT OF JAMES M. ASHLEY, M. C.

the ablest and most exhaustive speeches of the session, in which he traced the history of the slave power in its efforts from time to time to organize, upon a pro-slavery basis, the Supreme Court of the United States. This speech at the time produced a profound sensation in Congress and throughout the country, and stamped the character of its author for ability and purpose. It became so much an authority, that on all occasions since, whenever a member has desired a link to connect the corrupt decisions of the Supreme Court with the evil teachings of pro-slavery advocates, he has resorted to the full and ample evidence afforded by this speech.

During the session of Congress which closed with Mr. Buchanan's administration, Mr. Ashley delivered a speech scarcely less remarkable for its ability and forecast on the then contemplated rebellion.

The rebellion breaking out immediately after the inauguration of Mr. Lincoln, Mr. Ashley became at once an ardent supporter of every measure of the administration which looked to a thorough and honorable suppression of it. By invitation of his constituents, in a speech of great research at Toledo, Ohio, he fully traced the causes in which the war had its origin, and demonstrated as the only means of terminating it with honor and efficiency, its persistent and continued prosecution with all the force and money that its various exigencies might from time to time require. This speech was so well received by the country that a large edition of it was printed at the request and expense of members of the Thirty-seventh Congress, who distributed it broadcast over the country.

At the memorable session commencing in De-

cember, 1861, Mr. Ashley, being a member of the Committee on the District of Columbia, was intrusted by his associates with the preparation of a Bill for the Abolition of Slavery in said District, which duty he discharged conjointly with Senator Morrill, of Maine, who was a member of the district committee in the Senate. This leading measure of freedom was passed in the form in which it was introduced, and an able and eloquent speech by Mr. Ashley, delivered on the occasion of its passage, contains his reasons for the earnest and persistent support it received at his hands.

In March, of the same session, in accordance with the doctrines promulgated in his Toledo speech, and with sentiments advanced by him in a series of letters written and published while he was on a visit to Fortress Monroe, soon after the attack upon Sumter, and which were set forth more in detail in an article published soon after the adjournment of the extra session of July, 1861, in the *New York Tribune*, Mr. Ashley, as Chairman of the Committee on Territories, reported to the House a Bill for the Reconstruction of the Seceding States. This measure was coldly received, pronounced premature by Republicans, and denounced as treasonable by Democrats. It met the fate usually accorded to measures not relished by the House, of being laid on the table. Two of the members of the Committee on Territories united in a protest against its passage, denouncing it in the strongest language.

At an early day of the first session of the Thirty-eighth Congress, Mr. Ashley, believing a crisis had arrived when the people were eager for the passage of such a measure, and the Union members ready to receive it with favor, prepared an-

other bill, embracing substantially the same features as the first, and introduced it to the attention of Congress. Hon. H. Winter Davis having moved for a special committee on Reconstruction, received the appointment of chairman, but Mr. Ashley was made one of the members, and his bill was presented to the committee for consideration. It was subjected to the close scrutiny of a committee composed of the ablest men in Congress, and finally by their united labors was woven into an acceptable form, debated at length, passed the House by a handsome vote, and subsequently passed the Senate.

Attracting the attention at this time of the Hon. William Whiting, solicitor of the war department, he examined its provisions approvingly and at length in a very able argument, which was published in pamphlet form and addressed to Mr. Ashley as the author of the measure. It was also closely and critically reviewed by Mr. Brownson in his quarterly. The country owes to Mr. Ashley for the early initiation of this important measure and its successful prosecution, a debt of gratitude which can not fail to culminate in the bestowal of a national reputation, of which as he is yet a young man, and re-elected to the next Congress, even greater things may be expected.

At the last session of Congress, Mr. A. again introduced his bill to establish temporary military governments over the districts of country declared in rebellion. The bill provided for the reorganization of loyal State governments by loyal men, without regard to color, and by special provision provided that all colored citizens who had served in the army or navy of the United States, should vote. This bill was regarded as too radical, and was defeated by a small majority. Of Mr. Ashley's connection with and management of the constitutional amendment last winter we need not speak. It is conceded on all hands that to his skill, judgment, and ability the country owes the passage of the freedom amendment to the Constitution. His speech on this subject was one of the most thorough and convincing delivered in the House. He has been throughout a noble champion of the cause of the oppressed, at the same time comprehending in his philanthropy the interests of the whole country. He is one of the very few men who go for equal and exact justice to all men of every race and color. He combines many genial and attractive qualities; with his strong defense of the rights of the blacks, and his love of justice, such frankness, sincerity, heartiness, friendly feeling, and freedom from every jealousy and prejudice, that he is well fitted to combine and harmonize the elements that must be gathered and strengthened in the true Republican party. Experience, ability, earnestness, good-humor, acquaintance with the members and the rules, and with the great conflict we have just passed through, commend him to public confidence. But, above all, the cause of freedom and justice would be safe in his hands.

Mr. Ashley's early life, more than that of almost any man who has ever risen to equal distinction, was overshadowed by adverse circumstances. He was almost entirely deprived of early opportunities to obtain an education. But he gained an experience of the world before he became of age, which was varied by exposure to hardships and vicissitudes of fortune, which has since ripened into a knowledge of mankind that could not have been obtained in a less severe school. This, with an amiable deportment, hopeful temperament, unblemished character, and self-reliant understanding, renders him now one of the most promising as he is one of the most intelligent, genial, and influential of our public men.

Mr. Ashley was born November 14th, 1824, and is now in his forty-first year.

Communications.

THE IMMEDIATE POLAR REGIONS.

MANY are the theories that have been advanced concerning the interior structure of the globe upon which we live, yet none of them have been accepted with entire satisfaction. I therefore claim the right to present my ideas on the same subject, together with some views on certain other matters connected therewith.

In the first place, I contend that this planet is *not* a mere shell of earth filled with a mass of molten matter or liquid fire; nor is it a compact solid ball or sphere of cold and rugged rocks enveloped in a soil and sea-surface. I have already demonstrated, as I think, in an article concerning the Origin of the Gulf-Stream, etc., published in the AMERICAN PHRENOLOGICAL JOURNAL (1864), that the internal fires of the earth do not make it a *caloric egg*; that they are not in one mass and secured there by the outer shell, but that those subterranean fires (and waters also) traverse the *nether* earth in veins and cavities, like as the blood traverses the veins and arteries of a living body.

I do not wish to deny that fire was one of the chief agents in the original formation of the earth, but on the contrary, I positively hold that such was the fact. But the point I wish to establish is, that the *earth* (to a certain extent) is a *hollow cylindrical globe, said hollow or opening extending along its polar axis*.

That "heat expands and cold contracts" is a law apparently as universal as that of gravitation itself. Therefore if *only* the crust or surface of the earth became cold and hard while the great body remained a mass of fire-matter, it becomes self-evident that the contraction or shrinking of this crust or surface would have to undergo in the process of cooling would have produced cracks, crevices, and rents of such magnitude as to seriously interfere with the earth's rotundity, and which that grand old leveler Time himself could scarce obliterate or reduce to the beautiful symmetry that now prevails.

But the more natural, and consequently the more reasonable conclusion is, that while the matter composing this world was yet in a *plastic* state, it commenced revolving around a given axis—and the centrifugal force slightly overbalancing the centripetal, on account of the attraction of cohesion being weak (as it is well known to be in fluids), the soft chaotic mass receded a certain distance from the axis—till it was hardened by the cooling and drying process. In this way was formed a great hollow or tubular aperture within the globe. The "rings of Saturn" are a sample, on a magnificent scale, of the same process. The "cooling process" commencing within and without at nearly the same time, serious fractures of the surface were prevented. By way of illustration I would just mention, that our foundry-men know of but one really successful mode of manufacturing very large metal castings, and that is to cast them *hollow*, with a stream of cool water running through them during the operation, at least such

is the case in casting heavy pieces of ordnance. Would any one dare to insinuate that God, the Almighty, is less wise than his creature man?

If the foregoing hypothesis be correct, then we further have the key to other mysteries of nature, and may venture to explore the IMMEDIATE POLAR REGIONS.

Assuming the earth to be a tubular globe, the hollow or opening through it extending from pole to pole, then, as a natural consequence, the oceanic waters of the polar regions would rush into those apertures with a terrible force, producing a pair of whirlpools in comparison with which the Norwegian Maelstrom would be perfectly insignificant. The thunder of this "rush of mighty waters" must reverberate far out into the regions of immensity.

That the "waters of the great deep" would pour down those polar-pits with an inconceivable force is indisputable, for as we approach the poles the centrifugal force becomes less and less, until at the poles it entirely ceases, while the attraction of gravitation or centripetal force remains almost uniform around the surface of the entire earth; therefore this latter or *inward* force acting without opposition on the waters that tend polarwards, the result would be that the ice and water of the polar districts would be drawn toward and into those immense whirlpools with an incalculable velocity, whose influence would be felt over a circle of vast extent, whose centers would be the poles of the earth. And the "suctional" power of those hyemal whirlpools extending to a great distance in every direction would be the means of breaking up the everlasting polar ice, and carrying them down deep into the bowels and laboratories of the earth, where the saline waters and rock-like icebergs are reduced and refined into pure spring water, which in turn will be projected to the surface of the globe, where it will again murmur in the rills and sparkle in the sunlight, again make green the valleys, and again quench the thirst of needy creatures, and again bear the commerce of the world upon its ample bosom.

This theory alone can account for the "open Polar sea" first discovered by the Esquimaux, and afterward seen by Dr. Kane, the great Arctic explorer, and no other reason can be ascribed for the absence of ice in those very frigid regions. Experience and philosophy both prove that the cold increases as we approach the poles, and further as storms can not disturb ice-bound waters, violent action of another sort is requisite to break that massive crystal coat of mail. Again, as the cold is too great to allow it to melt, what would become of the fragments of ice in the "open Polar sea," unless it were swallowed down the aforementioned hydraulic funnels of the world. And could exploration be continued, I have no doubt it would reveal a state of things in accordance with the foregoing theory; but it is very unlikely that man will ever be able to traverse the *immediate* polar regions, for God in his wisdom has placed an impassable barrier between it and civilization and this truly dangerous locality.

The Maelstrom off the coast of Norway is a natural whirlpool in the Northern Ocean. To produce such a phenomenon there must be a

large hole or crevice in the bottom of that section of the sea leading down into the deep chambers of the interior earth, and perhaps forming a junction with the grand sub-Arctic stream that exists there.

Allowing the internal structure of the earth to be as I have represented it, it must also be admitted that the waters composing the mighty oceans pour into those huge polar caverns for a twofold purpose; first, were there no openings at the poles to receive the water that flows thither, it would accumulate to such an extent as to utterly change the shape of our planet, for as water is a fluid, and as "a fluid is a material whose particles move easily among themselves," etc., therefore the waters are only kept in their position on the face of the globe by the attraction of gravitation together with the pressure of the atmosphere; these combined forces overbalancing the centrifugal force imparted to the earth and all that lies upon it, by its revolutions around its axis. But as the attraction of gravitation is uniform, or almost so, all over the earth, while the centrifugal force diminishes as we approach the poles, and entirely ceases at them, it is reasonable to suppose that the water, from a certain point on the earth's periphery, would have a very strong tendency to flow toward the poles, in fact, it would necessarily do so, and if there were no channel there to conduct it away, it would rise in massive column toward the distant sky, while the spinning motion of the globe would cause it to twist and swerve, presenting the appearance of an immense cork-screw, whose tall and surging apex would dash its feathery foam amid the hoary clouds that are wont to gather there, and then in huge volumes of spray fall back again to earth. But all this would not obviate the difficulty nor relieve the polar regions from the surplus water; and again I assert that this earth drinks the surplus water of the ocean, through her polar mouths.

But what becomes of those engulfed waters? I answer, they have entered the great laboratory of nature, and are being refined before they shall once more seek the sunlight on the surface of the earth, to quench thirst and give renewed life and vigor to vegetation. After the water enters those polar apertures, it finds a number of smaller channels radiating in various directions, but inclining upward and toward the equator; these channels growing less and less in size as they proceed, but far more numerous, like the bronchial tubes of the lungs, until they finally approach the earth's surface in certain latitudes, where springs and lakes most abound. Thus do regenerated waters find their way to the surface of the earth by centrifugal force alone. The fact that the channels become small and winding, or zigzag, together with the resistance of the atmosphere, prevents the water from being hurled, fountain-like, high in the air; though there are instances in which by artificial means, called "borings," where the channel is made deep and perpendicular to the earth's axis, that such results are made manifest in the spoutings that sometimes occur. I do not by this argument, attempt to overthrow the established fact "that fluids always seek their lowest level;" but then

let none question another fact, *that two different causes often produce the same effect*, and this is such a case. A few questions will show the necessity for the existence of such openings and channels as we have suggested. How are lakes held, and springs formed on or near the tops of high mountains? There are no reservoirs above them. Why does "coal oil" spout out of the artificial channels, called "wells" or "borings" with such force? No one will presume to say that an invisible lake of oil exists in the air as high as the kerosene fountains play; and as for atmospheric pressure, it would not raise it one tithe the distance. It is centrifugal projection.

It is said if there were no clouds there would be no rain, and consequently no water; but this is doing obeisance to the subject instead of the chief ruler. It would be more correct to say, if there were no water, there would not be any clouds, and consequently no rain; in fact, clouds and rains form a very insignificant part of the whole water kingdom of the earth. And if even all our fresh water were the products of clouds and rains, pray tell me how it happens that the French engineers found good fresh water beneath the crust of the Great Desert of Sahara, in Africa, where clouds are unknown and rain is an utter stranger?

Returning again to the cold and mysterious polar regions, let us see if we can find a clue to the cause of those strange and beautiful natural phenomena known as the aurora borealis or "northern lights." Suppose that within the heart of the northern hemisphere there should be located a great quantity of powerful magnetic matter (and the same thing existing in the sun and all the planets of our system, the whole being in this manner controlled by some far-remote governing world), the said mass of magnetic material would manufacture great quantities of electricity, which at certain times, and under favorable circumstances, would burst through and pass out of the Arctic aperture, and rise like smoke out of some tall furnace chimney. In this way I think clouds of electricity do arise out of the water-bound cavern of the northern pole, expanding until they inundate the hyperborean sky with a flood of glory, grandeur, and beauty, affording a panoramic scene in mid-heaven which angels might be glad to witness, and of which the inhabitants of half the globe can be spectators. This is only a supposition, but why may it not prove a fact? B. F. F. CARLISLE, PA.

TESTIMONY OF A CLERGYMAN IN OREGON.—We take pleasure in placing the following on record: "I am convinced that Phrenology is true. Ten years ago I read the 'Self-Instructor,' then studied it, and commenced observations to test the truth of its teachings. I found them sufficiently confirmed to induce further reading and observation. I have since read or studied most of the works you publish on this subject. The result is an entire willingness to profess myself a believer in Phrenology as a real science. In the language of Horace Mann: 'I declare myself a hundred times more indebted to Phrenology than all the metaphysical works I ever read.' I have been much indebted to it as a teacher, as a minister, and all along as a man, in trying to cultivate my soul. I deem it 'the handmaid of Christianity.' GEO. H. GREER."

NORTHERN AND SOUTHERN SKULLS.—MR. EDITOR: I lately took a ramble through the battle-fields near Spottsylvania Court House, where Generals Grant and Lee and their vast armies had the memorable engagement in May, 1864; and knowing that you highly value facts that may benefit the science of which you are one of the leaders, I will give you the substance of some observations I made on skulls of Northern and Southern soldiers who were killed in that battle.

The skulls of Southern soldiers have a greater development of the organs of Comparison, Destructiveness, Benevolence, Spirituality, Self-Esteem, Friendship, and Parental Love than those of Northern soldiers; while the skulls of the men of the North have more of the faculties of Individuality, Eventuality, Causality, Human Nature, Constructiveness, Conscientiousness, Firmness, Approbateness, Inhabitiveness, and Combativeness than those of the South. Now these are facts, and hold good in the case of a majority of skulls which I examined; but whether they will bear the test of standing side by side with examinations made heretofore by others, I am unable to say. E. S. C.

PHYSICAL VS. MORAL LAWS.—MR. EDITOR: In the May number of the JOURNAL the question is asked, "If it is as sinful to violate God's physical laws as it is his moral laws, why are we punished but for a short time for a violation of the former, and endlessly for a violation of the latter?" In reply to which I will venture a few suggestions, if it will not seem presuming in me to do so when wiser heads have declined to give an answer.

Are we quite certain that the "punishment for the violation of God's physical laws" is always of "short duration?" If by the violation of these laws we are morally affected and influenced to do a great wrong, is not the sin in the violation of that physical law? and yet may it not be of a character to merit severe and possibly "endless punishment?" The comparative sinfulness of the violation of God's physical and moral laws is a subject for discussion. But be this as it may, whether a violation of the one or the other, in the hands of our just and righteous Judge, the punishment will be in proportion to the offense committed. S. M. W.

MR. EDITOR.—Seeing an article in the June number of the JOURNAL, headed, "Maternal Impressions," reminded me of a somewhat similar but still more singular case. It is as follows:

A woman, two or three weeks previous to being confined, saw a man that had his right arm cut off between the elbow and shoulder. She was curious about it, and examined it carefully. On being confined, a boy was born without the right arm, but the arm came away afterward! Now can you tell how it could be so, when the child was already formed and nearly ready to come into the world? What took the arm off of the infant before it was born? There is something singular in this, and which I would like to have explained, if it can be. T. J. H.

[To explain this singular phenomena (supposing the facts to be as stated) would necessitate an exposition of the whole subject of the connection and relations of mind and body, for which we have at present neither the time nor the space. See "Hints toward Physical Perfection," and "A View at the Foundations of Character" on that point.]

NEW YORK, SEPTEMBER, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unblamed truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Fin.*

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RE-CREATION.

CHANGE, change, eternal change, is the Divine order of Nature. We have day-light and darkness; spring, summer, and winter; time for work and time for repose; but there is no standing still.

Action is life—inaction is death. The planets continue in perpetual motion, and the human heart beats time to our breathing. From birth till death there is no cessation, no stopping. We are undergoing a constant change, for better or for worse, in ever being *re-created*. Once in every seven years—some physiologists say six—the human body undergoes a complete change. All the material there is of us to-day will have passed off, and a new body taken on—re-created—in the course of seven years or less.

Looked at from our present stand-points, the processes of life and of change seem very slow; but when we look back, we realize more fully how "rapidly time flies," and how short is our stay here on earth. The poet thus expresses it:

"A point of time, a moment's space,
Removes me to yon heavenly place,
Or shuts me up in hell."

But the question for us to consider is this: Are we—when being re-made—improving? or are we retrograding? We are ascending or descending—getting stronger or weaker. Having attained the stature of men, are we now in right relations with the laws of matter and of mind? Or are we running counter to them? If living right, if conforming strictly to His requirements, we shall continue to improve from youth to age, from time to eternity. If, on the contrary, we disregard the laws which were established for our guidance and

our good, if we run counter to them, the consequences will be fatal to us and to our posterity. "The wicked shall not live out half their days"

CONDITIONS.—In being re-created, we must remember that the human body, like the plant and the tree, grows on what feeds it. Good food, with good air and water, makes good blood; as good fertilizers make good sap, through which the plant and the tree have a more rapid and perfect growth; while bad, insufficient, or innutritious food, impure air, and bad drink tend to degrade the blood and lower the tone and quality of body and brain; in the same way that a poor, impoverished soil produces only dwarfed or sickly plants, and weeds or brambles instead of trees and vines with delicious shade and fruits.

PERSONAL APPLICATION.—Reader, how are *you* living? If young, are you growing into a strong, robust, vigorous man? Are you taking such manly exercises as will develop bone, muscle, and breathing power? Or are you sapping the foundations, wasting your vitality, and fitting yourself for the almshouse or a premature grave. The processes of re-creation are going on, and you are changing. If much in the open air, performing some daily manual labor, sleeping regularly, and living in careful observance of the Christian precepts, you are improving, and may hope to come into healthy manhood. But if confined within doors, keeping late hours, taking little or no bodily exercise, and stimulating with narcotic or alcoholic liquors, the lungs will be small, the circulation sluggish, the muscles weak, the physical quality poor, the vitality low, and the health wanting. If this is your condition, a slight attack, during a prevailing epidemic, will be sufficient to finish you. A prudent life insurance company would decline taking a risk in your case at any moderate rate.

Are you a young lady? and have you a *very* small waist? a soft and lily white hand? And does it fatigue you to run up stairs, or to walk five miles? Do you faint easily and prettily on the slightest occasion? Do you think it vulgar to eat heartily, breathe freely, and do something useful? There are those—in other countries—who are so unnatural as to sit and simper by the hour, dress

and decorate, pinch their feet with tight shoes, squeeze their waists, flatten their heads, paint their cheeks, ring their ears and noses, and then go on parade! They soon dry up, become lifeless shadows, blow away, and disappear forever.

Now, you dissipated young man, suppose you marry one of these—what shall we call them?—what will be the consequence? Instead of a healthy, "happy family," you will need to employ a physician, and establish a hospital at home. Enfeebled yourself, by smoking, chewing, drinking, or other bad habits, you are in no condition to enter into the marriage relation; while, ten to one, your companion is, by her fashionable folly, in even a worse state, and totally unfit to become a wife or a mother. What must be the results on offspring of such a course? Is it any wonder that we bury more than half a million of infants every year? Is it any wonder there are so many childless women?

Let us look at a better class of society and see how they live. Take the city merchant. He is "bent on making money." Though professedly temperate in eating and drinking, he becomes so absorbed in business that he neglects his health. "Business before pleasure" is his motto, and he is as regular as a clock—always at his post; and during the busy season he can scarcely take time for his meals. He bolts his toast and coffee for breakfast; swallows his lunch without masticating it; drinks a glass or two of ale to aid digestion—by advice of a medical man who wants a patient; applies himself anxiously to his goods and his accounts, and rushes home, by stage or railway, to a six-o'clock dinner. This is the meal of the day. It is made up of soups, fish, meats, fowl, vegetables, pastry, fruits, and nuts, washed down with ale, beer, wine, other liquors, or with strong coffee or tea. Dinner over, the cigar or the pipe and the newspaper are next in order, and occupy the mind; then a game, more drink, supper, and to bed. There is little or no time to bestow on wife, children, or friends. In time, there are unpleasant symptoms of indigestion, constipation, piles, nervousness, dyspepsia. He, too, is undergoing the process of re-creation. Is he improving? He may get money, but at what a fearful cost!

How is it with many of our professional men?—lawyers, physicians, and clergymen? When pursuing their studies in school or college, how many look well after the foundations? Do they make it any part of their care to lay in a plentiful supply of vitality, or to take on constitution? Or do they seek only to pass the dread ordeal of an examination, secure the honors, and then, with shattered nerves and a wasted constitution, go “upon the shelf,” and drag out a feeble, inefficient life?

Or take those who escape the contaminations of college life, and enter upon their professions with health unimpaired. How long can they endure the never-ending demands on their time? Is there a clergyman among us, in regular service, who is not overworked? And is it not necessary that he take time for rest and recuperation? Give him a fortnight, a month, or six weeks in which to rusticate, and on his return he will preach sermons which will keep you awake. He needs a change of food, of air, of scenery, and of associations, in order to be healthfully re-created.

The same is true of physicians in full practice, worn down with work by day and work by night; live they ever so carefully, they require rest, recreation, and seasons of repose.

So of artists, mechanics, and operatives. Their work, the same thing over and over again, becomes monotonous, tiresome, exhausting, and a play-day now and then is indispensable, to keep the machinery of body and mind in working order. This is the season for mental relaxation and for bodily recuperation, especially for those of sedentary habits. Farmers, gardeners, stock and fruit growers, sailors, fishermen, and other out-door workers, whose lungs and skins come in daily contact with the pure invigorating air, have less occasion for summer vacations and holidays. But we pent-up editors, and you bleached teachers, preachers, students, merchants, bookkeepers, clerks, and the rest, need at least forty days in the wilderness, fasting, praying, resting, re-creating.

PROLIFIC.—A woman died in Gloucester, Mass., lately, thirty years of age, who had given birth to twelve children in ten years. Eleven of these children were born at five births, four pairs of twins and one triplet. [It is not at all strange that she died, but a wonder she lived so long.]

HOW TO BECOME CITIZENS.

Now that the war is over, and half a million of young men are returning to their homes and friends, the transition from soldier life to citizenship will be very great. Many went into the army as apprentices or directly from school, with characters unformed, with habits not established, and army life, as a matter of course, has its varied influences upon different individuals. One is made more staunch, manly, and heroic, and another is led to dissipation and a reckless disregard of former habits and quiet usages.

Those whom the army has strengthened into noble manhood will come back improved by the hardships of the war; and those who have been rendered dissipated in any respect, either in their appetites or general manner and bearing; those who have forgotten the Sunday-school and the mother's religious teaching, now come back to us to blend in the common mass, to be elevated and benefited according as their character and the circumstances they meet at home shall do it. A good start is the best promise of success, and we would suggest to our friends—and all the soldiers are our friends—that on resuming citizenship a few points should be well considered.

Each one should seek some remunerative and respectable employment, and if they have been in the habit of drinking or smoking, they will doubtless find it greatly to their advantage to lay them all aside. Certainly a soldier who can bravely face the infuriated foe amid bristling bayonets and thundering cannon, has courage enough to quit bad habits on returning to civil life, and to be able to say no to those who invite him to drink. But unfortunately for human nature, a man can meet serried hosts in battle easier than the seductive persuasion of friends who would lead him to dissipation.

We insist upon it, that a right start is half the battle; and if they begin right on returning, it will be easy to carry out their good resolutions. And we beseech our friends who have not been in the army, who are at home receiving their soldier friends, that they refrain from persuading them to indulge.

Army life unfortunately tends to dissipation. Drinking, and other habits, are too common in all armies, and light, frolicsome boys, led by those who are older, fall into bad habits; but they can be reclaimed; they can turn over a new leaf; they can say to the cup, *Adieu!* and to the tempter, “Get thee behind me;” and properly started in the right way, it will be very easy for them to keep there.

We were much pleased, a short time since, at the bearing and errand of a young man who called on us. He was just out of the army, he said, and he desired to start right, enter upon citizenship in the proper manner. His friends—his lady-love doubtless—had requested him to go and sign the temperance pledge. We gave him a note to our venerable friend Dr. Marsh, the great apostle of temperance in New York, for which he expressed his thanks, and started to enroll his name with the temperance host. God keep him and make him, as he is able to be, a blessing to his wife, his mother, and all his friends; and we would kindly suggest to all our

friends, the soldiers, to go and do likewise. If they have formed the habit of drinking, the pledge will be an aid to their salvation. If they have not formed the habit of drinking, it will be very little privation, and set a worthy example for those who are not strong in resisting temptations. Then if they will join a church and come under religious influences, they will be in the way of growth in grace, promotion, usefulness, and happiness.

In this way they may become good citizens as they have been excellent soldiers.

OUR POLITICS.

We are not *partisans* in any objectionable sense, nor are we the advocates of mere *party* measures; but we are American citizens, and shall “defend the flag” against foes from within or without. We are for the Union and a Constitution of equal rights to every citizen. We propose measures for the improvement of our whole people rather than for any part. Our mission, like that of the teacher, is to reach, impress, and improve all mankind. In the elucidation of questions, if we step on partisan toes or sectarian corns, so much the worse for them; we can not turn aside; we will not leave our work. We have nothing to do with geographical lines nor with state boundaries. Our field of labor is the world, and “our party” is humanity. Where there are “human heads,” there is where we propose to work. Our politics, like our sympathies, are above, and include, all parties, sects, colors, tribes, and nations.

“**PHILAETHES**,” to whose articles against Phrenology, in the *Toronto Christian Guardian*, we made a reply, has rejoined. As, however, he does not adduce new matter, it is unnecessary for us to continue the controversy. He thinks we ought print his rejoinder—we don't. It was fair and courteous in the *Guardian*, after printing the attack, to print the defense, and we thank that paper for so doing. But while we mean to do justice, and think we do it, we must necessarily judge how long a series of pleadings we can admit on any one occasion. Philaethes made the best of his case, and did very creditably. We think we answered him fully, and that in answering his first assault we answered his second also; and with regret at differing from a respectable adversary, we bid him good-bye for the present.

CONSCIENTIOUSNESS.—The *Christian Times* rebukes us somewhat sharply for permitting a *lap-sus calami* to escape our editorial attention in an article on Conscientiousness, on page 21 of our July number. That there is a strong temptation to tell lies, or at least to magnify the truth in the case supposed, is true, but we do not intentionally teach that one must yield to any temptation to do wrong, but quite the contrary. We thank the editor of the *Christian Times* for calling our attention to the oversight.

TAKING COLD.—Thousands die annually by simply “taking a cold.” A cold is usually taken either by being chilled, putting on damp clothing, or cooling off suddenly after exercising freely. To avoid undue changes in the temperature of the body, made in either of these ways, is to promote health and prolong life.

RETURNED SOLDIERS.

It was predicted by Englishmen that our million of discharged soldiers having once "smelt powder," would no more settle down to the monotonous duties of industrial life. They probably judged us by themselves. In England, a man who is once a soldier is a soldier for life. Then our dear cousins were not without fear that we should, when our civil war was over, "seek a pretext" to "pitch into them," in retaliation for insults, injuries, and wrongs which her pirates inflicted on us. It is natural for a wicked nature to fear, and even *hate*, those he has wronged. But John Bull misjudged the American in this; and though we are bound to demand satisfaction for every offense, we hold no malice or feeling of revenge toward others. Our soldiers are returning to their homes and their work. They are content with the success achieved on the battle-field, and now seek the sweets of a tranquil domestic life. It is only the Fenians England may need to look after here, but all the Americans will mind their own business, growing corn and cotton; rebuilding their merchant ships; building railways; opening rivers and harbors; mining for gold, silver, copper, iron, lead, and coal; growing fruits, live-stock, and adding to the wealth of the nation and to the creature comforts in all other respects. The returned soldier will stock anew his farm, his shop, and his library; look after the education of his children, and become, as before, a sober, industrious, enterprising, circumspect citizen. But he will also keep his eye on the gun, and should there be occasion, he will need but the proper "warning," when he will again rush to the defense of his home, the support of his government, and the driving out of invaders. Our soldiers, for the most part, are citizens, and not mere fighting machines who go into the army—as in Europe—to save themselves from starvation, or fight for eight dollars a month. Americans are justly proud of their citizen soldiery. In future, we shall keep up a moderate standing army, and shall establish military and naval schools in all proper places, and look to our millions of volunteers, who will be ever ready to defend the flag which is to wave over this continent.

THE U. S. AND B. N. A.
"THE LEAVEN WORKING."

INSTEAD of half a dozen petty republics, provinces, or kingdoms on this continent, we would have one great, united nation. Consolidation is the order of the day in all minor matters; and why not in national and continental affairs? While other nations apply the word "Royal" to houses, ships, roads, etc., let us Americans apply the word "Union" for the same purposes. But we write this to introduce a correspondent, who speaks for himself.

NEWBURYPORT, MASS.

MESSESS EDITORS—Presuming on an acquaintance with you of some years' duration as a reader of your valuable "AMERICAN PHRENOLOGICAL JOURNAL," I take the liberty of addressing you these few lines as a slight token of gratitude to you for the valuable information which like rays of light the JOURNAL, ever since I first perused its pages, has thrown along the pathway of my life. For sixteen

years I have been an almost constant reader of it, and have now got to view it in the light of a guide and faithful teacher, and consult its pages on the questions of the day as the mariner would his chart of the coast when at sea and in doubt as to his proper bearings. That I have not made better headway through life is wholly my own fault; that I have been enabled, however, to avoid the sunken rocks and dangerous sands which threaten us all on the sea of life, I feel largely indebted to the science of Phrenology as unfolded in the pages of your JOURNAL.

Being a native of Quebec, Canada, and having lived for sixteen years in the province of Nova Scotia, I could not but be pleased while feeling that the United States, where I have lived seventeen years, is my adopted country, to read in your May number of the JOURNAL an article on some of the leading men in the province of Canada. I was particularly pleased with the spirit which you manifested in describing the phrenological character of Messrs. Brown, Cartier, and Galt. The British provinces are peculiarly situated—almost a part of one, and situated between two great nations, they hang midway, like Mohammed's coffin, and belong to neither. The people, thrifty, intelligent, and industrious, attached to their homes, and strongly imbued with a spirit of patriotism, have no nationality around which they can rally their energies and give breadth and serpe to their advancement. Consequently they are cramped and narrowed down to sectionalism, behind the times in improvements, and only challenge the attention of their neighbors from the geographical advantages which they enjoy and the ability displayed by those prominent men in their midst that no form of government or isolation can wholly keep down out of sight. Believing as I do that these provinces made a great mistake in not going with the old thirteen States, I can not but wish for the day when the flag that has emerged from the smoke of the battle-field with its tattered stars once more fixed in their orbit, will peacefully float over the whole of British North America, from the frozen heights of Abraham, in the picturesque city of Quebec, to the Atlantic-bound coasts of Nova Scotia and Newfoundland.

In the number of the JOURNAL to which I have referred, you promise some further description of prominent colonists. The gentlemen you name from Nova Scotia I have seen, and believe they will compare favorably with those of any state or country. Hon. Joseph Howe, William Young, and J. W. Johnson, however, stand out most prominently. Hoping that you may see fit to fulfill your promise at an early day, and that I have not trespassed too much on your time and patience, I subscribe myself yours, respectfully, an

EX-COLONIST.

A LETTER FROM LIZZIE.—*Dear Journal*: In your pages I often see the question, "What has Phrenology done for you?" As you lie before me on the table, I feel with deepest gratitude that it has done much for me, and I can not refrain from writing a few words in its praise and in favor of you, my beloved JOURNAL. Yes, you have been a true friend; you have guided me into a calm state of mind; have made me feel more kind and charitable to all. You have been the source of much comfort and happiness to one who lives far away on the rolling prairies of Illinois. You have been a true light to guide my feet, and would that every family in the land could know your value.

In the pages of the JOURNAL we see many portraits and biographies of the noble and educated men and women of our country, and the lessons I have drawn from their lives have done me much good in guiding my own into higher channels.

DEAR PHRENOLOGICAL JOURNAL, may God speed you in your glorious teachings; and while I remember with gratitude the good you have done me, I do not forget that it was the kindest of brothers who presented you to me as a NEW YEAR'S GIFT. Ever your friend, LIZZIE.

[May other brothers go and do likewise, and may other sisters appreciate as truly the gift. Reader, lend your JOURNALS.—ED.]

ANGEL MARY.

BY FAITH.

SHOULD the pure, blue eyes of her to whom I always involuntarily assign the name "Angel" when memory brings her dainty form before me, chance to look upon these words, she, in her sweet humility, will never dream they are descriptive of herself, and if such a thing were hinted, would be surprised and shocked; yet for years she has been to me the embodiment of all that is pure and good and true.

Often, when we both were little more than children, have I watched that sweet face raised with eager attention while every faculty seemed aroused to receive the persuasive words of counsel and direction that fell from the lips of our revered pastor. Still later, just as she was

"Standing with reluctant feet,
Where the truck and river meet,
Womanhood and childhood feet,"

she dedicated her life to Him who lived and died for us, and from that time moved among us with a deeper light in her large spiritual eyes, and an added radiance on her broad white brow, which will one day be overshadowed by a crown of light.

Many superficial observers would fail to discover beauty in her face, and though the features are all good, and her head well balanced, and, to use a phrase familiar to the readers of these pages, "remarkably well developed in the upper story," yet her chief charm is the expression of purity and peace and love that always transfigures her, when before me, into the white-robed angel she surely will become when her earth work is finished.

She ever strives to follow in the footprints of Him who "went about doing good," and ever exerts a powerful influence; even those who do not at once yield to her gentle entreaties, and the still more powerful influence of her presence and example, regard her with sincere respect as one whose daily life is in accordance with her principles.

She is not unsocial, and does not stand aloof from the cares and pleasures of daily life, nor fail to take a deep interest in the great questions of the day. She is thoroughly loyal, and during the past three years has endured with the quiet, martyr-like spirit that has found a fitting abode in many a gentle heart throughout the length and breadth of our land, the constant exposure to all the dangers of active service, of one whose life was to her far more precious than her own.

Yet none of these things possess the first place in her heart; she enjoys the many good gifts that are bestowed upon her by a beneficent and bountiful Hand, yet prizes the love that bestows them above them all, and returns the sincere, purest love of her inmost heart, and the devotion of her daily life to His service, striving to do all things, even every little daily duty, in such a way as shall be pleasing to Him.

Neither does she consider herself perfect, but in common with all who have an extensive knowledge of themselves, and of human nature generally, is at times deeply humbled under a sense of unworthiness, and shocked to find her heart at variance with the commands of God, when those most intimately associated with her could find nothing wrong in her life.

Oh, Mary! would there were many more such "ministering spirits" as thou art! "The world would be the better for it." Many a weary soul, struggling faintly to look up and beyond this "vale of tears," to the sinless land of rest and love that at times seems so far away, would receive fresh inspiration and courage, and arise with renewed vigor and a more elevated faith, to tread the narrow way that alone leads to life eternal!

IN MEMORIAM—OUR DOG SHEP.

BY PERIE WINKLE.

Our dog has "had his day." I can but weep,
Dear, faithful Shep, since thou hast fallen as'leep
In death's repose. In vain I stroke thy head,
And call thy name in loving tones, for thou art dead;
And I must bury thee from sight away,
And nevermore carress thee from this day;
For even now they've shaped for thee a grave,
And wait to bear thee hence. Farewell, my brave,
My noble, trusty friend! My love for thee
Had grown proverbial as thine for me;
And I do mourn thee with a grief profound,
Still mites thee, mourn thee in my daily round
Though field and woodland, mountain-top and glen,
Thy share the basket—mine, the book and pen.
Farewell, dear Shep; thy work in life is done,
While I, less faithful, have but just begun
To do and dare; to "labor and to wait,"
To see my name in "blue and gold" amid the great.
Perchance my wild ambitious dream, like thee
Shall soon be buried; then may Heaven decree
A spirit of humility and worth,
A willingness to be not great; but good on earth.
Summer's soft sunset glimmering far and near,
In deep'ning shadow, tells the night is here;
So once again farewell, my trusty brave—
With tears we leave thee in thy prairie grave.
GARDEN PRATHE, ILLINOIS, August, 1865.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices unaltered.]

THE CULTURE OF THE OBSERVING FACULTIES IN THE FAMILY AND SCHOOL; OR, THINGS ABOUT HOME, AND HOW TO MAKE THEM INSTRUCTIVE TO THE YOUNG. By Warren Burton. New York: Harper & Brothers. 1865. 75 cents.

Here is a little book which we like more than we can well express, and which we wish could be introduced into every family in the land where there are children to be educated. Happy days will those be for the children and fortunate ones for the world when the teachings of this modest but most excellent manual shall have been generally received and put into practice. Parents, we beg you, for the sake of your children, as well as for the sake of human progress and the world's future, to try to get correct views of this all-important matter of early education. This book will help you.

SYSTEMATIC HUMAN PHYSIOLOGY, ANATOMY, AND HYGIENE. By T. S. Lambert, M.D. New York: William Wood & Co. 1865. \$1.50.

The plan of Dr. Lambert's work is excellent, and the execution in the highest degree successful. It has distinctive features of real merit, which, together with the beauty and effectiveness of its illustrations and the clearness of its typography, will commend it to the attention of teachers and students. The exhibition of relations by tables, synopsis, and black-board exercises is a part of the plan that we highly commend, and which will render it both more interesting and more instructive than it could have been without them.

LETTERS TO VARIOUS PERSONS. By Henry D. Thoreau. Boston: Ticknor & Fields; B. H. Ticknor, New York. 1865. \$1.50.

A collection of very charming epistles from one of the most charming of writers. They come to us through the editorship of E. W. Emerson, with little if any of their freshness and naturalness brushed from them. They give us glimpses of the private history of one of the most singular men of our day—their author.

ESSAYS IN CRITICISM. By Matthew Arnold. Professor of Poetry in the University of Oxford. Boston: Ticknor & Fields. 1865. [32.]

These essays possess a charm which it is not easy to describe, but which every cultivated reader will appreciate on their perusal. Perhaps it lies partly in the elegance and vivacity of their style; but we think it comes mainly from the absence of that stiff conventionalism and close adherence to the musty canons of old-fogy logicians that

is so observable in literary criticism generally. Professor Arnold, as he says in his preface, has "a profound respect for intuitions and a very lukewarm respect for the elaborate machine-work of the logicians;" so here we have criticism from a poetic psychological stand-point. It would be well if we had more of it.

NATIONAL LYRICS. By John G. Whittier. Boston: Ticknor & Fields. 1865. 50 cents.

This is the third of the series of "Companion Poets for the People," and is illustrated and printed in the same beautiful style as the other volumes we have heretofore noticed. The poetry of Whittier needs no praise from us.

A COMPARISON OF THE PRESENT NOMINAL Church with the Scripture Representation of the Church of Christ. By Daniel Musser. Lancaster, Pa.: Elias Barr. 1860.

A pamphlet of fifty-six pages, in which the author sets forth his ideas of the true nature and design of the Christian Church, which, he thinks, have been in a measure lost sight of in modern times.

NEW BOOKS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

TRAVELS IN CENTRAL ASIA. Being the Account of a Journey from Teheran across the Turkoman Desert, on the Eastern Shore of the Caspian, to Khiva, Bokhara, and Samarcand, performed in the year 1863. By Arminius Vambery. With Map and Woodcuts. \$3 75.

LESSONS FROM THE WORLD OF MATTER AND THE WORLD OF MAN. By Theodore Parker. Selected from Notes of unpublished Sermons, by Rufus Leighton. \$2 50.

DIARY OF GENERAL SHERMAN'S CAMPAIGN THROUGH GEORGIA AND THE CAROLINAS. By Brevet Major George Ward Nichols, Aide-de-Camp to General Sherman. With a Map and Illustrations. \$1 75.

THE ORIENTAL CHURCH AND THE LATIN. By Jonas King, upward of Forty Years Missionary in Palestine and Greece. 75 cents.

ALFRED HAYAT'S HOUSEHOLD. By Alexander Smith, author of "A Life Drama." \$1.

OUR NEW ANNUAL.—"Our New Annual of Phrenology and Physiognomy" for 1866 is now in press, and will be ready about the first of September. Orders may be sent in at once, and "first come first served." Among the leading articles in the forthcoming number are, The Language of the Eye; Character in the Walk; Heads of the Leading Clergy; Heads of the Most Notorious Boxers; The Red Man and the Black Man; Stammering, its Causes and Cure (worth the price of the number); Fate of the Apostles; Shaking Hands as a Sign of Character; Fat Folks and Lean Folks; President Johnson; Abraham Lincoln; General Grant; General Sherman; Commodore Vanderbilt; Brigham Young; John Bright; Richard Cobden; The Mother of Waley, etc., with more than forty portraits and other illustrations. [Price, \$1 per dozen; single copies, prepaid, 12 cents.]

THE FEDERAL AMERICAN MONTHLY.—The August number opens with an article on "A Party of the Future," by A. J. H. Duganne, which is followed by various papers on topics of interest, stories, poetry, etc.; which would do credit to any magazine in America or Europe. Mr. Duganne is now one of the editors. J. P. Robens, Publisher, New York. \$4 a year.

SAYINGS OF LABIENUS.—J. P. Robens, 87 Park Row, New York, has issued, in a neat pamphlet, a translation of the much-talked-of critique of M. A. Rogeard on Louis Napoleon's "Life of Caesar," which was so summarily suppressed in France. It is entitled, in the original, *Propos de Labienus*, and is one of the wittiest and most caustic pieces of criticism ever published. 25 cents.

WOMEN IN THE HOSPITAL.—The New York Dispensary and Hospital for Women and Children, situated at No. 256 West Twenty-sixth Street, near Eighth Avenue, New York, is one of the most deserving and most useful of our city charities, and we trust will be among the first to engage the attention of the philanthropic and the wealthy. A peculiar feature of this institution is that women thoroughly educated in medicine, fully acquainted

with the needs of their own sex, and in close sympathy with their work, are to have the entire management and treatment of all cases coming to it as beneficiaries. For a pamphlet in which the organization, plan of operations, and wants of the institution are set forth, address the secretary, Miss Juliet Corson, 367 West Twenty-sixth Street, New York.

THE EMPRESS EUGENIE.—Mr. M. Ormsby, 411 Broadway, New York, has issued a very beautiful "carte de visite" of this lady, suitable for the album. It is sold for 25 cents a copy, and may be had prepaid by post at this office.

SKANDINAVISK POST.—This is the "Central-Organ Skandinaviska Befolkningen i Amerika," published in the Danish language at 170 Chatham Square, New York. It should have wide circulation among our enterprising and energetic Scandinavian fellow-citizens. Priest 35 for ett år \$1 for 4 manader eller 17 nummer och 6 cent ett exemplar.

AN IMPORTANT WORK.—Mr. Wm. V. Spencer, Boston, announces as on the eve of republication the recent examination by J. Stuart Mill of the philosophical teachings of Sir Wm. Hamilton, which is just now exciting attention in England among the students of philosophy. It will appear in two forms, a library style, and also a cheaper popular edition.

THE PORTLAND-OREGON DIRECTORY for 1865.

McCORMICK'S Oregon, Washington, and Idaho Almanac for 1865.

Through the politeness of Mr. Aaron Bushwiler, of Portland, we have received copies of these very useful publications. The price of the Directory is \$2 in gold; and of the Almanac, 25 cents. They are published by S. J. McCormick, Portland, Oregon.

NEW YORK METHODIST.—The frequent quotations we have made from this excellent weekly journal should serve our readers as an evidence of its quality. If something more be wanting, read what the *New York Independent*—a Presbyterian—says of it:

"There is no more readable paper upon our exchange list than our neighbor, the *Methodist*. Its selections are made with excellent judgment; it has an extensive and interesting correspondence; it has a literary department; provides well for the children; and furnishes financial and commercial reports. The editorial page is marked by able writing, and always sides with justice in the vital questions of these times."

After endorsing the above, we beg to refer to the prospectus in our advertising department, and add, that we regard the *Methodist* as one of the most spirited, instructive, and best printed of our American religious journals.

TRUBNER'S AMERICAN AND ORIENTAL LITERARY RECORD.—This is a monthly register of the most important works published in North and South America, India, China, and the British colonies; with occasional notes on German, Dutch, Danish, French, Spanish, Italian, and Russian books. It is full of information, valuable to both the book-buyer and the bookseller. Published by Messrs. Trubner & Co., 60 Paternoster Row, London.

NEW MUSIC.—Horace Waters, No. 431 Broadway, New York, publishes "The Peace Jubilee," and "Glory to God in the Highest," by Mrs. E. A. Parkhurst; "The Boys are Marching Home," "From the North to the South," a Military Galop, by Charles Fradel; "The Invitation Waltz," by Fred. Schneider; "Stand up for the Flag," by Mrs. Parkhurst; "Sigh in the Heart Waltz," by Mrs. Parkhurst; "Oh, meet me, Dear Mother!" by Stephen C. Foster; and "Only You and I," by Mrs. Parkhurst.

Mr. JENNINGS DEMOREST has lately published "Love on the Brain," by Mrs. Parkhurst; "The National Jubilee Prize Song," by Konrad Treuer; "Everybody's Love Song," "The Whip-poor-will's Song," by Henry Mallard; "The Whip-poor-Will," an echo song, by Henry Mallard; and "Everybody's Love Song," by Konrad Treuer.

From OLIVER DITSON, Boston, we have "Morning Dew," by Sidney Smith; "The Sour Apple Tree," and "Little Tad," by J. W. Turner; and "The Mer-mayed," by A. D. Inglis, Esq.

Patent Office Department.

The range of mechanical invention is a true index of human progress.

THE PETROLEUM ERA.—"Old King Cole" (Coal) occupies at present rather a shaky throne. Between the monopolists, with their exorbitant prices on the one hand, and the inventors, with their gas and kerosene cooking and heating apparatuses on the other, the "black diamonds" may soon be found to be no more among the necessities of life than the more brilliant ones generally counted as precious stones.

The feasibility of cooking by means of kerosene is no longer a matter of doubt. One after another, the difficulties which at first seemed to beset the new mode have been overcome by American ingenuity, and we now have petroleum stoves with which the cooking, washing, and ironing of a family can be done not only more comfortably, but more economically than with the ordinary coal stove. We speak from experience, after an actual trial of one of the "Union Oil Stoves" (Billings' Patent) manufactured and sold by the Kerosene Lamp Heater Company, No. 206 Pearl Street, New York. With this stove (a No. 2, and No. 3 is still more efficient), half a gallon of water in an ordinary tea-kettle may be boiled in fifteen minutes, and biscuits or potatoes baked or flat-irons heated in the same length of time. To bake a medium-sized loaf of bread does not require over thirty minutes. The expense for oil (using four burners) is about four cents per hour.

This is an open stove, on which any common stove furniture can be used, though additional advantages are gained by using utensils especially adapted to it. We take pleasure in recommending the "Union Stove" as the best among the many kerosene stoves that we have examined. See advertisement. It can be ordered through this office.

A MUSICAL CLOCK.—A musical clock has been ordered by Mr. Guinness for St. Patrick's Cathedral, Dublin. The dials are of copper, and are each eight feet in diameter, and the main wheels are each 18 inches in diameter. The hours will be struck on a bell weighing one ton and a half, and the tunes played on nine other bells, varying in weight from five cwt. to 25 cwt. The pendulum measures upward of 15 feet in length, oscillates once in two seconds, and has a weight or "bob" at its end of upward of two cwt. Its present repertoire consists of four tunes, which will be performed at intervals of three hours, day and night; that is to say, at three o'clock A.M., and at three o'clock P.M. the clock, having struck the hour, will play "Adeste Fideles" twice, with an interval of one bar between the parts. At noon and at midnight it will play the air "Marydom" twice, with two bars interval; at nine o'clock, morning and evening, it will play the "Sicilian Mariner's Hymn"; and at six A.M. and six P.M., "Rousseau's Dream," both airs, as in the former instances, being repeated.

CATCHING FLIES.—Some inventive genius with large perceptive and a laudable desire to relieve suffering humanity from one of our prominent household nuisances, having observed that flies prefer a pendent string to any other object for a perch, has hit upon a plan for accommodating them in a way more agreeable to the housekeeper than to the flies—in other words, has invented a fly-trap on the hanging-string principle, which soon makes sad havoc with the buzzing tribe. Mr. G. B. Morse, 330 Broadway, New York, will supply the "Novelty Fly-Trap" to agents and the trade.

INVENTORS are informed that we have a Patent Office Department connected with our establishment on Broadway, and that we secure patents for inventors in all parts of the civilized world where patents are granted. We have competent agents in London, Paris, Vienna, St. Petersburg, etc., and the best facilities everywhere. Let our ingenious Americans continue to cultivate this most important field, and lead the world in invention, mechanism, art, and in general intelligence. We are rapidly placing the Old World under obligations to the New, and in nothing more than in useful invention. Let us keep the lead. Reader, have you no original ideas? Have you no inventive talent? You invent, and we will secure you a patent. It may be very useful, and make you a fortune.

ALL IS WELL.

BY FRANCES LAMARTINE.

THE mighty wood that crowns the hill
Dripped crimson drops the livelong day,
And through the forest deep and chill
The autumn shadows crept away.

Two lovers wandered side by side,
And watched the splendor of the wood;
Two lovers prayed at eventide,
And thanked God that all was good.

A south wind from the summer-land
Waived through the forest low and long;
The maiden grasped her lover's hand,
And shuddered at the thoughts of wrong.

The bugle, from the distant vale,
Sent up its blast in notes of woe;
The lover murmured, calm and pale,
"My country calls me—I must go."

There, where the mighty forest shade
Swept out the glory of the sun,
Two lovers wept, and, parting, prayed,
"Thy will, O God, not ours, be done!"

A year flew past, a swift-winged year,
And once again the wood sublime
Dripped crimson drops on autumn's bier;
And talked reproachfully of Time.

Two grave-mounds, nestled side by side,
Lay in the shadow of the wood;
Two lovers slept at eventide,
And all that God had done was good.

To-day, all up and down the land,
Are countless hosts of early graves—
In forest deep, on ocean's strand—
But, Heaven rejoice! the old flag waves.

And though with life's bright crimson flood
Our own fair earth is drenched and stained,
Yet through the flow of heroes' blood,
The Nation's freedom has been gained.

And from the valleys of the skies
Heaven's marshaled hosts look down to-day,
And glory in earth's sacrifice,
For earth's dark curses *is* washed away.

FIVE CORNERS, N. Y.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, etc., must be written on a sheet by itself. Questions for this department—TO CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE SLIPS.

SOUTHWARD HO!—A correspondent wishes further information in regard to the Southern States, their present condition, etc. His communication was received too late for reply in this number. We will endeavor in our next to give some useful information on these points. In the mean time we should be glad to hear from those who are now in the South, or who have lately returned from there.

MIRTHFULNESS.—To restrain this faculty, cease to seek occasions for its exercise, and assiduously cultivate a more serious state of mind. Veneration, Firmness, Self-Esteem, Cautionness, and Secretiveness are all favorable to seriousness, and should be set, with the intellect, as guards over excessive mirthfulness.

SECRETIVENESS.—You may cultivate this organ, as all others, by judiciously exercising it. Set your intellect as a guard over your natural impulsiveness and excessive frankness. Watch yourself. Study diplomacy a little; be guarded and polite; practice strategy.

LARGE EARS.—The quality and configuration as well as the size must be taken into account. Ears that resemble those of the lower animals in shape and in the lack of those delicate convolutions which give beauty to the well-formed human ear, betoken predominant animality and a descent from an uncultivated if not brutal stock.

PERVERSION.—By making yourself acquainted with the legitimate or normal function of each organ, you will be able readily to distinguish the perverted from the natural action.

LAWYER.—Please give the phrenological developments necessary to make a good lawyer. *Ans.* The mental temperament and large Eventuality, Comparison, Causality, Language, Order, and Continuity. We will bear in mind your request in regard to the group of "Great Lawyers."

MEDICAL ELECTRICITY.—What is your opinion of "Medical Electricity?" Do you think it will benefit persons afflicted with a throat disease? *Ans.* We have no doubt but that electricity may be made a valuable remedial agent in judicious and skillful hands; but there is a great deal of quackery at the present time in which electricity plays a prominent part. We can not tell whether a particular case of throat disease would be benefited by it or not, without a more definite knowledge of the circumstances under which it is manifested.

NEAR-SIGHTEDNESS.—In case of *near-sightedness*, will closing the eyelids and placing the fingers upon the eyeballs squarely, and then exert a gentle pressure several times a day improve the sight, or would it injure the eye? *Ans.* We have no experimental knowledge on the subject. As a general rule it is very dangerous to tamper with so delicate an organ as the eye. We should not try it except on the recommendation of some trustworthy physician.

MILITARY ACADEMY.—How to get to West Point.—Cadets for the Military Academy at West Point are appointed on the recommendation of the President or the Member of Congress for the district where the applicant lives. The candidate should have a good English education, and an acquaintance with some of the foreign languages would be well, but is not absolutely necessary. The expenses of the cadets at the academy, such as board and clothing, are paid by Government. Catalogues can be obtained by addressing the officials of the Military Academy at West Point.

NO NAME.—A correspondent from McMoresville, Tenn., writes a lengthy and important communication, but forgets to give us his name. He will wonder he gets no reply until he sees this. Will he please send us his address?

GOLD—SILVER—OIL.—H. H. We can not advise you as to which would be best for you to invest in. There are seventy-five or more mining companies, and two hundred and thirty oil companies, with offices in New York, and a smaller number in Philadelphia and Boston. But which are best, or which promise to make the best dividends, we don't know. We have not the power of prescience, nor have we consulted the spirits, tried clairvoyance, fortune-tellers, or rologers, or the "man in the moon," consequently we are not posted. Our way of "making money" is by the slow process of earning it.

SEVEN WONDERS OF THE WORLD.—A name given to seven very remarkable objects of the ancient world, which have been variously enumerated. The following classification is that most generally received:

1. The Pyramids of Egypt.
2. The Pharos of Alexandria.
3. The walls and hanging gardens of Babylon.
4. The temple of Diana at Ephesus.
5. The statue of the Olympian Jupiter.
6. The Mausoleum of Artimisia.
7. The Colossus of Rhodes.

We think additions should be made to this list, so as to include some of the wonders of the modern world and the works of modern times, such as steam-ships, suspension bridges, railways, tunnels, telegraphs, printing-machines, etc., and—well, not to be too modest, say THE AMERICAN PHRENOLOGICAL JOURNAL.

STRABISMUS.—Is there any remedy for cross eyes? I have a friend whose right eye sometimes is turned, at other times it is straight. *Ans.* This occasional turning of one eye which is generally straight is caused by a spasmodic action of the muscles. For permanent strabismus there is a surgical remedy which is sometimes efficacious, but it is more painful than dangerous, and rather uncertain in its results.

THE GARDEN OF EDEN.—Where was it? *Ans.* Its exact location we believe is not known, nor do we think it at all necessary that it should be. Each man has his garden of Eden where he might be innocent and happy, but where temptations come; and if not fortified by moral principle, he falls.

FATNESS.—Are not some persons so constituted naturally that, do what they may, they will still continue to be lean? *Ans.* Many persons are organized to be slim, wiry, bony, and they never will be fat; but hundreds are scrawny and ill-favored because they use tobacco, strong tea, spices, and other things that pervert and deprecate their physique. Some work too hard, sleep too little, eat improper food, have other improper habits. Some inherit their tendency to leanness from the unhealthy habits of their parents.

LAZINESS.—Is laziness an inherited condition or defect? and is it discoverable by Phrenology and Physiology? *Ans.* Laziness is often the result of organic condition. A person inheriting a temperament with but little nerve and much of the lymphatic element, with a strong digestive system, with a large stomach and moderate lungs, and a narrow base of brain, will be lazy, and thus may be detected. But many pass for being lazy who are simply prostrated in their bodily and nervous forces through illness or wrong relations to life.

THICKNESS OF THE SKULL NOT UNIFORM.—It is said by physiologists that the skull is not in all cases uniform in thickness, how then can you determine the development of the phrenological organs? *Ans.* There is ordinarily no variation in the thickness of skulls which will exceed an eighth of an inch, but there are variations of developments in the different parts of the head amounting to an inch and a half. For instance, one man's head will be an inch and a half broader above the ears, or an inch and a half higher at the crown, or an inch and a half longer fore and aft than another's that may measure the same in other respects. There are portions of every skull which are known to be thinner than other portions, that phrenologists understand and appreciate. The relative thickness of the skull may be known by the anatomy, framework, or bony structure; also by laying the hand on the head anywhere; and when the person speaks, if that part of the skull be very thick, there will be little or no vibration; and if it be thin, there will be more vibration; but any phrenologist of common sense or observation, knowing where the skull is generally thickest and thinnest, and knowing the temperament, will find no insuperable barrier to an approximate accuracy in determining the sizes of the phrenological organs.

VITATIVENESS.—Where is this organ located? I do not see it marked on the diagram on the cover of the JOURNAL. *Ans.* It is located behind the ear forward of Combativeness and below the back part of Destructiveness as seen on that diagram.

CONCENTRATIVENESS.—Is it the function of Concentrativeness or Continuity to give a merely negative faculty, rendering its possessor incapable of changing the activity of one organ for that of another? or is it an active faculty whose office is to rule over the emotions, exerting and suppressing them by its own power? *Ans.* It is an active faculty, giving the disposition to continue, to be permanent and fixed, to do one thing at a time, to be thorough. We have sometimes regarded Continuity as a kind of regulator tending to restrain the impetuosity of the feelings when excited by collateral influences. We do not think the function of Continuity to be exactly equivalent to what theologians have called "the freedom of the will;" it doubtless aids; but the intellectual faculties are the ones that give the power of choice, the estimation as to what is best. Firmness, Conscientiousness, Cautiousness, and many other faculties join with the intellectual in forming decisions. The prodigal son might have known for a long time that his situation was bad, that in his father's house the hired servants were faring better

than he, and as a matter of choice his intellect taught him it would be a great deal better for him to return; but it took Courage, Conscientiousness, Firmness, with humility and perhaps Concentrativeness, to bring him to that point where he said, "I will arise and go to my father." He could have done it before, but enough of the faculties had not been aroused to impel him to an active decision. Phrenologists do not think the will originates in a single faculty any more than *Understanding* belongs to one faculty, or *Memory* to one faculty.

ABSENT-MINDEDNESS.—What is the cause of absent-mindedness? *Ans.* Preoccupation of the mind is one thing; vacuity, or dreaminess, which tends to give one inattention, is another thing. It may come from preoccupation or from Concentrativeness, and the dreamy state may arise from Ideality, or Spirituality, or Veneration, or Causality.

THE CEREBELLUM.—Is the cerebellum entirely devoted to the sexual passions? *Ans.* It is believed that portions of the cerebellum subserve other purposes, the control of muscular action among others.

WEIGHT.—If weight is a mere muscular sense, why should it be located in the intellectual region? why not in the cerebellum? *Ans.* The faculty of Weight brings man into harmony with the law of gravitation. Our judgment of perpendicularity, and whether a thing is vertical or violates the law of gravitation by being at an angle with the vertical line, is an element of Weight. We regard it as an intellectual faculty, relating us to momentum as well as to gravitation, and has to do with regulating our forces. True, it belongs to the base of the brain—so do all the other perceptive organs—and is an element common to man and the lower animals. It may be called perhaps an instinct, in animals that do not reason. We judge of the weight of objects, as it is said, by the eye, by the estimation of the size, knowing the density of the article in question. When we look at a load of hay, in bulk, and we know it lies loose, we may by experience have learned that hay of a certain measure will weigh a ton; but let a man having formed such a judgment see compressed hay without knowing how solidly the bale is compressed, and he will form a very inaccurate judgment of the weight.

DEPRECIATION OF ORGANS.—A correspondent sends us the history of a case in which certain organs appreciably to the subject became much depressed. A lady who is seventy years of age, with all her faculties vigorous, remembers when a certain portion of her head was much more developed than at present, and the depression has occurred on each side precisely alike, showing that the organs in both hemispheres of the brain had become simultaneously lessened, and being intelligent on Phrenology, she is conscious of a diminution of the power of the faculty involved. The depression is still gradually and perceptibly increasing in depth and the faculty becoming more and more decreased in its manifestations. Such instances are doubtless common, but the subjects of them are not sufficiently discriminating to appreciate the change. The forehead is often said to change, especially Causality becomes larger. Casts of the same head in our collection, taken at different times, show such changes. In the future, the public will make observations on these subjects for themselves. Hitherto Phrenology has been obliged to struggle for its life; it has had few supporters, except those specially engaged in maintaining it. When it has become far more general, and there are a hundred times as many observers as at present, facts, in great numbers, will be brought to light illustrative of its doctrines.

1. WHAT should be the size of a young man's head who is sixteen years of age and weighs 186 lbs.? *Ans.* 21½ to 22 inches. 2. What are large perceptive faculties indicative of? *Ans.* Great perceptive power, or ability to gather knowledge rapidly, and to form ready and correct judgments of things and their qualities.

SECOND MARRIAGE.—A Soldier's Widow.—Is it right to spend one's life mourning for a dead companion? or is it better to select a suitable person and marry again? *Ans.* In the July number we have discussed this subject, and refer to the article in question. We would not try to obstruct natural grief for ruptured ties, but there is a limit to appropriate sorrow, and we think one pays a better

compliment to a first marriage by entering into matrimonial relations a second time after a proper and respectful period has elapsed, than by living singly. Inordinate mourning does the living much harm and the dead no good.

WHAT PURSUIT?—Yes, the numbers you send us indicate a superior head. Some intellectual or artistic pursuit would suit her best.

FANNY FERN.—We have not yet been able to induce this lady to permit us to present her to our readers, nor do we feel justified in doing so against her wishes. Should she overcome her natural sensitiveness so far as to accede to our standing request, we shall be most happy to gratify our thousands of readers. With public characters of the masculine gender, we feel perfectly free to publish and "serve them up" when we like, but we may not take the same liberties with ladies.

QUACK PHRENOLOGISTS.—Correspondents in Toronto, Canada, Detroit, Michigan, and other places complain of quack phrenologists who claim to represent this office. We beg to repeat that the persons alluded to have no connection whatever with us. They are bogus. But we would suggest that quack phrenologists are no worse than quack doctors, who feed on the pockets of their victims. Sensible people will discriminate and not accept "sound for sense," nor "self-praise" for real merit.

DEAD LETTERS.—Several letters remain in our office unanswered for want of proper address. A letter to Miss J. W. Bradley, Westville, Conn., of 24th April, is returned to us from the dead letter office with the remark "unknown," which is very singular, as the envelope was addressed by and to Miss B. Is the P. M. at fault? Letter-writers should be particular to place the name of the post-office, county, and State at the head of their letter, and not omit to sign their own name in full at the bottom. Send no "hastily written letters," nor those written in pencil nor in pale ink. Use white paper and black ink. Write—business letters—briefly and plainly, if you would get prompt attention.

ONLY TWENTY DOLLARS.—The advertising quacks of the "Howard Association," established by special rogues to fleece "indiscreet young men," charge only \$20 for worthless drugs—not to be obtained except from that concern—with which they entrap their unfortunate victims. Others, in the same city of "Brotherly Love," practice the same game on a different plan; while in New York, Boston, Albany, Troy, and other cities, even higher rates are charged—\$50 in some cases—for the same worthless treatment. We repeat, all these advertising medical concerns are only swindling quacks.

A SUBSCRIBER.—Bellevue, O. We have no acquaintance with the person referred to. We presume your people judged him correctly.

URANIA.—The diameter of the earth at the equator is 7,928 miles; from pole to pole it is 26 miles less; consequently it is not a perfect globe. The revolution of the earth gives to objects at the equator a motion of 1,043 miles an hour; this motion decreases as either pole is approached. If it were possible to reach the exact point known as the pole, a person would have only a spinning motion answering to the point of a spinning-top.

A LARGE "WATERFALL."—What is its physiological sign? Mr. Editor, what is indicated by a very large waterfall? *Ans.* It indicates one of three things, namely, a foolish fashion, a fashionable female, or a large—well, no matter. Seriously, how much further will our sensible (?) women carry this French foolishness? Why pile on the puffs? Why not dress the hair simply and sensibly, leaving out the rats? It is not healthful to keep the nape of the neck over-warm.

MEDICAL ADVICE.—A correspondent from Nashville, Tenn., says: "I have been sick for ten years with hypertrophy of the heart, constant pain and palpitation. I am thirty years of age, and have taken a great deal of medicine without any benefit. I have been knooped on badly by doctors that pretend to cure all. My means are very limited. Please advise what you think is best for me to do." *Ans.* His statement is altogether too indefinite to enable us to give a suitable prescription, nor would it be proper to do so through the JOURNAL. This, like many other cases, requires answer by letter.

CLEAN TEETH.—What is the best means for removing tartar from the teeth, and afterward to prevent its accumulation upon them? *Ans.* 1st. A good honest dentist. 2d. A good tooth-brush, not too soft nor too hard, to be used morning and evening, with just the least fine scented tooth soap, with soft water. Such careful attention to the teeth as cleanly people usually give to their persons, will keep the mouth clean, the breath sweet, and the teeth white and sound. Many persons neglect their teeth till they begin to decay, and then, when too late to save them, go to doctoring.

SPIRITUALITY.—1. How can a man's Spirituality be moderate when for the last ten years he has enjoyed the prayer-meeting, Sabbath-school, and public worship more than any public gathering he could attend? *Ans.* Worship in public has often, and perhaps generally, more of veneration and sociality than spirituality in it. We think private prayer and religious meditation have more of spirituality in them than the public and social worship. 2. How can Continuity be small when I never allow any of my irons to burn, though I may have many in the fire, but finish them thoroughly and in order? *Ans.* If you had large Continuity, you would have only a single iron in the fire, and would not incline to have a diversity of care and business. 3. Do you ever, for a liberal compensation, assist persons to a situation for which they are fitted? *Ans.* We aid persons, when we can, to obtain situations without any compensation except that which comes from the consciousness of having done a kindly act, but our duties in our own business are so numerous, that we do not have the means of knowing about vacant places, nor the time to look after the wants of applicants.

TASTE WITHOUT TALENT.—Please give me a reason for my great love of music, when I can neither sing or even whistle, or make music of any kind? *Ans.* There is a faculty for understanding and appreciating music, and one for practicing it, on the same principle that there is a power for meditation and one for expression; a faculty for inventing, another for executing, mechanical work. We know a man who tunes organ pipes as a business; he is a fair organist and a good player on the violin, but his attempts at singing or whistling would scare Guinea hens.

CULTIVATION OF ORGANS.—Can any perceptible change be made in a low and slightly retreating forehead by hard study and mental exercise, and in how long a time? *Ans.* Yes; the time will depend on many conditions. What can make a coarse skin finer, if it can at all? *Ans.* Cleanliness and healthful occupation with mental activity. Which is the better—a predominance of the back-head or of the forehead? *Ans.* Neither is better, but it is less bad to have the forehead larger.

1. In your measurements of the head, do you follow the surface, or do you use an instrument by which you get the direct distance? This was always a query with me. *Ans.* We use calliper and tape measure, but we can determine very accurately by the hands—we are used to it. 2. I know some who believe in Physiognomy, but not in Phrenology. I tell them the former is a part or branch of the latter. Am I right? *Ans.* Yes.

"DREAMER," if you will call at 389 Broadway, we may be able to advise you.

POWDER IN VACUUM.—Is air necessary to the explosion of gunpowder? or, in other words, will powder explode in a perfect vacuum? *Ans.* A perfect vacuum exists only in theory. It is impossible to produce a vacuum so complete as utterly to exclude atmospheric air; but if this could be done, powder would explode in that situation if sufficient heat were applied to decompose the ingredients of which gunpowder is composed, as this would set free a sufficient amount of oxygen to promote combustion. If there were no oxygen in the ingredients composing powder that could thus be set free to aid combustion, powder could not be exploded in vacuum.

WHAT WILL THE CHILDREN BE?—My father was of a dreamy poetical temperament, and my mother was very intellectual. Now is it possible in such a case that they should have children possessed of good common sense? *Ans.* The children would be likely to inherit good literary talent with a decided tendency to the poetical and imaginative, and not be very practical.

"THE WILD AUSTRALIAN CHILDREN" exhibiting with a menagerie, admission to which is only twenty-five cents, are simply slavering Indian Idiots. We think the

"show" ought to be prohibited on physiological if not on moral grounds. It is a ridiculous imposition, which we have exposed at least once a year for some time past; but, like Monsieur Tonson, they "come again."

TUNE—LANGUAGE.—My son, who is now five years of age, can readily distinguish any tune he has ever heard by humming the air, but he can not learn to sing the same air himself. He has good Time. In what is he deficient that he can not learn to sound the notes? *Ans.* When his Language becomes more developed, he will, no doubt, be able to sing. He is not deficient in any faculty necessary to enable him to learn and perform music if trained to it.

DON'T KNOW THEM.—The people of Navarre, O., were favored not long ago with a lecture on Phrenology. Among other faculties, the lecturer named the following: Sensitiveness, Experimentiveness, and Creduliveness. Do you recognize such faculties? *Ans.* We have not the pleasure of an acquaintance with them—at least not under those names.

THE PULSE.—If 257 million pulsations are the average allotment for human life, will vigorous exercise which quickens the pulse shorten one's life? *Ans.* If your exercise be too vigorous it may, if not, it probably will not. Men wear themselves out by hard work, by violent exercise, and thus consume the vital forces too rapidly.

CLOTHING THE BACK.—Is it necessary for the health of man that his back should be more thickly clothed than other parts, since nature has clothed animals more thickly on the back than elsewhere? *Ans.* Animals that run in the open air, taking the storms as they come, in a rigorous climate, need a thicker covering on the back than elsewhere as a protection against the storms. If you look at a horse you will find that he will stand in the rain all day and his belly will remain dry, the rain dripping from his sides. It may be true that the duck and swan have thicker feathers on the back than on the breast, but we doubt it, since they are adapted to the water from below as well as to the rain from above. But the spine needs to be kept warm enough. If a horse can have a blanket or an India-rubber cloth on his back eight inches wide so as to keep the storm from the spine, he will endure it much better than to have the cold water come where it will chill that great channel of the nervous system. Keep a man's back warm the whole length of the spine, and keep his hands and feet warm, and he will not be likely to suffer much from cold or take cold. On the same principle that the hair or wool of animals is thickest on the back, the bark on the north side of a tree is thicker than that on the other sides in the temperate and cold climates, constituting a shield against the severity of the weather. It is said that northern dogs or foxes that have a thick coat for winter, will have a thin coat of fur or hair if removed to a southern climate where the warmth of a thick coat is not needed.

QUACKS AND IMPOSTORS.—Readers of the JOURNAL continue to write us in relation to the various advertising quack doctors and other impostors who are spreading their filthiness over the country. The only safe rule by which these meanest of men can safely be treated is to "let them alone severely." There is no patent medicine which was ever recommended by this JOURNAL. There are no mesmerizing phrenologists who put both "Professor" and "M.D." to their names recommended by us—they are impostors. We copy the advertisement of one of this sort.

He has been a regular practicing physician, curing diseases for upward of twenty-five years [he is not only not a regular physician but is an ignorant fellow], and has with him a specific treatment for diseases of the Lungs, Throat, Liver, Stomach, Spleen, Bowels, Kidney, Bladder, Nose, Ear, Eye, Skin; also, Rheumatism, Neuralgia, Erysipelas, Epilepsy, or Fits, Palsy, Scrofula, and all chronic disorders of both sexes of every name and nature. His treatment is new and peculiar to himself, and has cured a great many cases who had abandoned all hope of recovery. The afflicted are respectfully invited to call and consult him, free of charge.

"Free of charge!" How very benevolent! It is only the old story "of the spider and the fly." Then to think of his "curing" all manner of diseases; such a "cure" as he would make could not be repeated. But we have said enough to put our readers on their guard.

ZIMAPAN.—There is no such word in the English language.

THE CHURCH MILITANT.—It is unfortunately too true, as H. H. says, that there is a vast deal of wrangling,

contention, and bitter animosity among those who profess to be Christians; but we must not be discouraged. The heaven of pure religion is at work and will finally leave the whole lump. Progress is slow, but the world moves.

DIMPLED CHIN.—An indentation in the center of the chin, according to Redfield, indicates that the sign of *Desire to be Loved*, located on each side of it, is large.

DESCRIPTION OF CHARACTER.—Send a three-cent stamp for "The Mirror of the Mind," and that will answer your query in full.

REFORMING PERVERTED ORGANS.—If an organ becomes perverted, is there any possible way of reforming it again? *Ans.* Yes, quite as readily as the organs of the body may be restored to health. Diseases of long standing and old mental perversions are slow to cure.

You say that a broad back-head and a flat top-head denote Veneration or a high gift of reverence. *Ans.* No, we don't say any such thing. Such a head would rather indicate almost anything else. You must have misread us, or miswritten your statement.

SCROFULA.—Can it be cured? Read, for treatment, the book, "Lugol on Scrofula," price \$1 50. When inherited, it is very difficult to eradicate this disease from the system. Right living, the most temperate habits are necessary to remove it. See our work entitled "Hereditary Descent." The person for whom you inquire is simply a quack.

WHAT IS THE DIFFERENCE?—If a man firmly believes what he professes, and acts in accordance with his belief consistently, be he Pagan, Jew, or Mohammedan, does he not stand as good a chance of future reward as the most pious of Christians? *Ans.* In general terms, we answer No. We take it for granted that the Christian system is far in advance of any other in high and refined morality. The precepts of Christ were higher and more pure than any the world had known, consequently belief in and practice of the highest ideal of virtue and goodness will secure to the devotee a more exalted remuneration. He who grubs the earth with poor implements of agriculture, employs poor seed, and uses poor breeds of cattle and horses, is quite as sincere and works even harder than he who conducts his farm according to the highest standards of agricultural knowledge, and uses the best implements and the most approved varieties of seeds, fruits, and stocks. The reward is commensurate to the system as well as according to the industry and sincerity. A man may not starve who does his best with the poorest ideas and worst of systems; but he has an affluence of reward who follows the best methods in the best way. The poorest religion is better than none, and the sincere and earnest Mohammedan is better than the hypocritical or lukewarm Christian. The sincere but misguided heathen man betters his condition vastly by doing his best with the feeble light he has; but he who does his best under the best system of ethics and spirituality must take a rank above the other in an equal degree. See Rom. II. 14, 15.

CAUTERIZATION.—A young man inquires if we approve this mode of practice for the cure of a weakness brought on by certain indiscretions; to which we reply No, most emphatically.

THE CHRISTIAN TIMES.—It gives us pleasure to call the attention of our readers to the prospectus of this excellent weekly religious journal in our advertising department. It is a handsomely printed quarto, edited with ability; is liberal, reformatory, and progressive, but not radical or ultra, and may be said to represent the Episcopal Church in America. It is one among the very few religious journals that declines to pollute its advertising columns for pay with advertisements which its publishers deem improper. We presume sample numbers, by which to judge the paper, will be sent by the publishers on receipt of ten cents. We have no hesitation in recommending the *Christian Times* as a first-class family journal.

A NEW COFFEE-POT.—The inventor and manufacturer announce, in advertisement, something which will interest the ladies. It is said to be the most economical coffee-pot ever used, and reminds us of the story told of a son of the Emerald Isle, who, when informed that a newly-invented stove would save half the fuel, proposed at once to "take two, and save the whole." This is not claimed for the new coffee-pot; but the maker and vender tell their own story in an advertisement.

General Items.

A NATIONAL MUSEUM VS. A PLAY-HOUSE.—What is wanted in New York is a great national museum unconnected with the contaminating catch-penny play-house, or the exhibition of Negro idiots, adipose women, dirty Indians, stilted giants, or imbecile and clavering Antecs. We want an honest, instructive, dignified, and respectable place, filled with interesting objects in conchology, mineralogy, ethnology, anatomy, statuary, coins, etc.; and a zoological garden, with birds, animals, reptiles, fishes, and insects common to our continent—together with such as may be gathered from all parts of the world. The right place for the garden is in the Central Park, and it should be under the management of the commissioners. The museum should be in the upper part of the city, not far from Madison Square, easy of access, modeled after the British Museum in London, which is, in all respects, the best arranged and the best managed of any in the world.

There will be cheap one-horse concerns, conducted by charlatans, where the fool and his money will be soon parted. But the public want a good thing, free from all nuisance, and will pay for it. There is no necessary connection between a genuine museum and such "cheap-trap" as is sometimes coupled with it. Nor has the play of "Punch and Judy" or other "moral dramas" any relationship whatever with science or objects of real interest and instruction. It is high time to separate our museums from play-houses, theaters, and humbugs. What say the public?

BILLY ANDERSON.—We are indebted to Mr. T. H. Borngesser, of St. Joseph, for a photographic likeness of this notorious guerrilla chief of Missouri, taken the day after he was killed by our troops. The head and face are those of the true desperado; but as the picture was received just as we were about going to press, we have no room to give an analysis of his character at this time. We tender Mr. Borngesser our thanks for remembering us and the science of Phrenology in the matter, and hope his example will be followed by others.

REBUILDING THE TOWER.—Hartford, Conn., city of the Charter Oak, is one of the most pleasant, as it is one of the richest towns in New England. Its citizens will compare favorably in intelligence, enterprise, and thrift with those of any in America. But why don't they rebuild the tower? The rough rock—in blocks of suitable size—is on the spot; Nature furnishes the materials, and a few dollars subscribed by each of the rich men of Hartford would be sufficient to put up a splendid tower, which would attract thousands annually. Make it fire-proof. But why not make it a State Monument to the memory of the Connecticut soldiers who have fallen in battle during the great rebellion? Make it a museum, with trophies; and State minerals, marbles, woods, etc. In this case each son of Connecticut would cheerfully contribute. Mr. Batterson, the artist, will contribute a suitable design, and others what they like. There is not a more sightly, not a more beautiful or magnificent point in the State! Then what a charming drive from Hartford! It is not too far—about 10 miles—through a rich farming and fruit-growing country, over good roads, with ever varying scenery of two most interesting descriptions. We, in New York, have our artificial Central Park; they of Boston have their "Common;" but the citizens of Hartford have Talcott's Mountain, from the summit of which, views covering half the State, including the Farmington and Connecticut River valleys, may be had.

ENCOURAGING.—When writing us, a subscriber adds this: "P. S." The war is now over, our toils and perils have ceased, and we must now cope with a world of temptations, and we must have the PHRENOLOGICAL JOURNAL to direct us. No soldier who has been away from the social circle so long, ought to, or can well do without it. Many inquire what has Phrenology done for me? The present commander, adjutant, quartermaster, sergeant-major, quartermaster sergeant, and commissary sergeant are all subscribers to the A. P. JOURNAL, and careful readers of all works from your house. Has Phrenology done anything for them? Would they part with the knowledge they have derived from it for ten times its cost? You know the answer of each.

Let us never be without the JOURNAL and a library of your works.

[We be love a knowledge of the truths we teach would even make better soldiers, and so say the men. They acquire self-respect, self-control, and trust in God, by the study of Phrenology.]

SOUTHERN REFUGEES.—If there is any one class of persons who, more than another, need sympathy, charity, and a helping hand, it is our Southern soldiers. When fighting against the Government by orders of their bogus Governors, they were our enemies; but now that they have surrendered, laid down their arms, and returned to their allegiance, they are our countrymen. But look at their condition! compare it with that of the Union soldier. The soldier of the South was conscripted, forced into service, poorly fed, badly clad, and paid with only "false promises." A hundred dollars of his Confederate money will not buy "a row of pins." He is homeless, destitute, and in rags. How is it with our Northern soldiers? All have good money in their pockets, good clothes on their persons, with extra suits, plenty to eat, and a better home than they left. He is even a richer man than before. He asks not for sympathy nor for aid. He is "all right" and self-supporting. But look again at our poor, fallen, stripped, helpless, and down-trodden fellow-countrymen—our Southern soldiers! May God have mercy on them!

A SHORT CUT TO FAME AND FORTUNE.—If we accept for truth all the statements of interested parties in regard to the commercial institutions, business colleges, etc., we should probably be led to believe in "a royal road to learning." Each establishment offers special inducements, and the promises are certainly most encouraging. In our present number we give the advertisement of Mr. BURNHAM, under the head of "GREAT EDUCATIONAL ADVANTAGES in the beautiful Connecticut River Valley, at Springfield, Massachusetts." Of this institution the Springfield *Republican* says:

"It was a lucky thought of Mr. Burnham's to hit upon Springfield as the location for the American Business College. A more favorable place for such an institution can not be found. A gem in the beautiful valley of the Connecticut and in the heart of New England, combining in a rare degree the scenery and enjoyments of the country with the advantages of the city, and possessing railroad communications which are unsurpassed, it is just the point for an institution of this kind to make a healthful and rapid growth and attain a permanent success and a really national character. And this is what Mr. Burnham is making it to do. When this college was opened, its pupils very naturally numbered only residents of this city and towns in this vicinity, but they are already coming not only from all New England, but from New York, Pennsylvania, and even more distant States. That these pupils consult their best interest in thus doing, that the institution can without assumption claim to be worthy the name American, and that it offers advantages to students which are not surpassed, if they are equaled, by those of any similar institution in the country, can be proved to any one disposed to make the investigation. * * *

"The vital fault of many commercial colleges is, that their instruction is sadly imperfect and superficial; and in consequence of this they have no public examinations either when graduating their pupils or at any other time. The A. B. College, on the other hand, courts the most rigid investigation."

Among the teachers are Messrs. E. W. Harvey, E. Moore, Jr., J. S. Preston, Gideon Wells, M. P. Knowlton, G. P. Geer, J. D. Safford, and others. Nor is the school intended for men only. Young ladies are also admitted on favorable terms. Read the advertisement, then send for circulars, and judge for yourselves.

Marriages.

CONE—BARTHOLOMEW.—In Vienna, on Thursday evening, July 20th, 1865, at the residence of the bride's father, by the Rev. Mr. Exerl, Mr. W. O. K. Cone, of Lawrence, Kansas (formerly of Delaware, Ohio), and Miss Nellie A. Bartholomew, of Vienna, Trumbull Co., Ohio.

[We wish the happy pair all the enjoyment they may reasonably hope for. Being patrons of Phrenology, they will be all the better qualified to so steer their course through life as to avoid the causes of discord, and to make their path pleasant and peaceful.]

BENNETT—BUTT.—In Norfolk, Va., on Thursday, July 6th, in Christ's Church, Mr. Nathan J. Bennett, of New Haven, Conn., to Miss Martha H. Butt, of Norfolk, Va., by Rev. N. Okeson.

[Our readers will recall the interesting sketch we gave in our April number of this remarkable lady, and we are most favorably impressed with the appearance of the gentleman who has won this Virginia prize. May the States of Connecticut and Virginia join hearts and hands as these young lovers have done, and may all dwell together in the happiest union.]

Publishers' Department.

TO CONTRIBUTORS AND READERS.—Among the numerous articles (some of them in type) awaiting a place in our crowded columns, are—"Serving God," by Rev. Francis Collier; "In Trouble;" "Faces at the Window" (poetry), by Emily Pierpoint Leadner; "Something about Words;" "Philosophy of Phonography;" "Queen Hortense" (poetry); "The Nose," by J. W. Moss; "To My Ideal" (poetry); "How to Win Love;" "The Origin of Coal," and "The New Philosophy," by Chas. E. Townsend; "Can't Thou be Dead?" (poetry); "Moral Philosophy," by John Dunn; "Lines in an Album" (poetry); "Our New Carpet;" "The Two Pictures," by L. E. L.; "Sir Matthew Hale;" "Stanzas for Music;" and "Changed" (poetry), by Rev. H. G. Perry, A.M.

A REMINDER.—Looking forward, anticipating the wants of our readers, we have got up, thus early in the season, the "Phrenological and Physiological Annual for 1866." It is just the thing to place on every desk, in every counting-room, in every library and reading-room, and on the center-table of every dwelling. It is small, only 48 pages, full of illustrations, and as cheap as it is useful and interesting. Single copies prepaid by post, 12 cents; by the dozen, \$1 20; by the hundred, \$8. When not prepaid, or when sent by express, they are sold at \$1 a dozen, and at \$6 per hundred. Will our friends see that a copy shall be placed within the reach of everybody? When seen it will be read, and when read it will be remembered. We hope to distribute half a million.

INCOG.—A correspondent sends us an article on "Love and Lover," in which he takes exception to some of Mrs. George Washington Wyllys' teaching on that subject. When she shall have finished her series of articles, he may find that he has been too hasty in drawing conclusions. If not, we shall be disposed then to give him a hearing.

In our next number we shall commence the publication of an interesting document under the title of—

NOTES ON BEAUTY, VIGOR, AND DEVELOPMENT; OR, HOW to Acquire Plumpness of Form, Solidity of Muscles, Strength of Limb, and Clearness and Beauty of Complexion, by a Course of Exercise, Diet, and Bathing; with a Series of Improved Exercises for the Dumb-bells and Chest Expander. By WILLIAM MILO, London. Slightly altered, with Notes and Illustrations, by HANDSOME CHARLES, The Magnet.

AGRICULTURE, HORTICULTURE, AND ARCHITECTURE.—Works on these great foundation interests are advertised in our present number. Such books as Chemical Field Lectures, Cottage Residences, Country Houses, A Home for All, Landscape Gardening, Gray's Botany, The Horticulturist, and The North American Sylva deserve a place in the best library. Look at the list.

POSTAGE OF THE JOURNAL PREPAID.—Subscribers can prepay their postage on the JOURNAL at the office where they receive it. Twelve cents will pay it for a year.

MORTON'S GOLD PENS.—We continue to send these pens prepaid by post on receipt of price.

MAGNETIC MACHINES.—We fill orders for both Smith's and Kidder's. Prices, \$18 to \$30.

MISCELLANEOUS BOOKS.—All works published in Europe or America may be ordered through this office at publishers' prices. We import books from Europe by every steamer.

ENOUGH TO MAKE A BOOK.—A single number of the A. P. J. contains enough matter—were it set in ordinary sized type—to make a book of 250 pages 12mo., and a 1 for 20 cents! This, counting the cost for illustrations, makes it very cheap reading.

AGENTS WANTED.—We can make it "pleasant and profitable" for young men to engage in the sale of our books. Address this office, with stamp, for catalogues and particulars.

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MME. DEMOREST'S EMPORIUM OF FASHIONS.

478 BROADWAY, N. Y.
BRANCHES IN NEARLY ALL THE CITIES OF THE UNION AND CANADA.

*Patterns of the Fashions for Ladies' and Children's Dress, Ladies' Patterns, 15 to 40 cents; Children's Patterns, 10 to 20 cents; Trimmed, Double Price; Full sets, fifteen articles, \$5.

Dress and Cloak Making in all its branches.

*Ladies' System of Dress-Cutting, \$1.
*Children's System of Dress-Cutting, 50 cents.

Tucking, Pinking, and Fitting.

*Imperial Dress Elevators, 75 cents.
French Corsets, Satin Jean, \$5; Coutil, \$7.

Prize Medal Skirts, \$1 50; \$2 and \$3.
*Spiral Spring Bosom Pads, \$1.

*Excellent Dress Shields, 50 cents.
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THE AMERICAN BLACK BEAR.

THE BEAR—HOW TO CATCH HIM.*

This family of animals is very large, inhabiting nearly all parts of the globe, and ranging through all latitudes, from the equator to the poles. Bears differ from each other, in consequence of differences of climate, more than almost any other animals. Those that inhabit the frozen wastes near the pole, or such high cold regions as the Rocky Mountains, are monsters of strength and ferocity; while those that inhabit warm countries are small, feeble, and inoffensive. The extremes of the scale are the Thibetian bear, which weighs less than one hundred pounds, and the polar bear, which is thirteen feet in length, and weighs twenty-four hundred pounds. The American black bear is the variety with which trappers have most to do. It is found in the western and northern parts of the United States, and in the upper and lower provinces of Canada. Its weight when full grown is from three to six hundred pounds. Bears are omnivorous, feeding indiscriminately on roots, berries, nuts, corn, oats, flesh, fish, and turtles. The farmer's calf-pasture, sheep-fold, and hog-pen are frequently subject to their depredations. They are particularly fond of honey. They generally sleep through the coldest part of the winter. They bring forth their young in the months of May and June, and generally two at a time. The cubs are hid in caves or hollow trees till they are large enough to follow the dam, and then ramble about with her till the following spring.

The hunting of bears with firearms, besides being objectionable on account of injury to the fur, is often dangerous business. They are very tenacious of life, and very bold and ferocious when wounded. A bear shot by Capt. Clark's party in the Rocky Mountain region, survived twenty minutes and swam half a mile after receiving ten balls in his body, four of which passed through his lungs, and two through his heart! Records of bear-hunting are full of perilous adventures, and those who engage in open battle with the great grizzly bear of the Rocky Mountains, rarely escape without loss of life or limb. But steel traps of the right size, and properly managed, subdue these monsters with greater certainty than firearms, and without danger to the hunter.

In trapping for bears, a place should be selected where three sides of an inclosure can be secured against the entrance of the animal and one side left open. The experienced hunter usually

chooses a spot where one log has fallen across another, making a pen in this shape. The bait is placed at the inner angle, and the trap at the entrance in such a situation that the bear has to pass over it to get at the bait. The trap should be covered with moss or leaves. Some think it best to put a small stick under the pan, strong enough to prevent the smaller animals, such as the raccoon and skunk, from springing the trap, but not so stiff as to support the heavy foot of the bear. The chain of the trap should be fastened to a clog. The weight of the clog for a black bear should be thirty pounds; for a grizzly bear, eighty pounds. The chain should not be more than eighteen inches in length, as the habit of the bear, when caught, is to attempt to dash the trap in pieces against trees, logs, or rocks; and with a short chain fastened to a heavy clog, he is unable to do this. The bait should be meat, and the bear should be invited to the feast by the smell of honey or honeycomb, burnt on heated stones near the trap. Bears seem to entertain no suspicion of a trap, and enter it as readily as a hog or an ox.

COSMOGONY.

We print elsewhere an article on "The Immediate Polar Regions," in which the theory of a tubular globe is advocated and evidence brought forward to substantiate the writer's views. Of the weight of that evidence the reader must judge for himself. Our purpose here is simply to introduce another theory of the earth's construction which, though differing widely in other respects from that of "B. F. F." also involves polar openings. We find the new theory in a pamphlet from the pen of John Merrill, of North Dorchester, N. H. We have room for merely an imperfect outline.

A WORLD WITHIN A WORLD.

Here is Mr. Merrill's world (a shell itself) in a nutshell:

"That there are yet undiscovered continents teeming with animal and vegetable life, the inhabitants of which may enjoy all the advantages that we enjoy, seems to me more than probable. The evidence is abundant and clear that this earth is not a solid sphere, but a hollow world, more flattened at the extremities than is usually admitted; that it is open at the northern and southern extremities, admitting heat, light, air, and space inside; that there are continents and oceans

within as habitable and navigable as those on the outside.

The ocean has been sounded in some one hundred places, and found to be about four miles deep. In some places, as in the Gulf Stream, and in some salt as well as fresh water lakes, it has been found impossible to find a bottom at all. Now we will suppose there are four miles of ocean and then four miles of earth to air inside, the continents and oceans on the inside and on the outside being opposite each other. This will give us a distance of eight miles from air outside to air inside."

THE GATEWAY TO THE INNER WORLD.

The rounding-off point where the inner seas unite with those of our outer world, Mr. Merrill thinks is about 70 degrees north latitude. South of this, the arctic navigators have found the greatest degree of cold. North of 70 degrees the temperature rises, and soon the open polar sea is discovered, with birds flying from the north toward the south. At 70 degrees, too, the tides cease to flow northward, having apparently completed their circuit. That the rounding point is near 70 degrees is shown again by the compass. Kane tells us on page 282 of his first volume on his second expedition, that Morton's party, when beset with icebergs dangerous to pass, would sometimes attempt to find new routes. "This," he says, "was a tedious and dangerous alternative, as the compass, their only guide, confused them by its variation." We have also the evidence of Barrows, that when at latitude 77 degrees the compass became useless; and at a point still farther north the needle turned directly round toward the south. Parry, and also Sontag, both testify to the same unaccountable fact.

THE INNER WORLD REACHED.

Had these navigators really reached the pole and begun to descend upon the opposite side? So Mr. Merrill, if we rightly understand him, would have us infer. He says:

"We must yet wait for an explanation of so unnatural a result if our theory be not correct. But on our reasoning it is at once simple and natural; the earth being a hollow sphere with air within pressing to the center in every position; the air itself supported by the element of space, having its connection with inside air at the northern and southern extremities; the inside earth being formed of oceans and continents the same as the outside; there will then be the same northern and southern magnetic attraction on the inside as on the outside. Here we have two equal opposing influences approaching each other, and it is evident at their place of meeting they will neutralize each other."

Those who may be curious to see the facts and reasoning by means of which our cosmogonist seeks to support his novel theory, and also his explanation of earthquakes, volcanoes, ocean currents, etc., should read his pamphlet.

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* From the "Trapper's Guide," by S. Newhouse. [Price 7 cents. For sale at this office.]

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SAMUEL R. WELLS, EDITOR.]

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The Journal.

Man, know thyself. All wisdom centers there ; To none man seems ignoble, but to man.—Young.

OUR LEADING GENERALS.

III. LOGAN.*

BEHOLD in General Logan a manly man ! In him we have a splendid specimen of the American soldier. He is like the great West from whence he comes : broad and brave ; frank and free ! Without pretension or affectation ; without bullying or bluster, he is cool and courageous ; perfectly composed, and always self-possessed. He is everywhere at home, and at your service to go before and to break the way. If not humble, he is no sycophant. If not diffident, neither is he over confident. He is hopeful, but cautious ; resolute, if not always discreet. He is both severe and sympathetic, and he can both love and hate. He acknowledges no master but his convictions and his God, no authority but judgment and justice. He is a kind friend and a

* Our portraits, copied from excellent photographs by Bogardus, are far from satisfactory, though well engraved.



PORTRAIT OF MAJOR-GENERAL JOHN A. LOGAN.

bitter opponent ; a generous giver, though he would ask for himself no favor. One of his faults is prodigality, and he needs more economy.

General Logan has the motive-mental temperament—in other words, a combination of the bilious and the nervous. He is tall and slim in body, rather than stocky and stout. His head is formed on the same plan. From the ear to the

top it is very high, and it is long on the top from front to rear. The largest organs in the intellectual group are those in the center : Individuality, Comparison, Human Nature, Size, Form, and Locality. The next largest group are those in the crown : Self-Esteem, Firmness, and Conscientiousness, together with Benevolence, which is very prominent. Secretiveness and Acquisi-

tiveness are moderate or small, and their place can only be partially supplied by the intellect. He may make money easily; but will he keep it? We would not select him for a financier nor for a banker; but he would have made a capital engineer, explorer, navigator, or a pioneer. He is careless of mere ornament; but values the substantial. His Ideality is not large, and love of the beautiful is subordinate to his sense of the useful. In form and feature General Logan is strongly marked. In person he is tall and tough, with a most flexible physiology; his hair is black and wiry; his skin a reddish white or a livid brown; eyes full, black, and piercing; nose prominent; nostrils large; chin long and projecting; jaws strong and well set on; mouth large but well cut; lips full and firm; ears above the average, and the neck is large and sinewy. His breathing, circulation, and digestion are excellent, and he is in all respects a remarkable man.

Though very different from Mr. Lincoln, he has, like the latter, that open, frank, undisguised "don't-care" manner and bearing which are so characteristic of the true Western man.

The record of General Logan is such as will do honor to his name and nation.

BIOGRAPHY.

We condense from the *United States Service Magazine* for July, 1865, the following sketch of General Logan.

BIRTH AND EDUCATION.

John Alexander Logan was born near the present town of Murphysboro, in the county of Jackson, Illinois, on the 9th of February, 1826. His father, Dr. John Logan, emigrated from Ireland and settled in Illinois in the year 1823. His mother, Elizabeth Jenkins, was a native of Tennessee. The fruits of this marriage were eleven children, John A. being the eldest. During young Logan's boyhood, schools were scarcely known in Illinois; accordingly he had only such opportunities of education as presented themselves upon the appearance in the neighborhood of some itinerant schoolmaster. In 1840 he attended an institution known as Shiloh College, which was nothing more, however, than a country academy.

THE MEXICAN WAR.

On the breaking out of the Mexican war, young Logan, though but twenty years of age, immediately volunteered, and was elected lieutenant in a company of the First Illinois Volunteers, in whose service he greatly distinguished himself.

LAW AND POLITICS.

After the war he studied law, and in 1851 received his diploma. As a lawyer he was immediately and highly successful, and in 1852 was elected prosecuting attorney of the third Judicial District of his native State, and in the autumn of the same year was elected to the State Legislature. In 1856 he married Miss Mary S. Cunningham, of Mississippi; and in 1858 he was the Democratic candidate for the Ninth Congressional District of Illinois, which he carried by a handsome majority. In 1860 he was re-elected.

BULL RUN.

The preparation for war which sounded all over the North during the spring and early sum-



mer of 1861 again fired the martial spirit of Logan. While in his seat in Congress lending every effort to the furtherance of the interests of the Government, the armies of the nation, which had been assembling around the national capital, commenced to move out to meet the enemy. This was too much for Logan. He dashed down his pen, and determined to fight the battles of his country in the field. He overtook Colonel Richardson's regiment on the march, and, securing a musket, took his place in the ranks. In the disastrous battle of Bull Run, Logan fought with distinguished bravery, and was one of the last to leave the field during the panic.

LOGAN AS COLONEL.

In the latter part of August he returned to his home, then at Marion, Williamson County, Illinois. On the 3d of September he made a speech to his fellow-citizens in Marion, declaring his determination to enter the service of the Government as a "private, or in any manner he could serve his country best, in defending and bearing the old blood-stained flag over every foot of soil in the United States." Under circumstances so elevating, Logan was more than himself in eloquence. The citizens of Marion and vicinity flocked to his standard, and in two weeks, September 18th, 1861, the Thirty-first Illinois Volunteers was organized at Cairo, with John A. Logan unanimously recommended as colonel. The regiment was at once attached to McClelland's brigade. Seven weeks later, November 7, 1861, Colonel Logan led his command in its first fight, the battle of Belmont. His regiment, though it had never seen an armed enemy before, fought like veterans. Everywhere Logan rode at their head, urging them to stand fast and keep steady. During these trying moments he had one horse shot under him, and his pistol by his side shivered to pieces by the bullets of the enemy.

In General Grant's campaign up the Tennessee and Cumberland rivers, Logan commanded his regiment in the battle of Fort Henry, and, after the flight of the enemy, gave pursuit with two hundred cavalry, capturing eight pieces of artillery. At Donelson, while rallying his men after meeting a desperate assault, he received a severe

wound, the ball entering the left arm in front near the shoulder, and, following round, passing out through the shoulder. But Logan, perfectly fearless, his left side streaming with blood, and two fresh wounds in the thigh, clung to his horse, and called upon his men to hold their ground, which they did till reinforcements arrived.

For his noble conduct on this occasion he was promoted to brigadier-general of volunteers, to date from March 5th, 1862.

WAR VS. POLITICS.

During the summer of 1862 he was warmly pressed to become again a candidate for Congress, but emphatically declined to accept any political office while the war should last.

During General Grant's winter campaign, 1862 and '63, in northern Mississippi, General Logan led his division through the toilsome marches incident to that movement, and though on the part of the infantry there was no fighting above a skirmish, the General displayed great abilities in the handling of troops on the march. It was in this campaign that Logan received his promotion as major-general of volunteers, to date from November 29th, 1862.

Upon the withdrawal of the army north of the Tallahatchie, General Logan was assigned to the command of the third division, seventeenth army corps, Major-General James B. McPherson commanding.

In February the third division was transferred to Memphis, whence it embarked and joined that portion of the seventeenth corps which had preceded it to Lake Providence.

When the army commenced to move across the peninsula to secure a foothold in Mississippi south of Vicksburg, Logan was again in motion, and, in the crossing of the Mississippi, followed immediately after the thirteenth corps, which had the advance. That corps, as soon as it landed, pushed at once for Fort Gibson, and engaged the enemy. The contest was doubtful until Logan hastened to the field, and by the weight and courage of his veterans turned the scale into a decided victory.

GENERAL LOGAN AT VICKSBURG.

In the movement of May 12th, Logan, with his troops, was in the advance. After a short march he encountered a small body of the enemy, about six thousand in number, strongly posted near Raymond. Without a moment's delay he attacked. The rebels tenaciously held their ground, and repeatedly repelled the desperate charges of Logan's men. In the height of the action McPherson and staff arrived on the field. By a sudden dash of the enemy, a portion of Logan's line was crushed. Defeat now seemed certain. The General, perceiving this, rode up to McPherson, weeping bitterly. A few words passed, and, with the velocity of the wind, Logan rode in the midst of his scattered men. He called upon them to rally and follow. The men obeyed. By one of those acts of daring, terribly desperate, Logan led his men up to the very muzzles of the enemy's guns. He drove them back, and in thirty minutes the field was won. In speaking of this battle, General Grant called it "one of the hardest small battles of the war."

During the siege of Vicksburg he held McPherson

son's center, confronting Fort Hill, the key to the enemy's works. It was on his front that Hickenlooper's famous mine was run, and it was Logan's men that made the desperate assault into the crater, after the explosion, on June 25th.

After the surrender of Vicksburg, July 4th, 1863 Logan's division led the advance of the column of occupation, and the same day the General himself was appointed military governor. For gallant conduct during the campaign, General Logan was presented by the Board of Honor of the seventeenth army corps with a medal of gold, inscribed, "Belmont, Fort Henry, Fort Donelson, Siege of Corinth, Port Gibson, Raymond, Jackson, Champion's Hill, and Vicksburg."

NOT A POLITICIAN.

Having set the administration of affairs at Vicksburg in good working order, General Logan visited the North, spending the most of his time in making those telling speeches for which he is so widely celebrated. It was thus, then, in his Carbondale speech of July 31st, in 1863, when accused by a set of men, who once claimed to be his friends, that he had forsaken his party, he turned upon them all the forces of his anger, saying, "I am not a politician to-day, and I thank God for it. I am not like those who cling to party as their only hope."

ARMY OF THE TENNESSEE.

In the important changes in command which took place in the fall of 1863, by the promotion of General Grant to the command of the military division of the Mississippi, and Sherman to the Army of the Tennessee, Major-General Logan succeeded the latter in command of the fifteenth army corps, dating October 27th, though it was late in November before he assumed command.

In May, 1864, General Logan joined the concentrations of the grand military division of Mississippi, commanded by General Sherman.

DEATH OF MCPHERSON.

On the 27th of June he led his men in one of the most desperate assaults of the war against the cliffs and impregnable positions of the enemy at Little Kenesaw.

The 22d of July was a sad day for the Army of the Tennessee. Attacked on all sides by the enemy, General Logan fought first on one side of his works and then on the other. About one o'clock the lamented McPherson fell, and his death was announced to Logan. Aroused to the very height of sublimity by this overwhelming calamity, he immediately assumed temporary command, and with that fierceness of expression which makes him so terrible in battle, dashed from one end of the line to the other shouting—

"MCPHERSON AND REVENGE!"

It was indeed a dreadful revenge. The troops, enraged at the loss of their commander, fought with tears in their eyes, and summed up a fearful reckoning. Eight thousand dead and mangled bodies of the enemy were left on the field.

FROM THE CAMP TO THE STUMP

In the remaining battles of the campaign he co-operated until the fall of Atlanta, September 2d, when his troops, with the rest of the army, went into winter quarters.

After the termination of the campaign, Logan

again went north, to stump the Western States during the political campaign of 1864 for President. The soldier-orator's speeches will be long remembered.

In the last act of the magnificent service of Sherman's army, the advance across the Carolinas, Logan was again with his troops, and, after the capitulation of Johnston, marched his men to Alexandria, and participated at the head of his corps in the grand military spectacle presented to the nation in the review of its victorious armies at the national capital. On the same day, May 23d, General Logan rose to the command of the Army of the Tennessee, upon the appointment of General Howard to other duties.

GENERAL LOGAN PHOTOGRAPHED.

The character of Logan may be summed up in few words. He has a large mind, stored with liberal views. He has a heart open to acts of the rarest generosity. He never intentionally injured a man in his life. He is a forgiving enemy, only implacable when basely wronged. He is the idol of his soldiers. He talks to them and mingles with them, and shakes hands with them. Physically, he is one of the finest-looking officers in the army. A deep black eye, heavy black mustache, black hair, and very dark complexion, give him a terrible look when aroused. Broad shoulders well set on a muscular frame give him the appearance of a man of great power. He wears usually a broad-brimmed black felt hat, plain major-general's coat, and blue pantaloons stuck in his boots. He has not the prim appearance of a military dandy; in fact, he looks the citizen soldier all over. Judging from appearances, one would suppose that he left his home in a hurry to attend to some business which he had not quite finished. Mounted and in battle, there are few in the army who so nearly realize the idea of a great warrior. To see Logan in a fight is magnificent.

"The men of the West will hew their way to the Gulf," exclaimed Logan in one of his speeches in the beginning of the war. How nobly they have carried out this prophecy!—and chief among the leaders to this grand consummation stands Major-General John A. Logan, the orator and the soldier, the constant friend of the Government, and one of its noblest citizens.

PHYSIOLOGY IN SCHOOLS.—The Board of Normal School Trustees of California have recognized the importance of this study by purchasing, at a heavy expense, one of the first manikins ever imported into the United States, and by making arrangements for full courses of lectures on Physiology and Hygiene in the State Normal School. Teachers who "can not find time" to teach Physiology and History in school, will do well to bear in mind that the law is imperative; and county superintendents are reminded that it is their duty to see that the law is carried into effect. [So far, good! Now let them add Phrenology, and they will lead all the other States, and have the most competent teachers in the world. California forever!—Ed. A. P. J.]

THE gates of heaven are low-arched; we must enter upon our knees.

TO MY IDEAL.

BY MARY E. WEST.

OVER the hills where summer roses blow,
Where comes the soft west wind with airy feet,
There is a heart that dreams of me, I know,
And my heart answers with responsive beat
Out from my steadfast eyes this soul of mine
Wanders through all space in its quest of thine.

Through the long day, till evening's fingers slow
Braid with dark strands the bright hues of the west,
Through days, and weeks, and years we wait, and know
That we shall meet, and meeting shall be blest.
The night, the day, and then the night again—
The winter snow, the happy summer rain.

So pass the dim and silent-footed years,
Somewhere called Time—can it be aught to me
Or thee? who have no part in any hopes or fears—
Who know but one thing: that there is to be
A life for us which shall not be in vain,
Where life's rich wine brings neither sting nor pain.

Noting no time. Eternity. Alone
Mine ear through all the pulsing air discerns,
Among its myriad sounds, only thy tone—
Back to thy spirit a reply returns.
And time, and space, and distance we know not,
They have forgot us, and they are forgot.

Not of the earth—no more—for we have ceased
To be so measured as her children are;
Our life of life has risen up, released
From all the chains which flesh and blood must wear.
We walk on cloud tops, and I often see
The foot-prints made when they were passed by thee

We wait the eternal summers, when we know
The moaning sea within us shall not moan,
With restless wave which abeth in its flow,
Pining and pining that it is alone;
But there reversed, this wasting love shall be
The bond restless bringing me to thee.

On the high amber cloud where I now sleep,
Thy star-eyes come to me,
And in their blue depths I can see the crowd
Of all thy thoughts—they whisper, "I love thee."
I feel thy touch upon my lip and cheek,
New lights break over me.
"Love is immortal." Darling, didst thou speak?
"Immortal thee and me."

No more apart the sea breaks with a moan
Along the shore;
But all its amber waves are merged in one
Forever, evermore. June 8, 1865.

I CAN NOT FORGET THEE.

STANZAS FOR MUSIC.

I CAN not forget thee—no, never,
Although our brief friend-ship is o'er:
And though we are parted forever,
For memory still shall restore
The heart-thrilling words thou hast spoken,
The beauty thy countenance wore,
And hope's silver chain that is broken,
And can be united no more.

Farewell! yet 'tis pleasing to linger,
The scenes of the past to survey,
Though "Time, with his terrible finger,"
Has swept all their fairness away.
Farewell! I shall meet with thee—never;
But though I may far from thee stray,
Thy presence shall comfort me ever,
While treading my desolate way.

It is the vice of the unlearned to suppose that the knowledge of books is of no account, and the vice of scholars to think there is no other knowledge worth having.

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Sprachstein.*

THE AMERICAN MAN.

We published interesting statistics under this title last year, and now copy paragraphs from a well-written article in the *Nation*, a new literary and scientific journal published in New York.

Our English cousins "will have it" that we Americans, as a nation, are "running out," "drying up," and "going down." There are a few noisy, prejudiced anthropologists of negrophobia and secesh proclivities who insist upon it, that if it were not for our importations of European blood, that we should soon disappear from the face of the earth. We grant that the Old Country is great, and very prolific, both in and out of wedlock—that it is a capital country to go from; but we claim that America is also great, and is a good country to go to. Have we not the greatest trees in the world? Have we not the greatest lakes in the world? Look at our "waterfalls," and our navigable rivers reaching thousands of miles through the most fertile lands in the world! Do we not grow the biggest hogs—four-legged ones, we mean—the fastest horses, and the largest oxen? Of flowers and fruits, who can compete with us? Do not our fields furnish bread for the world? Where do Europeans get their cotton, sugar, and tobacco? And where are the richest mines in the world? Have we not mountains of iron, silver, and gold, with endless acres of copper and lead? And as for "black diamonds," we have more in a single State than can be consumed in ten centuries. Then think of the oceans of oil we keep ready made in rocky reservoirs; to get it when we like, we simply tap the ground!

Then as to men, women, and babies; it is a fact that we have a greater number who exceed a hundred years than can be found in the Old Country. If we do not have so large families as in England and Ireland, it is because we live too high. "Poverty and potatoes" favor rapid reproduction. But foxes are not lions, and one native-born American is equal to—, well, no matter how many London anthropologists. Those gentlemen held their breath to see the great American "bubble burst." They were so sure it would happen, that they kindly volunteered to help put an end to the agony by burning our ships and sending guns to the enemy!

"Self-government," forsooth, was a disastrous failure, and we were to be Maximilianed! Out upon these demagogues—these bogus anthropologists, who know so little.

Here is a picture of "the American man" as he looks through the spectacles of a learned member of the Anthropological Society of London. A paper had been read by Mr. Bollaert on "The Past and Present Populations of the New World," on which—

"Dr. Berthold Seemann said that he could, from his own experience, confirm Mr. Bollaert's observations respecting the comparative infertility both of the descendants of Europeans living in America, and of the offspring of mixed marriages. He had generally found that Americans have only two or three children. In Panama the mulattoes

often have many children, but they die early. Dr. Seemann stated that he fully believed that the present population of the United States would die out if it were not constantly recruited from Europe. The Americans seem, too, to be assuming the characteristics, both mental and physical, of the aboriginal Indians. They are moody, often sitting for long together without saying a word, but when excited talking with extraordinary vehemence; they are very lean, have no calves, and their hair is long and straight, very seldom curly. In some parts of the United States, however, very fine men are found, especially in Kentucky. Dr. Seemann thought they were of German origin—he had himself conversed with a Kentuckian seven feet nine inches high who spoke German."

This would seem to be bad enough, but another member has made an even more astounding discovery. Mr. Bendyshe said:

"The influence of climate on race appears to be considerable. Cattle taken to America become so stupid that they lose the instinct of self-preservation, and the trains on the American railways are obliged to be provided with cattle-catchers, as the animals will not get out of the way."

The absurdity of most of these statements would seem to render any serious reply unnecessary, and were it not that such nonsense is sometimes reprinted here with apparent approval, we should pass them without comment.

Our English cousins are not deficient in brains, but their skulls are rather thick and their intellects somewhat slow. Add to this their excessive self-esteem, their strong prejudices, and their insular exclusiveness, and you have the secret of the stupid blunders they make in describing other countries and nations.

We are not a fat people. The typical American is not built on the Daniel Lambert plan; yet even here (will John Bull believe it?) there is a demand for Mr. Banting's pamphlet on obesity! Generally, however, we are only moderately stout. If power lies in adipose, we shall be compelled to yield the palm to John Bull; but here we are willing to join issue with him. If he thinks we are weak in the knees, and that our arms lack manly vigor because our bellies are not so big as his, let him come over here and test the matter. A bayonet charge against the "boys" who hurled back Lee's serried legions at Gettysburg and stormed Mission Ridge would cure him of that folly, or we greatly mistake. Here are some facts which we are able to place by the side of the speculations of the learned British anthropologists. We quote from the *Nation*:

"The report of the provost-marshal-general is before us, and supplies ample evidence to sustain our position. In the military services of most civilized nations a strict examination is made of recruits, and if there are reasonable grounds for apprehending a deficiency of stamina or the existence of any disqualifying physical or mental infirmity, they are not allowed to enter the army. The results of these examinations, based upon the inspection of many thousand men, afford very trustworthy data in regard to the strength and vigor of nations, because the life of a soldier is such that the highest degree of physical development is necessary, in order that its hardships and privations may be endured. In our service, it appears that the ratio of men rejected for disability of all kinds was 285.52 per thousand, while in the French service it was, in the years from 1831 to 1843, 324.4, and in 1859, 317. In the British army it was, in the years from 1832 to 1862, 317.3, and in the Belgian army, from 1851 to 1855, 320.6 per thousand. The advantage is

thus shown to be very greatly in favor of the United States.

"If it be said that the requirements were less rigid in our service than in that of either of the nations mentioned, it can be answered with perfect truth that the reverse was the case; for while we had thirty-six disabling causes the British had but twenty-three and the French but twenty. When we examine the tables giving the results for individual diseases, we see that, in regard to many of the most important, the superiority is with our people.

"It is considered by military authorities advisable that the circumference of the chest of a recruit should be equal to half his height. If it is less than this, the individual will probably prove deficient in stamina. From a table in the report cited, we find that the average height of Americans is 66.44 inches, the circumference of the chest at full inspiration 35.16 inches, and at full expiration 32.75 inches. When moderately expanded, therefore, the average American chest is fully up to the severe requirements of a military life.

"It is to be recollected that the data contained in the provost-marshal-general's report relate to American males of all ages between fourteen and sixty-five, the average being 30.59, at which age every anatomist and physiologist knows the full development of the thorax has not been reached. There is, therefore, no room to doubt that in strength, in freedom from disease, in physical development, and in all the elements which tend to show tenacity of life, the American white is not surpassed by the people of any other country in the world."

Whether such statistics, based on official documents, will weigh anything with the "scientific" old fogies of the London Society or not, we know not—but we are sure that they will not fail to impress themselves upon the minds of shrewd British statesmen, and be taken into account in estimating the chances of a successful war with the United States, should such a question ever come up.

THE DEMON SLAVERY.—Now that the infernal system which breeds rebels and assassins has been pulled up by the roots in the United States, and is being publicly burned in the presence of an indignant and outraged world as the greatest pest of Christian civilization, let us not cease our efforts till it shall be uprooted everywhere. Let the people, North and South, East and West, organize for the complete suppression of the slave-trade and of slavery itself. Never mind the croakers. God and humanity demand this work at our hands. Then let us settle the question of "State rights," wipe out all that nonsense, which claims that the son is superior to the father and the State to the United States. Then let us regulate the suffrage question, and decide who may and who may not vote; whether, to be competent to vote, a man shall be able to read and write; own property; or whether we shall permit the vote of a worthless, ignorant vagabond, native or foreign, to offset that of an intelligent citizen is for the people themselves to decide. What say the people?

EFFECTS OF CLIMATE.—Wilkinson, in that unique and most admirable work, "The Human Body and its Connection with Man," thus characterizes some of the effects of climate upon the human features: "The inhabitants of the regions of gusty winds have weather-beaten faces and lines as of the tempests blown howling into their skins. Mountain races have stony or granitic features, as of rocks abandoned to the barren air. The people of moist and marshy places look watery and lymphatic. Those where extremes of temperature prevail for long periods are leathern and shriveled, as though their skins had given up the contest with Nature and died upon their faces."

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—*Thomson.*

WORK FOR WOMEN.

"SOMETHING to Do!"

Of all the unsatisfied outcries of the year 1865, this appeals oftenest to our ears, ignore it and stifle it as we may. Something for helpless women to do—some way by which they may earn their daily bread—something to stimulate the dull monotony of every-day life into vitality and progress. If we don't want to stagnate into a sort of moral death, we must be up and doing; the question is, what to do!

Is it not enough to give one the heart-ache to take up any current number of our daily papers and look over the advertising columns, where the cry of women perpetually goes up, for work—work—work! Some aspire only to frying-pans, dusting-brushes, and nursery-chairs; others, poor heartick souls who have seen "better days," want to be housekeepers or companions. Educated girls, whose slender hands are scarce fit to take up the burden of life, ask meekly for some situation as governess or teacher; and some—if we did not know how very absurd it is possible for a grown female to be, we should unhesitatingly pronounce them touched with insanity—advertise piteously for "a husband." A husband! That is, they want to work for two instead of one; they are anxious to divide their poor little earnings by two, and test by experience whether want and penury and starvation are not preferable to that lifelong apprenticeship whose indentures never expire. Depend upon it, the kind of husbands who respond to a call of this sort are very poor specimens of the article—the "remnants" in trade, after more enterprising speculators have culled out all that is worth having!

How many solitary women are there in a city like this who are compelled by uncompromising necessity to earn their own living? How many are there who must needs work, not only for themselves, but for helpless little ones, and invalid pensioners upon their time and thoughts? Did you ever pass through our manufacturing side-streets, reader, at six or seven o'clock at night, when book-folders, and skirt-sewers, and milliners' apprentices, and thousands of other girl-artisans are swarming homeward from their ill-paid toil in shabby bonnets and dresses whose sorry attempt at smartness is sadder than actual rags? Perhaps you have, and perhaps you have felt a sympathetic pang of pity for those white lips and hollow cheeks and sunken eyes; but did it never occur to you that these are not the ones to pity? Keep your sympathy for the poor creatures who are willing and anxious and able to work, and yet can find nothing to do—the eager wretches for whom society seem to leave no nook or corner, and yet who must live!

It is not the unhelpful and ignorant alone who stand within this category: educated, accomplished, refined women constitute too large a percentage of their number. "Knowledge is power." Yes, if you know how to use it. But how many of us have been taught to make our knowledge

available? "An educated woman can always do something." Yes; but *what* is she to do? "Teach school," says the wisacre whose surface-deep philosophy puts us out of all manner of patience. We should like to see if the self-satisfied smirk upon his face would not change into a very different expression after a day spent in trotting round from pillar to post, from commissioner to master, from master to principal, in the vain effort to get a two-hundred-and-fifty-dollar place in a primary school. Not a vacancy but has forty eager applicants hard and fast upon the track; not a possibility but is watched with a hundred eager eyes. Our schools are swarming to repletion with teachers; the supply is greater far than the demand, and there is no present probability of any better state of things. Put your accomplishments in your pocket, poor, pale applicant! Pack away your French and Latin and music and calisthenics until some more favorable season; they won't do you much good at present. Bridget O'Brien's bone and muscle and sturdy physical endurance will bring a far better price in the market than your expensive acquisitions!

"If my daughters receive a thorough education, they are provided for!" How often do we hear this popular fallacy! Just look round you and see if it is true! So far as actual facts go, there never was a greater mistake. Education is an indispensable requisite, of course, but unless you can confer with it self-reliance, enterprise, resolution, and originality, it is far enough from an efficient provision for any woman. Think of this, American fathers, and educate your daughters' characters as well as their minds! Teach them to study humanity instead of printed pages; brace their temperaments as well as their shoulders; make your system practical instead of theoretical!

The next alternative to which the mind of an educated woman naturally turns, after she becomes convinced by sad experience that the market for teachers is glutted to overflowing, is authorship. Fanny Fern has grown rich by her pen. Miss Braddon's novels are probably equal to any petroleum well, in a lucrative point of view. Others have won gold and laurels—why should not she?

Why should not she? Ask the editor whose waste-basket groans under rolls of weak and flowery manuscript, improbable tales, and verbose sketches where rhetoric and euphony are up in arms against each other, and inane reminiscences of successful school compositions struggle with milk-and-watery imitations of Thackeray and Miss Mulock! Ask the publisher who instinctively recoils from the sight of a woman's fine calligraphy, tied with blue ribbon and neatly paged! The great, indiscriminating public will not be satisfied with anything less than actual, positive merit. The poor aspirant who bases her hopes of success on the fact that "her compositions used to be the best in school," has yet to learn that writing for the press is a very different affair. Ah, girls, if you would spare yourselves the agonies of innumerable hopes deferred, go patiently out to "day's work"—sell berries at ten cents a quart—do anything in the world but write for the papers!

Many of our pretty, ladylike girls have taken refuge behind the counters of retail stores, and we are glad to see it, even while we feel a sincere pity for the woman who is forced to earn her livelihood in this way. There is plenty of work to do—work of the hardest and most wearing description, and not too much pay. The shop-girl must always be neatly dressed, no matter how scant her wages and how miserable her wardrobe. She must stand on her weary little feet hour after hour; she must never complain, though the freaks of a customer may send her hither and thither for things which when found "won't suit;" and she must still keep up the perpetual semblance of a smile, heart-ache, tooth-ache, and back-ache to the contrary notwithstanding! and all this for a meagre pittance at which a man would turn up his lofty nose in unutterable scorn! Here is something to do, but it is not a very inviting something!

"I never like to go into a store where there are women clerks," says your fashionable lady with a toss of her head, "they are always so cross." Not always, as we can testify from experience; and if, once in a while, the poor, wearied, overtaken things forget the mask of smiles and sweetness, has one the heart to blame them? Oh, women! don't harden your natures against the suffering, tired creatures who have a like humanity with yourselves!

But here, as well, there is no room for outsiders. There are more girls who want to sell tape and buttons than there are tape and buttons to be sold. The places are farmed out to the lowest bidders, who are thankful to keep themselves barely above the starvation point, and so the sleek proprietors grow rich, and subscribe largely to bounty funds, and become burning and shining lights in charitable and religious quarters! Veritably this world is a riddle whose solution is very far off!

So we come back to the all-important question, What are women to do?

Men are educated to trades, crafts, or professions; men are taught to rely on themselves solely; men have that elasticity of material that adapts itself to almost any shape or form. If Jones can't make money by trying cases before the bar, Jones can at least be a carpenter, or invent a machine for the furtherance of perpetual motion. He is never at a loss. But all this, which is regularly taught to men, women have to find out for themselves. Nevertheless, they can find it out, if they only have the chance. The pressure is so great that the escape-valve must spring open. Women can not creditably be allowed to starve in a civilized country. They may be worked to death, or worn to death by incessant care and suffering, and no legal courts will interfere. But starving is quite an inadmissible thing. It wouldn't sound well in the papers!

Here is the great social problem of the age—work for women. It is no mere theoretical question, but one which *must* be answered; and in a future number we request the privilege of thinking a few more thoughts upon the subject.

MRS. GEORGE WASHINGTON WYLLIS.

A FACT.—According to the Articles of War, it is death to stop a cannon-ball.

HOW TO WIN LOVE.

"MATRIMONY MADE EASY," or "How to Win a Lover," was the heading of an advertisement that recently met my notice. Some one for the trifling sum of twenty-five cents could and would impart the miraculous secret of "gaining the devoted love, irrespective of age, looks, rank, or condition, of any person of the opposite sex." I wondered if it were possible that the credulity of people could be imposed upon by such preposterous assumptions.

Yet there is an art of winning love (a secret to how many). By it, the truest, most devoted affection the human heart is capable of, can be gained, not only that of the "opposite sex," but also of one's own sex, and of "every age and rank." No charm or spell is used but what every one can easily command. The most potent witchery for winning love is giving love. Love begets, creates love. Rarely do we love those who do not love us; never do we give love where we receive dislike, disgust, aversion. If we desire friends we must be friendly, we must feel and show true and hearty interest in the comfort, happiness, and pursuits of those we love; no word or act is trifling or undignified if it gives pleasure to others. Young people often really wish to be obliging, and would cheerfully undergo privations and make great sacrifices for the good of others if they only knew what to do and when to do it; while at the same time they overlook or disregard those "small, sweet courtesies" of intercourse which add so greatly to the happiness of all. A favorite poet beautifully says:

"Since trifles make the sum of human things,
And half our sorrow from our bliss springs,
Be not life's best joys constant in peace and ease,
And few can live or serve but all can please,
O let the ungentle spirit learn from hence,
A small unkindness is a great offense."

Those who would win love must control and subdue their tempers. People who become angry and fret and storm upon every trifling occasion, though they may possess many good and noble qualities, seldom possess many friends; their servants and families usually treat them with great apparent respect and consideration, but it is from a slavish fear, not a kindly affection. A morose, surly disposition induces both contempt and dislike. It does not win even the outward respect paid to the violent. Snappish, pettish, fault-finding people are no more loved than the other two classes of bad-tempered folks.

Peevishness, sarcasm, scolding, and every other form of anger are miserable qualities to gain love. They are in fact great hindrances in the way of making friends and forming attachments. So well do the ill-tempered know this, that they sedulously conceal their deformity of mind from those whose good opinion is desired. On the other hand, gentleness, kindness, smiles, and good deeds gain more and truer friends than beauty or wealth can claim.

If any of my readers are disposed to win the love of one of the "opposite sex," I advise them to be always neat in dress and person, to become so "good tempered," by cultivating Benevolence and Conscientiousness, that the face will plainly indicate the "good heart;" to apply themselves to the cultivation of the mind that they may appear intelligently at ease in intelligent society; to read carefully and then apply "HINTS TOWARD

PHYSICAL PERFECTION," and if they do not "win the devoted affection" of the one first desired, they can and will obtain the love of some one probably more capable of appreciating their noble qualities, and consequently more worthy of a life-long devotion. A. P.

FACES AT THE WINDOW.

BY EMILY PIERPONT DE LEBERNIER.

Little faces at the window,
Peeping forth to welcome me—
Bosy, starry, cherub faces,
All a-dimple with their glee;
Dear is the remembered sadness
When "mamma" was going out;
But returning, list the gladness,
Hear the merry ringing shout!
"Dear mamma, what have you brought us?
Something beautiful, no doubt."

Little downy, loving faces,
Lisping voices asking soft,
"Where's papa?" for long he tarries;
And the mother glances oft
From the childish group to listen
For a step she kens full well;
With great heart-throb, hears another,
Coming swift some news to tell.

So 'tis finished—all is over;
He has sent his last farewell.
As she looks up on his infant,
How her widowed bosom swell
While she tells them of their father
In the awful warfare slain,
With sad tales of other heroes,
Who upon the lurid plain
Sank beneath the tide of battle,
'Neath the foeman's sabre fall,
Dying 'mid artillery rattle,
With the night-dews for a pall!

Mark those little ones, as propping
Chubby cheeks on chubby hands—
How their tears are slowly dropping,
Like a broken chain of pearls,
While around their snowy foreheads
Clings a wealth of golden curls.

Little faces at the window
Of that haunted house of mine,
Where the fitful firelight flashes
Through the panes a ruddy shine,
From that window looked the children;
I in fancy see them still,
While an endless yearning passion,
Wild heart-burnings, waste my will;
And I linger on the threshold,
Ere across the stone I go!
Ope the door—where are the voices?
Where is last year's fall of snow?

Ah! how cold and still the house is,
Where the children used to play—
When each nook was gaily vocal
With the words they loved to say!
Oh! my babes, my precious darlings,
Here so sad—I can not stay!

Yet I go forth with my sorrow,
Hand in hand the paths we tread,
And the airs of evening whisper—
Whisper of those early dead.
Many, many memories bring they
Of my faded flowers so sweet,
As the rustling leaves of autumn
Crisp and reddened round my feet.

Thus, thus ever desolated,
Up and down the world's wide wold
Go I sorrowing for the faces,
Mourning for that lost home-fold.

AT THE ELMS, DANVERS, Oct., 1863.

* "Hints toward Physical Perfection; or the Philosophy of Human Beauty;" showing How to Acquire and Retain Bodily Symmetry, Health, and Vigor, secure Long Life, and Avoid the Infirmities and Deformities of Age. By D. H. J. Cues. 12mo. To all classes, particularly to woman, this work will be found of immense value. Price, post-paid, by Fowler and Wells, N. Y., \$1 75.

OUR NEW CARPET.

"A THING of beauty is a joy forever," and a Brussels carpet a thing of beauty as long as it lasts; and even when faded, there is in the graceful flowers and vine leaves that cluster and twine like living blooms in the waving foliage at the window so much to please, that we give only a sigh to the memory of the beautiful colors dimmed. The attainment of such a treasure as a real Brussels carpet is something rare with us.

Perhaps you have one in your elegant home on Fifth Avenue as often as you please.

"My love, there's a very handsome style of carpet at Weaver's," you say, "shall I have some sent up for the parlors? These have been on several weeks and are getting out of style."

"Yes, thank you, I should like it," answers the graceful mistress with a momentary show of animation. "Verdi at the opera to-night, I see," glancing at the paper, and the, to us, important event is decided without further remark.

It is difficult for us to imagine such sublime composure, amounting to indifference, upon a subject of such great interest to us, and so suggestive of self-sacrifice and constant effort. But you do not enjoy your purchase as we do ours, for you have not tasted the sweets of self-denial. You never brushed over an old coat and firmly declared it was as good as new, in direct opposition to the testimony of the glossy oldness at the elbows and whitening of the seams, that you might thereby lay up twenty dollars for the carpet. Ah, it came too easily to you!

When our slow-increasing, often-counted hoard grew large enough, then came the delightful task of selecting from the many beautiful patterns we daily saw as we passed the handsome warerooms, the gorgeous coloring flaming out like a glimpse into a conservatory of tropical flowers. Then with what a fluttering delight the pretty little wife admired, examined, and criticised! What whispered consultations we held! how many patterns we praised, admired, and rejected, before the right one came! But we knew it instantly. When the polite shopkeeper unrolled a piece not too light, rich, brilliant, with a wondrous depth and beauty in color, we thought, and said to each other, "That is the one!" And it justified our first decision, and when really covering our parlor floor, seemed more beautiful than ever. How we held the curtains aside and allowed the sunshine to sift its gold into the hearts of the roses, and show their velvet richness! How we admired the delicate ivy vine, traced on a white ground, that inclosed the bright flowers! the dainty wreaths met by clusters of ripe, glowing cherries, set in their own green leaves, so like Nature! What wonder baby hands grasped at them, and baby's voice cooed admiringly over them! Then we studied the effect of the soft blue flowers strewn upon a fawn-hued background, till we almost idealized the artistic conception.

Here was fullness of beauty comprised in a few yards, a vision of loveliness materialized! It gave impetus to many a bright fancy, and soothed or enlivened as the mood required. Tans we derived from a single product of the loom more real pleasure and instruction than many books afford, and envy no one any costly possession, for we find full measure of beauty in our Brussels carpet.

ANNA E. TREAT.

Physiology.

A knowledge of the structure and functions of the human body should guide us in all our investigations of the various phenomena of life.—*Calveria*.

My people are destroyed for lack of knowledge.—*Ezek. iv. 6.*

OUR AMERICAN GIRLS.

THEY are girls from the very first—never children. They have their little "beaux" at seven years old, and carry on miniature flirtations before they get into algebra and long dresses. Pretty, but pale; fair and fragile, they are just what you would imagine might be fashioned out of a diet of late hours, ice-cream, polkas, and poisonous confections. And then, just when they should be in the perfect, peerless bloom of maidenhood, fresher than roses, there is a breakdown of health, and life, and spirits. The family physician is consulted; gymnasiums, riding-schools, Saratoga, and sulphur springs are recommended. As if all the medicines in creation could build up health on a foundation of nothing at all!

Now this is all wrong—radically and intrinsically wrong. In this lovely climate of ours, with bracing air, clear sky, and health-inspiring breezes, there is no earthly reason why our girls should not be models of strength and health to the whole world. The only thing is to avoid the false start in life that is given by weak-minded mothers and fashionable friends. Never mind their "complexions." Send them out to play in the sunshine and wind with dresses cut so that they can draw a long breath once in a while, and shoes that are dew-proof and water-proof. Never reproach them for too much life and mirthfulness; let them romp to their hearts' content. Blessed be the modern style of open-air exercise for our young ladies. It is fashionable to ride on horse-back now. Long walks in thick calfskin shoes are "the style." Nor is it considered at all derogatory to feminine delicacy to row a pair of oars or manage a revolver!

This is just as it should be. There is nothing like heaven's sunshine and heaven's free winds for bringing back the lost roses to a girl's cheek. The fashionable game of croquet, now being inaugurated on every lawn where there is room to plant the "arches," will be a dangerous thing for the doctors. It has been a popular amusement in England for some time, and we are very glad to see it obtaining ground among the pale-cheeked belles of New York and Philadelphia. An hour or two in the open air every afternoon will go far toward neutralizing midnight soirees, endless piano practicings, and intolerably tight lacing!

Perhaps this transient beauty of our American ladies is one of the causes of those early marriages that turn bright girls into prematurely-old young matrons, and elide the pleasantest years of life from their lot. If a girl does not marry at eighteen, her chance is gone; at twenty-four she has lost the fresh bloom of youth, and begins to rank among the "old maids." There is something wrong here. We know of no reason why a girl at twenty-eight should not be in the prime and fullness of her womanhood. In Europe,

thirty years is not considered too advanced an age for a candidate for matrimonial honors. It is a false and artificial system that produces these effects. Nothing but a hot-house flower would wither before it had reached its prime. Girls, don't allow this stigma to rest longer on your nationality. Go to bed at a reasonable hour; rise early in the morning; eat something besides colored sugar and red-hot spices. Spend at least one third of your time in the open air, gardening, playing croquet, walking for exercise, and you will not find it necessary to marry out of the school-room in order to avoid the dreadful fate of old-maidhood! The remedy for headaches, dyspepsia, and pale cheeks is in your own hands, and most earnestly do we counsel you to use it!

PERPETUAL YOUTH.

BEAUTY comes and goes with health. The bad habits and false conditions which destroy the latter, render the former impossible. Youthfulness of form and features depends upon youthfulness of feeling.

Spring still makes spring in the mind

When sixty years are told—

Love wakes anew the throbbing heart,

And we are never old.

If, then, we would retain youthful looks, we must do nothing that will make us *feel old*.

Beauty is generally spoken of as a fleeting show, a fragile flower, an evanescent gleam of celestial radiance; and too often these terms are well applied, especially in this country. This, however, we are convinced, is not according to the intentions of Nature. Some women have retained their beauty and youthful appearance till a very advanced period of life. Of Diana of Poitiers, who died at the age of sixty-seven, Brantome says: "I saw her six months before her death, still so beautiful that I know not a heart so rocky as not to be moved at the sight of her. I believe," he adds, "if this lady had lived a hundred years, she would never have grown old, either in the face, so finely was it formed, or in the person, so good was her constitution, and so excellent her habit of body."* Ninon de l'Enclos and other famous beauties are also represented as being exceedingly fascinating at forty or even fifty years of age. Examples of the same well-preserved loveliness are not entirely wanting at the present day. A late writer, speaking of English society, says: "One meets ladies past fifty, glowing, radiant, and blooming, with a freshness of complexion and fullness of outline refreshing to contemplate."† Another, speaking of the Italian women who have passed what he calls the "first bloom of youth," remarks: "Instead of presenting a shriveled and withered appearance, they seem to grow in beauty as they grow in years, and although age of course makes its progress, yet its ravages are well-nigh imperceptible. In no country in the world are so many *middle-aged beautiful women* as in Italy, and this also we attribute to the fullness of their imagination and spiritual nature, which permits them to bear the sacred pangs of

motherhood without impairing the vigor and buoyancy of their *physique* or their intellect."

Is all this impossible for American women? We do not believe it. The women spoken of in the foregoing extracts *keep their beauty because they keep their health*. Here is the grand secret, after all; and it is mainly because they lose their health, that American women lose their beauty. We have elsewhere shown how health is lost and indicated the means by which it may be regained and preserved.—*Physical Perfection*.

A VOICE FROM THE CAMP.

DEAR BROTHER-IN-ARMS:—Do you take the PHRENO. JOURNAL? If you *do*, continue; and if *not*, take it as soon as you get home, as I shall, for it is to the mind what vegetable diet, pure air, and temperate habits are to the body. It cools and moderates our visionary ideas, makes us detest our excessive *animal* tendencies, and induces clear, deliberate thought. It wakes us up to a sense of our condition, and brings us back to our *real* selves. Oh, how often have I thought, while contemplating the course of life chosen by many of my fellow-soldiers, "They ought to read and understand Phrenology and Physiology," for with a knowledge of these I think they could not do themselves the injustice to indulge in drunkenness, debauchery, gambling, and the many forms of vice which make man, "who was created a little lower than the angels," but little above the brute. Fellow-soldiers, do any of those terms apply to you? Do you act according to the teachings of a kind mother, that best of earthly friends?—ay, one whom you may learn to prize too late, as I have. Does the remembrance of a loving and innocent sister ever deter you from deeds you would blush to have her know—who placed so much confidence in you? Perchance you have made faithful promises to shun the gaming-table, and other vices, at the powerful entreaty and prayerful persuasion of "another, *not* a sister."

Have you been faithful to all these? and if not, are you better or worse for the perfidy?—that is the plain word, reader! If you have been faithful, and shunned vice, you have cause to rejoice; but, alas! too many have violated the promises above noted (I speak what I know), and even those more sacred!

Now, it is observed that almost every species of crime is combined with disloyalty, and often in the same individual; while on the other hand, all virtue may be found, if found at all, among the brave and patriotic. Then let us have less exception to this, and let no soldier bring a stain upon his loyalty by ruining his character and constitution while nobly daring to save his country. Read the JOURNAL, ponder it, and resolve to profit by its teachings, and you will find an able assistant toward reform, virtue, and consequent long and happy days to enjoy a glorious and hard-earned peace.

MR. EDITOR: A word to you now. You say a great deal about others, and criticise very liberally. I should like very much to know more about you, and I know of several others in a "similar situation." Now suppose you let us see your ugly profile once, and let some other phrenologist comment on it, lest you might fail to "see yourself as others see you."—A SOLDIER BOY. [Ah, that comes home to one's inner self. We'll see what wife and sisters say about it. Who can make a picture to please one's dearest friends that the world would not call flattery? "Our ugly profile!" Humph!]

* Dames Galantes (Œuvres tom. IV.).

† Mrs. Harriet Beecher Stowe.

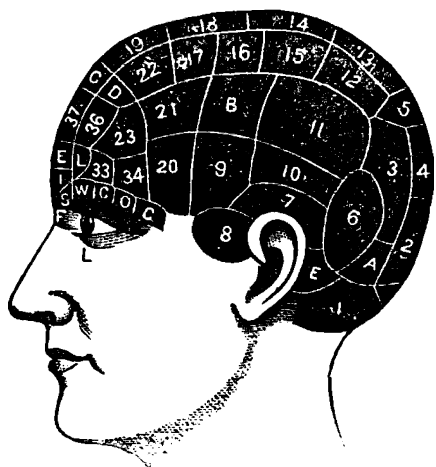


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

DUMOUTIER.—The true continuer of the researches of Gall and Spurzheim in Europe is undoubtedly M. Dumoutier, a distinguished French naturalist, who passed with them the greater part of his life, and who has since their death zealously prosecuted his studies in the direction in which they had led him.—*Dictionnaire de Phrenologie.*

Dumoutier is almost entirely unknown to the phrenological public in America, as no detailed account of him or his labors has ever appeared, so far as we know, in the English language. He is undoubtedly worthy of the praise bestowed upon him by his countrymen. His "Atlas" of cranial drawings is quoted as among the highest authorities in Ethnology. It should be republished in this country, that it may occupy its true place by the side of Morton's "Crania Americana" and Blumenbach's "Decades."

ECONOMY.—Thrifty and frugal housekeeping; management without loss or waste; frugality in expenditure; prudence, and a disposition to save.—*Webster.*



FIG. 2.—FRANKLIN.

when large, what is called a double chin, as seen in the accompanying portrait of Franklin (fig. 2), in which the author of "Poor Richard" has his thumb on the precise point. It increases with age, and people generally get more economical as they grow old; but whether there is any nec-

essary relation between the double chin and a disposition to save or not, our observation has not yet enabled us to decide with any degree of certainty; but this temperament, build, and form of chin will be frequently met with among economists of both sexes, and especially among bankers.

EDUCATION.—*Lat. Educatio.*—The act or process of educating; the result of educating, in knowledge, skill or discipline of character acquired; also the act or process of training by a prescribed or customary course of study or discipline. Education is properly to draw forth, and implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles, and the regulation of the heart.—*Webster.*

The doctrine of Phrenology in regard to education is that the whole being, physical and mental, should be trained in symmetry. Deficient faculties should be the more exercised; excessive ones kept quiet; and above all, the controlling or superior faculties taught to exercise their office, and combinations of others to fulfill the place of any which culture can not enough improve. All



FIG. 3.



FIG. 4.

the powers of man are good, and were given for good purposes. None of them should be exterminated, or stunted, or neglected; but they should be so trained and directed that all may act harmoniously and happily together. It is the perversion of the faculties which leads to evil.

EVENTUALITY (32).—*Fr. Eventualité.*—The disposition to take cognizance of occurrences or events.—*Webster.*

Eventually seems to perceive the impressions which are the immediate functions of the external senses, to change these into notions, conceptions, or ideas, and to be essential to attention in general. Its sphere of activity is very great, and expressed by the verbs in their infinitive mood.—*Spurzheim.*

The function of this faculty is to take cognizance of changes, events, or active phenomena, indicated by active verbs.—*Combe.*

LOCATION.—The organ of this faculty is situated in the center of the forehead (32, fig. 1), to which when large it gives a rounded fullness, as in fig. 3. Fig. 4 shows it small. Taking the root of the nose as the starting-point, we first come to Individuality, which lies between the eyebrows. The next organ is Eventuality, just above the eyebrows.

FUNCTION.—Dr. Spurzheim, treating of Eventuality, says: "It seems to me that this faculty recognizes the activity of every other, whether external or internal, and acts in its turn upon all of them. It desires to know everything by experience, and consequently excites all the other organs to activity; it would hear, see, smell, taste, and touch; is fond of general instruction, and inclines to the pursuit of practical knowledge,

and is often styled *good sense* in our proceedings. It is essential to editors, secretaries, historians, and teachers. By knowing the functions of the other powers, this faculty and Individuality contribute essentially to the unity of consciousness, and to the recognition of the entity *myself* in philosophy."

ILLUSTRATIVE EXAMPLES.—"Sheridan possessed both Individuality and Eventuality large, with Size and Locality amply developed; and the following passage affords an example of the prominence which the physical appearances of objects obtain in his composition. Speaking of a woman and her husband, he says: 'Her fat arms are strangled with bracelets, which belt them like corded brawn. You wish to draw her out as you would an opera-glass. A long, lean man, with all his arms rambling; no way to reduce him to compass, unless you could double him up like a pocket-rule. With his arms spread he'd lie on the bed of Ware, like a cross on a Good-Friday bunn. If he stands cross-legged, he looks like a caduceus; and put him in a fencing attitude, you would take him for a chevaux-de-frise: to make any use of him, it must be as a spoutoon or a fishing-rod. When his wife's by, he follows like a note of admiration. See them together, one's a mast, and the other all hulk—she's a dome, and he's built like a glass-house; when they part, you wonder to see the steeple separate from the chancel, and were they to embrace, he must hang round her neck like a skein of thread on a lace-maker's bolster; to sing her praise, you should choose a rondeau, and to celebrate him you must write all alexandrines.'

"In the busts and portraits of Pope, Individuality is greatly inferior in dimensions to Eventuality; and this author rarely excels in describing physical appearances, while he surpasses in representing action. The following lines from *The Rape of the Lock* are intended to describe a beautiful



FIG. 5.—ALEXANDER POPE.

lady; but it will be observed that they represent action, condition, and quality, almost to the exclusion of substantive existence, with its attributes of form, color, size, and proportion:

"Not with more glories in the ethereal plain,
The sun first rises o'er the purpled main,
Than, issuing forth, the rival of his beams
Launched on the bosom of the silver Thames.
Fair nymphs and well-dressed youths around her shone;
But every eye was fixed on her alone.
On her white breast a sparkling cross she wore,
Which Jews might kiss and infidels adore.
Her lively looks a sprightly mind disclose,
Quick as her eyes and as unfixed as those:
Favors to none, to all she smiles extends:
Of she rejects, but never once offends.
Bright as the sun her eyes the gazers strike;
And, like that sun, they shine on all alike.
Yet graceful ease, and sweetness void of pride,
Might hide her faults, if belles had faults to hide;
If to her share some female errors fall,
Look on her face, and you'll forget them all."

"This organ is largely developed in children, and gives them an appetite for knowledge, in the form of stories and narratives. In practical life it gives chiefly the talent of observing, recollecting, and describing action; in other words, of



FIG. 6.—HOGARTH.

observing the occurrences of which history is composed, and of telling the story of what we know. When deficient, great difficulty is experienced in observing, recollecting, and describing active phenomena. Captain Marryat's novels exhibit the faculty strongly, and the organ appears to be large in his portrait."

Eventuality is large in historical painters and those who can successfully represent objects in action. Hogarth and Sir David Wilkie are good examples of this, and they both had the organ large.

CANTER AND DE-CANTER.—Jones' studies in physiology, equitation, and the practical chemistry of alcohol have convinced him that a canter will give you ruddy cheeks and a decanter will give you a ruddy nose.

THE HAIRS NUMBERED.—A German has had the patience to count the number of hairs in an average adult female head, and found it to be (110,000) one hundred and ten thousand!—the blonde being most numerous, but finer in substance—the red least numerous, but coarser. In particular instances, the hair of the head has been known to attain a length of seven or eight feet.

THE TWO PORTRAITS; OR, HISTORY IN THE HUMAN FACE.

MESSRS. EDITORS: My attention has recently been called to the remarkable lesson in physiognomy which may be learned from a study of two photographs of our late President; and as these portraits are readily obtained, I would suggest to your readers the propriety of obtaining them, in order that they may for themselves learn the story which the familiar lineaments of that face are so able to teach.

The first was taken about the time he came up from Springfield on his way to Washington, comparatively an obscure man, but with premonitions of the burdens, the anxieties, and possibly of the glories that were before him. This photograph of 1860 shows, not the face of a great man, but of one whose elements were so molded that stormy and eventful times might easily stamp him with the seal of greatness. The face is distinctively a Western face. The backwoodsman, the hard work and the broad humor of the country lawyer traveling his circuit, the unaffected manhood of one whose early years had passed in a hand-to-hand contest with nature in her plainest and rudest guises, the strong sense and uncouth but telling delivery of the Western stump orator—these all can be read in the first picture, and these are the principal as well as the patent records in that face except that which appears equally in both faces, and shines as brightly in that of the mature statesman, ready for his martyr crown, as in the less imposing developments of the earlier face. And this is the essential, ineradicable goodness of the man—a goodness which no disaster had power to embitter, which no good fortune could corrupt.

The brow in the picture of 1860 is ample but smooth, and has no look of having grappled with vast difficult and complex political problems; the eyebrows are uniformly arched; the nose straight; the hair careless and inexpressive; the mouth large, good-natured, full of charity for all; the shoulders have a slouching look as if a laboring man at rest, and hang forward, giving the chest a sunken appearance; his clothes fit loosely, and there is an awkward air about the whole figure which furnished ample occasion for railery and criticism in the early days of his administration; but looking out from his deep-set and expressive eyes is an intellectual glance in the last degree clear and penetrating, and a soul whiter than is often found among the crowds of active and prominent wrestlers upon the arena of public life, and far more conscious than most public men of its final accountability at the great tribunal.

The insight that Mr. Lincoln brought to bear upon the state questions of his time resembled the illumination of an achromatic lens, the property of which is to present objects in their precise outline and situation, untinted by the refraction of the solar rays. It throws a white and, as it were, a dry light upon all objects, enabling the observer to see them as with his natural eyes, only in a clearer and stronger light.

Thus was it with the mind of our departed statesman; for him a truth was neither distorted by passion nor tinted by prejudice; its accidental

and non-essential surroundings never confused his mental vision; he saw at a glance what was in the nature of things the vital point of a question, the knot of the difficulty, and if he could not untie it, he could at least bring out his "axe and maul" and cut the entanglement, making a clean path through it.

The second face is stamped deep on all its lineaments with the footprints of strong, momentous, and practical thinking. We can read there, as clearly as in the chronicle of his crowded and brilliant Presidential term, the slow pondering of hard problems, nights anxious and sleepless, days of great labor, enormous responsibilities, severe



FIG. 1. ABRAHAM LINCOLN. FIG. 2.

intellectual toil. Every line is a record; there is history in all those furrows. The two photographs in contrast clearly illustrate the truth that circumstances make men as often as men make circumstances. No feature of the first picture but has undergone a marked change. The forehead, there smooth, is here furrowed deeply with lines of thought and care; the eyebrow that was there uniformly arched has been elevated at its outer angle, and become more bushy and projecting than before; the unraveling of perplexities, and the adjusting of conflicting interests have done this; the exercise of authority and the decision of great practical points of strategy have given to the straight nose a perceptible curve and a military air; the chin also is now more fully set and prominent; the mouth, too, how changed! firmer, more discriminating, accustomed to issue commands and to say things that can not be unsaid, yet wearing the old smile, the same kind, forbearing charity that in its heart could cover even the multitudinous sins of the authors of the war—a mouth from which harsh words and bitter words could never issue.

And when we consider the weight that the vast responsibilities of this gigantic war, with the infinite sorrow it brought with it to millions of hearts, we can form some idea of the perpetual burden that pressed upon this man's heart, a burden of which we see a glimpse in that remark which he let drop when rebuked for jesting after one of those great disasters of '62—"If I did not joke," said he, "I should die."

A man of his intrinsic goodness and *bonhomie* can not meet sorrows like a stoic; he must either laugh or cry, and often one outlet will blend with the other, and jesting by such a man is often but a type of the sorrow that is gnawing at his heart. He carried his Lear and his Hamlet in his heart, while the words of Falstaff were on his lips.

The eventful and powerful life at Washington, during those four years, changed even the figure and bearing of the great departed. The awkward air that hangs about the first picture is gone in the second; the head is carried farther back, and seems more firmly set upon the shoulders; they, too, are changed, and from the slouching and careless air of a man who carried no interests more weighty than the grievances of a client to be redressed in the circuit court, they look now braced to sustain the Atlantean weight of vast questions, whose final adjudication would, he well knew, be at the bar of posterity and at the bar of God.

When Abraham Lincoln died, he was every inch a statesman. At one time in his life he may have been nothing more than a joking lawyer and a laughing politician; but this face, which we see everywhere in the streets wreathed about with the emblems of national woe, is fit to be grouped with the noblest images of American greatness—with the republicans, the warriors, the heroes whose names are the very brightest in our annals.

The lesson of these faces is one of morals as well as of physiognomy. Let any one meet the questions of his time as Mr. Lincoln met those of his, and bring to bear upon them his best faculties with the same conscientious fidelity that governed the Martyr-President, and he may be sure that the golden legend will be there in his features, perhaps not lifted into historic greatness nor stamped with earthly immortality as Mr. Lincoln's are, but such as will, to the eye of a wise observer, be able to instruct in true wisdom, and guide along the path of noblest endeavor. L. E. L.

SIGNS OF CHARACTER.

"TRIFLES make up the sum of human things," and it is surprising how readily an experienced eye can read character from the slightest and most insignificant data. Don't you believe it, reader? Just allow us to give you a few whippers on the subject—a peep, through our own special opera-glass, at the world around us.

When you meet a young man with plenty of bad cologne on his pocket-handkerchief, and a stale odor of cigar smoke in his hair, you may be sure that he was bold enough to contract a very bad habit, and not bold enough frankly to take the consequences of it. In cigar vs. cologne, the plaintiff has the best of it.

When you see a young woman with her shawl fastened all awry, and unremended fractures in her gloves, it is a pretty sure index that she reads novels and lies in bed late of a morning. If you happen to be wife-hunting, don't be misled by her bright eyes and cherry cheeks. A girl who can not spend time to keep herself looking neat, ought not to be trusted with the care of shirt-buttons and cravat-ends, to say nothing of the husband appended to these articles!

When a gentleman hands up your fare in the stage as politely as that of your gorgeously dressed neighbor, without reference to the fact that your wear calico and cotton gloves, rest assured that he is lacking in no courtesies to his own wife at home. And if a lady—no, a woman—accepts

his politeness as a mere matter of course, with no "Thank you" nor acknowledging smile, then you may conclude that she has entered into society on the bubbles of Petroleum—not on any merits of her own.

When a lady—no, once again—a *female*—goes to the grocery in a rustling silk dress, and does her morning shopping in diamond rings and a cashmere shawl, it is a sign of one of two things: either she does not know any better, or she has no other place in which to display her finery.

When the "nice young man," who is paying you particular attention, speaks shortly to his mother, or omits to pay his sisters the little attentions that come so gracefully from man to woman, it is apt to be a sign that his wife must put up with the same system of snubbing and neglect as soon as the first gloss of the wedding suit is gone.

When a lady finds "Macanlay's History" a dreadful bore, and "skips" the historical part of Scott's novels, it is not an unfair inference that her brain is not very fully furnished.

When a gentleman can not talk fluently on the great subjects of ancient and modern interest, but polkas "charmingly," we may safely conclude that his brains—such as they are—have all settled down into his agile heels. Now we do not disapprove of dancing, yet we must confess to a preference for having the brains a *little* higher up.

When a girl entertains you with spicy ridicule of her gentleman friends, "showing up" their various imperfections and weaknesses, take your hat and go. If you need any comfort, there will be sufficient in the fact that you will undoubtedly furnish your share of amusement to the next arrival!

Put not your faith (speaking from a feminine standpoint) in gentlemen that wear diamond scarf-pins, and spend their leisure time on hotel steps, for it is more than probable they belong to the extensive class of society for whom Satan is popularly supposed "to find some mischief still!" to keep their "idle hands" in occupation. Better lavish your smiles on the sturdy young carpenter in shirt-sleeves and blue overalls, who works by the day; it will be more profitable in the long run.

When a woman finds Sunday "the longest day in the week," it is a sign that there was some woful deficiency in her early religious training.

When a man speaks irreverently of sacred things, let it suffice as a warning to trust him in no single matter. No matter how brilliant may be his talents, how fair his professions, there is a false ring to his metal. Don't trust him!

And when you meet a man that don't believe in Phrenology, it is a sign that he has something yet to learn!

PADDY'S TELESCOPE.—A gentleman remarked one day to an Irishman that the science of optics was now brought to such perfection that, by the aid of a telescope, which he had just purchased, he could discern objects at an incredible distance. "My dear fellow," replied the Irishman, "I have one at my house in the county of Wexford that will be a match for it; it brought the church of Eniscorthy so near to my view that I could hear the whole congregation singing psalms."

BUSINESS.

THE war over, business fairly jumps. High prices prevail. Why? The thing is just as simple as the rule of three. The theory that when the war closed there would come a revolution, is now shown to be a false theory; and it is beginning to be evident that we are not to return to anything like former cheap prices.

The effort to cheapen meat, milk, bread, butter, coffee, tea, and cloth is well enough for those who do not try to understand the causes of high prices. Take the following table of gold products for two periods, only 17 years apart—

	1848.	1865.
California	—	\$70,000,000
Other States of the Union	\$1,300,000	80,000,000
British Columbia	—	6,000,000
Mexico	18,500,000	23,000,000
South America	13,000,000	13,000,000
Total for America	82,800,000	144,000,000
Russia	18,000,000	21,000,000
Other European countries	6,600,000	6,800,000
Asia and Africa	4,600,000	8,700,000
Australia	—	75,000,000
New Zealand and other British Colonies	—	12,000,000
Other countries	—	6,000,000
Total	\$62,000,000	\$271,575,000

Looking financially and philosophically at these figures, admitting as everybody does that prices are influenced by the expansion or contraction of money, who can fail to have an answer for the doubling and trebling of prices? Now, if this increased product of the precious metals is to go on, prices will still rise all over the world.

The following tells of India, where nothing but gold and silver is money:

As a further proof, I would remind you that the prices of all articles in British India have risen nearly 100 per cent. within the last few years, simply from the influx of money into the country, and from no other cause, so far as can be ascertained. F. F.

Those who take great pains to show that it takes about twice as much specie, even, to buy anything now as it did formerly, should at the same time show that specie is $4\frac{1}{2}$ times as abundant as it was only 17 years ago.

There are other influences leading to higher prices. Railroads, telegraphs, and steamships all give money and merchandise more sprightliness, and make money of any given amount do an increased amount of balances.

Paper money in this country at least is of a more solid character than formerly. This lays the foundation for a larger per centage of paper to specie. Commercial exchanges are worked with more system, so that specie is wanted for but very small business.

On the whole, our astonishment is that prices are not even higher; and we shall not try to stop the moving world, much less attempt to make it move backward.

The farmer will get high prices for his produce; the manufacturer for his wares; the mechanic and the laborer for their services; and all will be enterprise, push, bustle, and drive. More crops will be grown; more iron, coal, copper, and gold will be mined, more oil pumped, and more money made. But let us not get in debt. Let us pay as we go, nor live beyond our means. We shall pay our taxes; pay the interest on the public debt; and if we do our best, live as we ought, we shall, meantime, lay up treasures in heaven, and when the time comes, we shall cheerfully, joyfully, and gloriously pay the debt of nature and receive our reward.

Education.

THE NEW PHILOSOPHY. "CORRELATION AND CONSERVATION OF FORCES."

THIS new school is attracting attention, among thinkers, for its deep research into the mysterious causes of natural phenomena, its novelty of style, as well as minute and acute reasoning; but unfortunately for its popularity, is distinguished, also, for a mingled vagueness of doctrine and expression, which creates surprise in the associated adoption of such immaterial ideas by some practical philosophers. Among other of these theories, they invest force, or matter in motion, with the attributes of electric attraction and repulsion, asserting that "electricity is simply motion, and not a thing moving," thereby denying the materiality of electricity. It is readily comprehensible that matter in motion communicates that motion or force to contiguous matter; thus this kind of propulsion or repulsion, to a limited extent, is readily accounted for. Such hypothesis, however, does not account for that mysterious attraction of chemical affinity which causes one atom or one body to follow or attach itself to another in symmetric forms; or the attraction of a horse-shoe magnet (another expression of electric action) which can be made to attract and hold great weights; or the constant polarity of the magnetized needle, etc., unless the force operating in such cases is a positive thing of itself—an absolute though invisible *material* which permeates all bodies and controls the action of all grosser materiality. There is no constant motion in the atoms of a half-formed crystal which impels other atoms to complete its symmetry; nor in the atoms of a horse-shoe magnet to account for its attraction; neither in the parts of a magnetized needle to account for its polarity; or in the electric equipoise of bodies, to give to this vague and simple immaterial hypothesis of force of motion, the attributes of an attracting and repelling medium which we call electricity.

Again; light and heat, which are inseparable, are deemed to be electric, and according to this immaterial, new philosophy, "are the results of simple motion of matter, and not an independent moving thing;" thus anomalously giving to simple motion of atoms, in the far-off realms of space, five attributes, viz., attraction, repulsion, light, heat, and actinism (chemical effects). It is difficult to conceive of such effects from mere communicated motion or concussion from almost infinitely distant disturbed atoms; whereas the materiality of electricity, with its friction upon atoms or bodies, in the rapidity of its passage from place to place or from atom to atom, its constructive and destructive properties of attraction and repulsion, fully accounts for such varied phenomena.

These new theorists also claim that "heat is a mode of motion," which is to say that heat is the immediate result of the act of a particular kind of motion. Motion is admitted as a necessary cause of both heat and light, yet this is not the only cause, and in no way explains the phenomena.

It should be said that friction, the necessary effect of motion, evolves electric action, and the constant tendency to restore such lost equilibrium causes the positive electric accumulation and friction to discharge itself upon some near negative, which is always accompanied by the heating or igniting of all opposing bodies, thus producing more or less of light or heat, or both. Motion is therefore the inducing, and electricity the immediate, cause of both light and heat, while friction is the intermediate effect, before light and heat are evolved from the mere act or "mode of motion"—as when two quartz pebbles are rubbed together, first is the motion, then the friction, when they become charged with positive electricity, and the heating or igniting of the negative air in contact is the result of the rapid transmission of this positive element to the negatively disposed combustible air, which not only surrounds, but interpenetrates all bodies; hence the pebbles become luminous. Percussion and compression, being other forms of friction upon bodies and atoms, produce the same results; while the unexplainable theory of immaterial motion—mere concussion of atom upon atom in the attenuated realms of space for the production of all such phenomena—fails to strike even the imagination with sufficient force for the varied effects demanded.

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SOMETHING ABOUT WORDS.

It is a very interesting as well as profitable employment for those who have the leisure to look into the various applications and idiomatic significations of many of the commonest words in our language. We can not wonder that such men as Johnson, Worcester, Webster, Cobb, and Goodrich spent so many years in the compilation of their different works on Philology, when there is so much real enjoyment in the researches to which they devoted so much energy. To take a word as it is used at the present day, and trace it in its various windings to its root, opens up a realm at once vast and sublime, comprehending all that is historic and scientific, that which charms the senses and expands the mind. Mr. Swinton says in his excellent work, entitled, "Rambles among Words," "The copiousness of meaning which words enwrap is indeed more than all that was said and thought. Children of the mind, they reflect the manifold richness of man's faculties and affections. In language is incarnated man's unconscious, passionate, creative energy. There is an endless, undefinable, tantalizing charm in words. They bring the eternal provocations of personality. They come back to us with that alternated image which a great writer ascribes to our own thoughts. They are the sanctuary of the intuitions. They paint humanity, its thoughts, longings, aspirations, struggles, failures—paint them on a canvas of breath in the colors of life."

Of course within the compass of so short an article as this is intended to be we can not be expected to go over much ground in the exposition of our subject; but we will simply cite a few ex-

amples, and those of our readers who desire to extend their researches can do so.

The word "*make*," used perhaps more frequently than any other of four letters in our language, has very many meanings. In one and the most ordinary sense it is to contrive or form; in another, it means compel; in another, to cause to exist, to create. Again, it is to compose from different constituents. In other sense it is to secure wealth and profit. We hear of men "*making*" money in some business or speculation. Besides, *make* has other shades of meaning, as to provide, reach, etc. Many of these significations convey totally different ideas. This word in its various connections is used in more than seventy different ways.*

"*See*," another purely Saxon word—and Saxon words are the most idiomatic and prolific of interpretation—means not only to perceive by the eye, but to understand, discover, visit, chaperon, experience, learn, take care of, enjoy, etc.

Again, the word "*charge*" is applied for the expression of many different notions. At one time you will hear it made use of to indicate a sudden rush or attack; at another, to load or burden; again, to set as a debt against a person; to accuse or reprehend, to advise—all which significations, although so vastly dissimilar, are yet perfectly intelligible in their respective connections.

The common word "*fast*" is used to express thoughts absurdly unlike and even antagonistic. We speak of a fast horse, and intend to convey an idea of the animal's speed; a fast man is one characteristically prodigal and extravagant. But we will call a door fast which we are unable to open, so that at one time *fast* means loose, and a high degree of speed, and at another it means fixed and incapable of motion.

We might instance others, but the subject is simple enough for any intellect of moderate cultivation to extend further. Words are pictures of the mind, expressive of the thoughts which range through that great magazine of human intelligence, exhibiting its phases of feeling in multitudinous variety, besides containing within themselves a mine of valuable history, anecdote, and gossip. Performances long past are incarnated, immortalized in a single trite word or saying, which needs only to be dissected to develop its origin.

A LONG AND HEALTHY LIFE.—A woman died recently, Nancy France, in California, at the age of one hundred years, who during her long life never experienced a day's illness.

WHEN our young men come back from the war, how fortified and self-reliant they will be for having passed through fire for such ends! Modesty will be for us who have staid at home.

* The corresponding word in other languages seems to be equally common in use and extended in application. In French, for instance, the word *faire*, primarily, to make or to create, means also to pretend; to play; to give; to compel; to bear (children); to commit; to take in; to go through (studies); to take (a walk); to charge for; to sell for, etc. Thus we *fait le malade*, pretend to be sick; *fait relier un livre*, have a book bound; *fait l'amant*, act the lover; and many even ask *Combien faites-vous cette étoffe la?* how much do you ask (make) for that stuff?

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzeyne*.

CHRISTIAN CREEDS OF THE WORLD.

THE study of creeds is the study of theology in its highest historical development, after the great agitations of Christian thought have run their course.

Corresponding with this view we find that the creeds of Christendom grow in complexity and elaborate analysis and inventiveness of doctrinal statement as they succeed one another. The first are comparatively brief and simple in sense and form, while the last are more prolix and didactic.

The word creed (from *credo*) means a definite, summary of what is believed.

THE APOSTLES' CREED.

The Apostles' Creed is the oldest formulary known to the Christian Church. It is supposed to embody an exposition of the principal doctrines taught by the Apostles, but it is still doubtful by whom it was composed.

It can be traced back as it is now received—with a slight exception—as far as the fourth century. This creed is the expression of the catholic Christian faith of the whole body of believers holding Trinitarian views, whether Romish or Protestant. It is as follows:

"I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of the saints; the forgiveness of sins; the resurrection of the body, and life everlasting. AMEN."

THE NICENE CREED.

The Nicene Creed was the next great expression of doctrinal truth that we find in the history of the Church. It was adopted by the Council of Nice, A.D. 325, for the purpose of defining that part of the Apostles' Creed which related to the person of Jesus Christ, as his divinity was beginning to be questioned. This creed is adopted by the Protestant Episcopal churches in England, and is occasionally used in those of the United States. We here introduce the Nicene Creed:

"I believe in God the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father, before all ages. God of God, Light of Light, true God of true God, begotten, not made; consubstantial to the Father, by whom all things were made. Who for us and our salvation came down from heaven. And was incarnated by the Holy Ghost of the Virgin Mary; AND HE WAS MADE MAN: was crucified also under Pontius Pilate; he suffered, and was buried, and the third day he rose again, according to the Scriptures. And he ascended into heaven; sits at the right

hand of the Father. And he is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And the Holy Ghost, the Lord and Giver of life, who proceeds from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the Prophets. And One Holy, Catholic, and Apostolical Church. I confess one Baptism for the remission of sins. And I look for the resurrection of the dead; and the life of the world to come. AMEN."

THE ATHANASIAN CREED.

The Athanasian Creed is composed of precise definitions of the doctrines of the Trinity and Incarnation, and is supposed to be a succinct expression of the belief of St. Athanasius.

This Creed is said to have been drawn up in the fourth century. "It obtained in France about A.D. 850, and was received in Spain and Germany about one hundred and eighty years later. We have clear proofs of its being sung alternately in the English churches in the tenth century. It was in common use in some parts of Italy in 960, and was received at Rome about A.D. 1014."

This creed is an authoritative formulary in the Catholic and Greek churches. It is retained in the Church of England, but the Protestant Episcopal churches in the United States have rejected it. We here subjoin the Athanasian Creed:

"Whoever will be saved, before all things it is necessary that he hold the Catholic faith; which faith except every one do keep entire and inviolate, without doubt he shall perish everlastingly. Now the Catholic faith is this—that we worship one God in Trinity, and Trinity in Unity. Neither confounding the persons, nor dividing the substance. For one is the person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one, the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father is uncreated, the Son is uncreated, and the Holy Ghost uncreated. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As also they are not three Uncreated, nor three Incomprehensibles, but one Uncreated and one Incomprehensible. In like manner the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord. And yet there are not three Lords, but one Lord. For as we are compelled by the Christian truth to acknowledge every person by himself to be God and Lord, so we are forbidden by the Catholic religion to say there are three Gods or three Lords. The Father is made of no one, neither created nor begotten. The Son is from the Father alone, not made, nor created, but begotten. The Holy Ghost is from the Father and the Son, not made nor created, nor begotten, but proceeding. So there is one

Father, not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts. And in this Trinity there is nothing before or after, nothing greater or less, but the whole three persons are co-eternal to one another, and co-equal. So that in all things, as has been already said above, the Unity is to be worshiped in Trinity, and the Trinity in Unity. He therefore that will be saved must think of the Trinity. Furthermore, it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ. Now the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God is both God and Man. He is God of the substance of his Father, begotten before the world; and he is man of the substance of his mother born in the world. Perfect God and perfect Man, of a rational soul, and human flesh subsisting. Equal to the Father according to his Godhead, and less than the Father according to his Manhood. Who although he be both God and Man, yet he is not two, but one Christ. One, by the conversion of the Godhead into flesh, but by the taking of the manhood unto God. One altogether, not by confusion of substance, but by unity of person. For as the rational soul and the flesh is one man, so God and Man is one Christ. Who suffered for our salvation, descended into hell, rose again the third day from the dead. He ascended into heaven; he sitteth at the right hand of God the Father Almighty; thence he shall come to judge the living and dead. At whose coming all men shall rise again with their bodies, and shall give an account of their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic faith, which except a man believe faithfully and steadfastly, he can not be saved. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, one God, world without end. AMEN."

The Apostles', the Nicene, and the Athanasian form the great catholic creeds of the Church.

At the time of the Reformation, Protestantism had to define and defend its position, and new creeds began to spring up which have been constantly multiplying to the present time, when we have some three hundred among Christians.

The Church of Rome now rests its claim of infallibility upon the decrees of the Council of Trent, which was convened in 1545, and continued through twenty-five successive sessions till the year 1565. The Decrees of Trent are the present fixed authoritative symbol of the Papal Church.

This, in brief, is a history of the creeds acknowledged by the Christian world. Less than a third of mankind have accepted either of these creeds. Accessions are constantly being made from the heathen by the efforts of Christian missionaries. It must be many centuries, however, before the world can be Christianized by all the agencies now at work.

Before the Christian era there were numerous creeds, each of which was representative of the stage of development to which its adherents had attained. This is also true of the heathen nations, and of the barbarous tribes of to-day. They all have their creeds, modes of worship, including

images and sacrifices. The sun, moon, and stars; fire, water, wood, stone, serpents, bulls, birds, elephants, etc., are objects of worship. One cause of difference in our modes of worship is the difference in our education. There are but few who think for themselves, and even these few are biased by parental and other influences, over which they have no control. Hence we are Protestant, Catholic, or Pagan, according to our education or other circumstances. We also become Catholic, Episcopalian, Presbyterian, Methodist, Baptist, Unitarian, Moravian, Universalist, Christians, Lutherans, Calvinists, Communionists, Latter-Day-Saints, Spiritualists, Swedenborgians, Shakers, Quakers, and so forth, accordingly as we are educated.

We hope the time is past for blind bigots in Christian countries to martyr or put each other to death for Christ's sake. Yet the heathen African king of Dahomey celebrates certain days even now, by putting to death a thousand subjects as a religious rite. Persecutions in a small way are common to all ignorant and narrow-minded sectarians. But intelligent Christians and intelligent Pagans are less inclined to go to war on account of unsettled doctrinal questions. A broad liberal spirit will pervade the world just in proportion as men come up out of the dominating propensities into the realm of reason and of charity. It should not be insisted on that we all think precisely alike, any more than that we look exactly alike. We are cast in different molds—some are tall, some are short; some have ten talents, others two; some are quick, some are slow; some are bright, others are dull; some are credulous, others doubting; some are zealous, others apathetic; some professed Christians are benevolent, others are selfish; some are cross, others are good-natured; some are joyous, others gloomy. Why? Simply because we are differently educated and differently organized. There are no two peas exactly alike, much less human beings. Let us be charitable to those who are sincere and who try to do right, though we may look, think, and worship differently from our neighbor. God is judge and Father of us all.

HOW TO SERVE GOD.

BY REV. FRANCIS J. COLLIER.

THE Almighty has claims upon us which we are bound to acknowledge and respect. He justly demands our most perfect obedience, our choicest offering, our warmest and most constant love. He expects us to know the relation in which we stand to Him, and to render that sincere service which is due to one so holy and so great. In honoring God, we honor ourselves; in our endeavors to please him, we experience the highest pleasure; our gifts to him are repaid, in double measure, with the richest blessings; our devotion is met with a gracious and tender response. It is at our own peril that we neglect or refuse to adore Jehovah.

Our duty is manifest. But what kind of service is acceptable to the Lord? Is it soul service? or body service? or the service of both body and soul? The old Gnostics and Manicheans en-

deavored to exclude the body from the service of the Most High, and to worship him with the soul only. They believed that all evil inheres in matter, and hence they abused the body by rigorous fasting, by exposure to extremes of heat and cold, by dwelling in damp caves or cheerless deserts, hoping thus to unfetter the soul, discover hidden truths, elevate reason, and reverence Deity. The heathen of India, China, Africa, and other lands likewise torture the body, but they do it for a different purpose; not designing by such means to reach a spiritual worship, for they feel sure of gaining the favor of their gods by an outward service which consists of nothing more than oblations, penance, and oft-repeated prayers. They worship with the body, and pay but little regard to the soul. In Christian countries, we find many who think that it is possible to serve two masters; some, therefore, give their soul to God and their body to Mammon; and others give their body to God and their soul to Mammon. What, then, is the true practice? It is that in which the body and soul unite together in the service of the Lord. Paul says to the Corinthians, "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 20. David declares, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."—Psalms li. 17. And again, the Apostle says to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. xii. 1.

The body and soul must be joined in the most intimate and loving union. They must act in perfect harmony. They should ever be disposed to move in the same direction. Their true course is not hellward but heavenward. Their energy should not be spent in the mere effort of holding together, but in making rapid advancement in the way of Christian life; rising higher and higher; passing through clouds into the light of sanctifying truth; putting off sin, and "perfecting holiness in the fear of the Lord."

A service of the body in which the soul feels no interest, is mean and hypocritical. Honor God with your lips while your heart is far from him, and you will be despised. "God is a spirit, and they that worship him must worship him in spirit and in truth."—John iv. 24.

A service of the soul in which the body does not participate, is defective and unacceptable to God. When Moses stood before the burning bush, the angel of the Lord said to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The body aids and gives expression to our feelings of devotion. Influenced and controlled by a regenerated soul, the body is an instrument by which much can be done for man's happiness and God's glory.

Religion is a thing that must engage the whole man for the whole life. It can not be shut up either in the body or in the soul, for it belongs to both. It can not be confined to the Sabbath and the sanctuary. It must be with you on the week-day, at home and abroad, in every thought and feeling, in every plan and purpose, in every transaction of business, in the reading and writing of every page, in the utterance of every word, in the performance of every deed.

Happy, yea thrice happy is the man whose heaven begins on earth, whose body is God's temple, whose soul is God's image, whose life is God's praise!

OIL IN THE PULPIT.

THE *Petroleum Journal* publishes "A Sermon on Oil; its Scriptural History, Significance, and Uses," by Rev. E. W. Hutter. Mr. Hutter is a popular preacher, and evidently "up with the times." That he knows how to improve passing events to the glory of God and the prosperity of the church, the following extract will clearly show:

"Hear we not, as Peter did, a 'voice from heaven, saying: 'What God hath cleansed, that call not thou common.' Wine and milk continue to be derived by ancient methods from ancient sources. But oil, of a kind most valuable for use, is flowing from unexpected quarters. For thousands of years, it may be, in secret laboratories, the plastic hand of God has been compounding it for us. Only now it is being elicited, and that in incalculable abundance. Thus a new element of individual and aggregate wealth stands disclosed to our astonished gaze, at a juncture in our national history most opportune. To private and public enterprise a fresh stimulus is imparted. Now, oh, how wonderful oil is drawn from overflowing wells, almost as copiously as water, and exported by the cargo to foreign lands, in exchange for their commodities! Who so blind to the providence of this invisible Power, that sits enthroned in the heavens, as not to discern herein fresh proofs that 'God has not dealt so with any nation?' If pious Job could see what we see, with more earnestness than ever would he ask, 'Who knoweth not in all these that the hand of the Lord hath wrought this?' Truly, now may we joyously and gratefully reiterate the utterance of the Psalmist: 'O Lord, how manifold are thy works! in wisdom hast thou made them all! the earth is full of thy riches.' The hearts of our whole people, by these amazing discoveries, should be penetrated with emotions of profoundest gratitude to Him who has opened up to us these new sources of comfort and wealth! O that the inhabitants of our entire land might be brought to realize that 'every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning!' Oh, man! despise not the riches of God's goodness, not knowing that the goodness of God leadeth thee to repentance! Of these rich temporal benefits, directly or remotely, we are all partakers, and torpid and benumbed must be our sensibilities if they do not lead us to ascriptions of praise and thanksgiving to the Monarch of the skies. Most gratifying is it, too, to find that in the midst of abounding spiritual declension and pervading sordidness the Lord is yet raising up noble and true men who are not consuming these vast treasures on themselves, but are generously conducting immense portions of them into the channels of private and public benevolence—are emptying much of them into the lap of the church, to serve as a mighty auxiliary in the spread of Christ's everlasting Gospel, and aid in the erection of churches, and in the endowment of seminaries of learning, and in the amelioration of the condition of the suffering poor, and in the promotion of all the blessed works of mercy which the ascended Redeemer has committed to his followers."

THEOLOGY OF PHYSIOLOGY.

MR. H. P. JAY, of Shakopee, Minn., asks us the following questions :

1. Is there any proof in nature or the Bible that all men are immortal ?

2. Is not mind the result of organization—and if so, when you destroy the organization, do you not necessarily destroy the mind ?

3. What is the so-called soul of man ? and where is the proof that the body is not, in fact, the soul ?

ANSWER.

1. The reply must necessarily be exceedingly imperfect, because these questions open up more than one very vast field of discussion, such as is far too great for a periodical, and such as great thinkers spend whole lives on.

2. Before discussing such questions with mutual profit, there must be an understanding about the meaning of words used, so that before going where there may be a difference, the limits shall be fixed up to which there is a recognized agreement.

3. By "proof," what does our friend mean ? Proof may be ocular, as when we prove that a stone will fall, or a balloon rise, by letting go of it. It may be mathematical, as when I demonstrate that 2 and 2 make 4, or that the whole is equal to the sum of its parts, or that the square of the hypotenuse is equal to the sum of the squares of the other two sides of the triangle. Or it may be logical, such as beginning with a principle of grammar and arguing regularly to show the propriety of some form of speech, or in like manner to show what is right in some disputed question. Or it may be intuitional, as to show that there is a God—that there is a difference between right and wrong. Now, the proof in the present case can not be a visible demonstration such as silences an adversary. It can not be more than a *balance of arguments toward one side or the other*. It can not be expected to shut up an opponent or close the discussion.

4. "Is there proof in nature that all men are immortal ?"

We premise that all men have souls, and that if any souls are immortal, all are. We do not here consider the theory that some human souls are immortal and others not, as there is (we think) no sufficient reason for establishing a difference.

By nature (for another definition is needed here), we mean whatever will furnish proof, excepting revelation. And we answer—

Yes. This very train of argument is elsewhere stated more fully than can be done here, under the following or substantially similar heads.

First. Immortality is in itself desirable for man, which is a fair basis for a presumption in favor of it. For if it is desirable it is a motive, and no real motive for the life of man is false.

Second. Man instinctively desires immortality, and no instinctive human desire is aimed at what does not exist ; such a state of things would be a created falsehood.

Third. The nature of man is fit for immortality ; his thoughts and affections and sentiments are noble enough for such a lot, and it is just to

believe that man's destiny is adapted to his powers. Otherwise the universe would be an absurdity.

Fourth. Man's life, if ended with that of the body, is so short, so trifling, so petty, so incomplete, so unsatisfactory, that there is no conceivable adequate purpose of it which can be shown to be capable of fulfillment without immortality.

Fifth. There are many unfortunate, or wasted, or abortive human lives, whose very existence is an absurdity and an injustice, unless some future life is to follow as compensation.

Sixth. The distinctive part of man's life is that of his soul. This is immaterial, and therefore can not be destroyed, and so must live forever. Even matter can not be annihilated ; and much more mind (N. B. This answer takes for granted our reply below to another question.)

Seventh. A symmetrical scheme of the universe leaves a place to be filled by immortal human souls, thus :

1. Matter, without life.

2. Vegetable life, without consciousness or instinct.

3. Animal life, with consciousness and instinct, but with little intellect, no morals, and scarcely improvable.

4. Man, with consciousness, instinct, morals, and infinitely improvable.

5. A Supreme Being, already infinite.

The extreme fitness of this attribute for a being not already infinite like a God, nor yet definitely confined below a certain line like animals, constitutes a strong presumption in favor of man's possessing it. His life begins with undistinguishable animal qualities ; its proper movement is of steady improvement as long as we can trace it, and it is fair to suppose that the improvement continues to infinity.

Eighth. The human race, as a whole, everywhere and always, have had and have a belief in immortality, whose distinctness and positiveness rises just as the race or people is more and more advanced in mental attainment.

These arguments, as was before intimated, do not constitute an ocular, or mathematical, or syllogistic proof of immortality, but they constitute (we believe) a decisive body of cumulative testimony in favor of it, and both justify a belief in it apart from revelation, and also decisively show, besides, that it is the advocates of the negative who must be held to make out their case.

5. "Is there proof in the Bible that all men are immortal ?" (We have to disjoin this question from that about nature.)

Yes—that is, a fair and reasonable balance of argument for that doctrine. Such a conclusion, we think (not to attempt an exhaustive citation of passages), is sufficiently authorized by Christ's silencing answer to the Sadducees—Mark xii. 24-27—where he plainly asserts that Abraham, Isaac, and Jacob were at that time alive ; and by his promise that his followers shall have eternal life—Mark x. 30 ; and by his promise that those who injure his followers shall suffer everlasting punishment, while the righteous have life eternal—Matt. xxv. 46.

The other passages on the subject are very numerous. We do not here go into the well-

known controversy about the annihilation of the wicked, nor attempt to deal with the subtle details about *aionios* and other single words. Our judgment is, we believe, a fair, common-sense conclusion upon the whole drift and character as well as upon the particular doctrinal teachings of the New Testament. For all the really important doctrines of the New Testament can be well enough understood by plain common sense. That book was meant to interest average people, not to afford raw material to be spun and twisted in the complicated machinery of logic or metaphysics.

6. "Is not mind the result of organization, etc. ?"

No. There is no reason whatever, so far as human knowledge can discern, why a monkey or a dog should not have a mind as good as a man's, if it depends on organization. No reason can be given, indeed, why a cabbage should not have a mind. As a matter of fact we know that man has a mind, and no other created being on earth that we know of has such a one. It will not do to say that his mind is the result of his organization, or that his organization is the result of his mind. They are both necessary to a man, but there is no fact to show that either of them causes the other. If either does, that must be proved. Until it is proved, sound thinking requires that we confine ourselves to what we know about it, without taking anything for granted.

It is however true that the human body is the appointed ordinary machine for the mind to use in life, and that if we destroy the body, we lose the ordinary means of communicating with the mind that was in it. But this does not prove that that mind is destroyed. And furthermore, even if the mind were the result of organization, it does not follow that it must perish when the organization does. It is not a fact that effects must perish when their causes do, or that results disappear when the powers discontinue that produced them.

7. "What is the so-called soul of man ?"

We do not know. It is beyond the reach of our minds to know. No human being can tell. There have been many definitions, but they are none of them more than convenient forms of expression. The soul can not be defined any more than light or electricity, which we say are "fluids." Some things can be told about what they do or do not do, and that is all. So of the soul. We believe it to be an immaterial, immortal, intelligent, morally responsible being. It differs from God by being imperfect and finite. It differs from spirits by being embodied. It differs from the soul of animals by having inborn moral and religious faculties, which they have not at all—by having an intellect of greater perfection, and by being capable of indefinite improvement. It differs from vegetables by having conscious life ; and from lifeless matter by having organized life.

Thus we seek to fix limits and differences which may enable us to have some intelligent conception of the soul, and these might easily be thrown into one list, but they would not tell what the soul is. That question it is impossible to answer.

8. "Where is the proof that the body is not, in fact, the soul?"

Every man's consciousness tells him that his soul is not his body. And this is equally true, whether we consider the soul a result of organization or a real being, with independent life. But the *proof* can not be so given as to silence a denier, any more than the proof of life can. If a man insists upon it that we are dead, we can not prove our life so as to stop his talking. All the answer that can be made to this class of questions is an appeal to common-sense consciousness. We are alive. We have bodies and souls. Such forms of speech are absolutely universal among men, because they represent absolutely universal facts. The trouble begins when we seek the ultimate explanation of the facts. If a man insists that it is his *body*—his muscular fiber or some tissue or fluid—which recognizes the wickedness of cheating a helpless orphan, for instance, we reply, that our consciousness is different from his. But *how* we discern or feel the wickedness, or exactly what it is that does it, the human mind can not tell. *Something* does it. That something is felt to be other than the body. We don't know what its essence is, but we call it a soul. If there were not a soul other than the body, there would have been no name for it.

HINTS TO SPEAKERS.

In the United States, where every citizen is a sovereign, it is important that all young men be duly instructed in the art of public speaking. In a republic, all should be qualified, by education, to fill any civil office, from the lowest to the highest—from path-master to president—to be school commissioner, justice of the peace, judge of a court, governor of a state, representative, member of congress, or chief magistrate of the United States.

He may be called on, in the course of events, to fill either of these offices; and if trained to speak gracefully and effectively, it will be—like scholarship—a mark of distinction and preferment. Oratory, like music, is by many counted a special gift, and we grant there are instances where it seems to come by inheritance; but, as a general rule, it must be acquired. A good teacher will so instruct a lad that he may speak a piece, read a poem, or make a speech as well as he can learn to dance, go through the military drill, or "do" a "sum" in the arithmetic.

No young man's education should be neglected in this respect. It should form a part of his daily practice. Besides fitting him to speak in public, the practice of reading aloud and "speaking pieces" would tend to expand his lungs, improve his voice, give him confidence, and make him "feel at home" before an audience.

The best means for our young men—not in regular school training—to get practice, is in the debating clubs, the class meetings, temperance and other societies, where each performs a part. There is, to-day, many an eloquent divine who dates the commencement of his public career to his timid prayer-meeting confession, when he poured forth in disconnected sentences his grati-

tude to God for sins forgiven. How often those simple words in the hymn—

"Speak, and let the worst be known,
Speaking may relieve you,"

have been said and sung, and how true they are in fact!

In order to obtain an effective elocution, the following rules should be observed:

1. The speaker should stand erect, and the head not bent upon the chest, that the muscular movements of the abdomen, chest, and throat may be free and unconstrained.

2. The chest should be fully expanded by each inspiration at the commencement of every sentence. The disregard of this rule is a frequent cause of stammering. To fill the lungs and to hold out the breath to complete each sentence, the inspiration should be made through the nose. By this mode of inspiring through the nostrils, the mouth and throat are prevented from becoming dry, and the voice from becoming hoarse.

3. The pauses should be long enough for each sentence to reach its destination before it is followed by another; and, *ceteris paribus*, the slowness of the utterance should be in the ratio of the size of the room and the number of the audience.

"Learn to speak slow; all other graces
Will follow in their proper places."

4. Every word, if not every syllable, and almost every letter, should be distinctly enunciated, that the attention of the auditory may not be diverted from the sense to catch the sound. By this twofold effort on the part of the hearer, the attention soon grows weary, and he becomes listless, and then instruction or amusement ceases.

5. The voice should be modulated to suit the thought, but on a key to be heard in the most distant part of the house. The speaker should make it a point to address himself to those who sit farthest from him, then all may hear.

Among the faults of extemporary speakers, lecturers, and preachers, rapidity of utterance is one of the most common. Deliberation gives time for the choice of words, and in consequence, the speech, the lecture, or sermon is more effective, is less tedious to the hearers, and commands greater and longer attention. This rule requires self-possession, a perfect knowledge of the subject, and an earnest desire on the part of the speaker to enlighten and instruct his auditory. Rapidity of reference and quotation may excite astonishment, but it does not impart information, which should descend upon the mind as the dew from heaven.

For further suggestions, see our "Hand-Book for Home Improvement."

THE Boston *Cultivator* gives a new use to which clothes-wringers, with rubber rollers, may be applied. They make the best pea-sheller yet invented. The wringer is fixed as for ordinary use, with a box underneath to receive the peas, and a hopper behind the rollers to hold the full pods. One bushel can be shelled in an hour.

THE single State of Maine sent more men to put down the rebellion than Great Britain did to the allied army during the Russian war.

WARNING AGAINST SWINDLERS AND HUMBUGS.—Country people, many of whom are honest, but verdant, who regard others in the same light as that in which they view themselves, become the willing dupes of wicked men. Trapped and fleeced, they cry aloud, begging us to expose and punish the miscreants who change their names and "modus operandi" as often as detected. Beginning business in a small way, they advertise to send receipts to make the whiskers grow; to prevent baldness; to get rich; to win the affections of the opposite sex; to cure stammering; to furnish gold watches, worth "ever so much," for "almost nothing;" and books, pictures, etc., away down below cost! All these, with an endless list of cure-alls, in the shape of utterly worthless nostrums. We can not enumerate all the swindling quacks, but will insert a single lottery letter sent by swindlers to country people.

OFFICE OF T. B. & CO., GENERAL LOTTERY AGENTS, LICENSED BY THE UNITED STATES GOVERNMENT, COVINGTON, KENTUCKY.—*Dear Sir:* From what we can learn of public sentiment in your State, we are satisfied that there is among your People a strong prejudice against drawing Lotteries, and feeling that this want of confidence can not be removed until some person draws a good Prize, who will make it known, we offer you the chance of a Handsome Prize in a Certificate of a Package of Sixteenthths of Tickets in the Grand Havana Plan Lottery, Class 110, to be drawn (under the management of Blank & Co.) on the 23rd day of February, 1865 (see inclosed grand schemes). These Legal and well-known Lotteries are drawn by the Authority of the Legislature of Kentucky under the superintendence of sworn and responsible Lottery Commissioners. We mention this fact to convince you that no deception lies concealed under this communication. Now, as our object is to increase our business among your citizens by putting you in the possession of a Handsome Prize, we offer you the above described Certificate with, however, this understanding, that after we send you the money it draws, you are to inform your friends and acquaintances that you have drawn a Prize at our Office. If you will do that, we will truly bind ourselves, that if the certificate does not draw you at least \$3,000, we will send you another Certificate in one of our ever Lucky Extra Lotteries for nothing. You perceive that you now have an opportunity to acquire a Handsome Prize, that may never again present itself. Improve it before it is too late by sending your order immediately. As we shall have to pay the managers of the Lotteries for the Certificate, you must send \$10 in your letter to us, the Price of the Certificate.

All prizes drawn at our Agency are promptly paid at our Office in New York City, by draft or otherwise, as the purchaser may direct. Send us \$10 by return mail, and give us the name of your nearest Bank, so that there may be no delay in forwarding you a Draft as soon as the drawing is over. To facilitate the prompt execution of our proposal, use the inclosed envelope, and make your remittance to our office in New York. Be careful to write in a plain hand your Post-office, County, and State. *Wager or seal your letter so that it will not come open in the mails.* Please consider this Letter *strictly private* and confidential, and send your Order without delay. Very Sincerely,
THOMAS BLANK & CO.

To the uninitiated this would seem to be a safe investment for only \$10. But, however promising it may appear to be, it is only a wicked deception. Here is another swindling advertisement:

GOLD! GOLD!—Full instructions in Ventriloquism, and how to win the undying love of the opposite sex, sent by mail to any person for Five Cents. Address, etc.

The list might be extended indefinitely. We conclude our "warning" by advising readers of the PHRENOLOGICAL JOURNAL to trust their money to those only whom they know personally, or by reputation, to be worthy of confidence. It may be stated, as a rule, that all gamblers, lottery dealers—legal and illegal, for religious or secular purposes—patent medicine quacks, and the entire brood of gift enterprises, are "NOT TO BE TRUSTED."

THE women employed in the fancy shops of Paris have requested their masters to relieve them of the necessity of serving in the shops on Sunday.



PORTRAIT OF ISAAC H. STURGEON.

ISAAC H. STURGEON.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

We have here the indications of a snugly built, tough, and well-organized man. Though not large, he possesses a wiry constitution, and though of not great physical strength, he has great endurance and recuperative energy. *With him there is no such thing as fail.* Try, try again! Should he not succeed to-day, he does not give up, but is confident of success to-morrow. No cause will fail in his hands for want of vigilance, care, and attention. He is one of the most flexible and enduring of men. We discover no excesses—nothing in the extreme; nor is he likely to become warped. There is an evenness and a harmonious blending of all the parts, which enables them to work together efficiently and without friction.

This gentleman's bodily organs seem to perform their functions almost unconsciously to the mind. A dinner is eaten, digestion goes on, and is not thought of; so of the other organs and functions of body and brain; they are in right relations to each other, and each does its own work perfectly. There is no clashing, no monotony, no fretting, chafing, or friction. The bony structure is not large, but it is strong, well put together, and perfect in its filling up and finish. The features are clearly cut, well defined, and most expressive of character. The forehead is amply developed—more so, as seen in the photograph before us, than the engraved portrait represents; the ridge of the brows, including the region of the perceptive qualities, is prominent; the nose conspicuous; the lips full; the mouth large enough; the jaws and chin strongly marked; and the dark, sparkling eyes, if not large, are well apart, and very expressive.

There is a natural crown to this head; and the owner would exhibit dignity, manliness, self-possession, perseverance, presence of mind, and great politeness. There is also a broad, heavy base to the brain, and there should be warmth, energy, ardor, resolution, great propelling force, and immense executiveness. There is real *power* in such an organization, and yet its possessor is cool, calm, without bluster, and perfectly self-possessed and restrained; but when the gates are hoisted, and the water let on, there must be action throughout—a buzzing and whizzing among all parts of the machinery; then every wheel will be firm in its place, and every cog will do its work.

With barely Caution enough to make him mindful of real danger; with sufficient Secretiveness to give him an appreciation of policy, and with great natural sagacity, he would be guarded, and always on the alert. He is frank and free, and has that great natural intuition which enables him to read the motives of others at a glance. He knows his man the moment he observes him; and he also knows how to conform to circumstances, and adapt himself to others; but with his high moral sentiments, especially his large Conscientiousness, Veneration, and Benevolence, he would be just, respectful, kind, and very liberal and devotional. It would be impossible for such a character to harbor malice or revenge, his higher nature compelling him to return good for evil.

Socially, as a husband and father, he would be loving; as a neighbor, he would be friendly and obliging; while his intercourse with strangers would be marked by the most gentlemanly deportment, for he is refined and tasteful, though not fastidious. He is fond of music, though he might not make it; but he would never lose sight of the useful in admiring the beautiful in

any branch of art. With an appetite unperverted, he would live a temperate and very circum-spect life; and if under religious influences—a subject of grace—he would become a bright and shining light among men. If educated for the law he would excel, and take a high position in the profession; if a physician or surgeon, there would be nothing to prevent the best success; if learned in theology, he would be well qualified for the ministry, and would at least practice what he preached, cordially inviting his hearers to take an upward course, and to live a better life, rather than consigning them to hopeless perdition; but if they did not accept his invitation or heed his admonitions, he would leave them to their fate. As a business man, he would be prompt, enterprising, far-seeing, vigilant, systematic, painstaking, persevering, and almost always judicious.

He would excel as a manager, superintendent, or guardian. He could fill the place of a foreign minister or consul, or become a financier, for he has intelligence, integrity, dignity, politeness, and decision, with strong, practical common sense, and the utmost fidelity to whatever trust may be confided to his care. He is, all things considered, a very remarkable man, and possesses far more character than would be accorded to him by a casual acquaintance. We condense from "Appleton's Railroad Guide" the following

BIOGRAPHY.

Isaac Hughes Sturgeon was born September 10th, 1821, near Louisville, Ky. His father was a native of Pennsylvania, of Irish descent. His mother's maiden name was Tyler, and she was of English descent. When Isaac was about a year old his father died, leaving the mother with three boys dependent upon her for support. Isaac received an ordinary English and Latin education, and in 1837 went into a wholesale mercantile house in Louisville, which he left in 1842 to write in the Louisville Chancery Court. He wrote for over two years in the office, when the confinement beginning to tell on his health, Mr. Clarke recommended him to seek to be made a deputy-marshal of the court, which would give him outdoor exercise, and might restore him. Mr. Wm. A. Cooke, the then marshal of the court, kindly appointed him his deputy, and he continued to act as such until the death of Mr. Cooke, when John A. Crittenden, a nephew of the Hon. John J. Crittenden, was appointed the marshal of the court, and Mr. Sturgeon was continued as deputy.

In the year 1842 Mr. Sturgeon made a trip to St. Louis, and was so impressed with its future prospects and greatness, that he resolved to make it his future home as soon as favorable circumstances should offer. This opportunity presented itself in the winter of 1845 and '6. He and his brother Thomas purchased a saw-mill in St. Louis, and removed there. They operated the saw-mill about two years, and sold it out and engaged in real estate operations.

In 1848 Isaac H. Sturgeon was elected an alderman of the city council of St. Louis, and continued as such until 1852. In 1848 he was appointed by the Governor of the State a director in the Bank of the State of Missouri, and served until 1852, when he resigned. At the election in August, 1852, he was elected to the State Senate,

running several hundred votes ahead of his ticket, and defeating his opponent by over 1,500 votes.

Soon after his election to the State Senate, the Governor of the State convened the Legislature in extra session, to dispose of a grant of lands that had been made to the State to aid in building the Hannibal and St. Joseph, and Pacific railways. He was appointed chairman of the Committee on Banks and Corporations, and of Ways and Means. A question arose as to whether the lands for the Pacific road should be applied to build the southwest branch to the west border of the State, or to the main line to Kansas City. Mr. Sturgeon gave such influence as he could command for the southwest, and with other friends carried the lands for this route, which will ultimately secure its construction.

While in the Legislature he was noted for his close attention to the interests of his constituents, and his energy and earnestness in whatever he favored. He was never behindhand with his reports on any business, when the order of any business was reached. Nothing slept in his hands. It was disposed of in its turn, for or against, as the merits seemed to demand.

He voted for the first aid that the State gave to start railways in the State, and aided to perfect the charter, and give two millions of State credit to the North Missouri Railway Company, of which company, in April, 1854, he became president, and of his connection with which we shall presently speak.

In March, 1853, and prior to the expiration of his term as State senator, he was appointed by President Pierce the assistant treasurer of the United States at St. Louis, and resigned as State senator. He was reappointed by President Buchanan, in March, 1857, and continued to hold the office until his second term expired, in March 1861.

In April, 1854, he was elected president of the North Missouri Railway Company; re-elected in 1855 and 1856. A political combination was formed, and defeated him for president in 1857. After the election was over he went to his opponent and told him to feel easy in his position, as he should not seek to overthrow him, but would aid him as far as he could. A year rolled off, and the election came on again on the first Monday of April, and Mr. Sturgeon was re-elected to the board, and he found hard work to get his friends to even keep his former opponent in the board. He was elected president; his opponent of the year before was at the time sick. He went to him and told him what had happened, and what he had promised. "Now, sir," said he, "I come to tell you that I will hold the place until you are well enough to discharge the duties, when I will resign, and I think I can have you re-elected president." He carried out his pledge, and in a month resigned, and had his opponent elected president. They failing to agree in their views as to the policy to be pursued to promote the best interests of the company, at the next election a board of directors harmonizing with Mr. Sturgeon's views were elected, and he was again elected president of the company; but the Hon. Howell Cobb, the then Secretary of the Treasury of the United States, objecting to his holding the two positions of president of the railway and as-



PORTRAIT OF JOHN BROUGH.

sistant treasurer of the United States, he again resigned the presidency, remaining in the board until April, 1861, when he was superseded as assistant treasurer, and was again elected president of the company, which office he still retains.

On the 16th of December, 1858, Mr. Sturgeon was married in St. Louis to Miss Ann Celeste Allen, daughter of the late Beverley Allen, of that city, a distinguished lawyer. He has two sons, the eldest named Thomas Edward Sturgeon, after his two brothers and father and grandfather, and the youngest Beverley, after a brother of his wife, and her deceased father.

DEATH OF GOVERNOR BROUGH.

JOHN BROUGH, Governor of Ohio, died at Cleveland on the 29th of August, 1865. He was born at Marietta, Ohio, in 1811, and has held many positions of power and trust in his native State, where his loss is deeply deplored. A sketch of his character, life, and services appeared in the JOURNAL for June, 1864, to which the reader is referred. He had been suffering many weeks from mortification in the foot, accompanied with carbuncle of the spine; and had undergone several operations, but to no purpose. He was a full-blooded man, with a tendency to excessive activity in the vital functions; and we remarked in our delineation last summer, that "if he suffer from anything, it will be from too much blood, resulting in inflammation, gout, apoplexy, or some kindred disease."

A HARD HEAD.—An old gentleman was relating a story of one of your "half-horse, half-alligator" St. Lawrence boatmen. "He is a hard head," said he, "for he stood under an oak in a thunder storm, when the lightning struck the tree, and he dodged it seventeen times, when finding he could not dodge it any longer, he stood and took nine claps on his head, and never flinched."

The latest definition of love is—"A prodigal desire on the part of a young man to pay for some young woman's board."

EMANUEL SWEDENBORG.*

MR. EDITOR—I notice, advertised in your columns, a work by the above-named writer, denominated "Heaven and its Wonders, the World of Spirits, and Hell, from Things Seen and Heard."

A short synopsis of the life, and of some of the writings and claims of this, at least, remarkable man, will doubtless not be uninteresting to your many readers.

Emanuel Swedenborg was born at Stockholm, Sweden, January 29th, 1688; he graduated at the University of Upsal, in Sweden, at the age of twenty-two years; immediately after which he spent one year in England, and three years in France and Holland, studying mathematics, philosophy, astronomy, and mechanics. At the age of twenty-nine he was appointed, by Charles XII., king of Sweden, general assessor over the mines and metallic works of the nation; he was ennobled and took his seat in 1719. His writings on various scientific subjects, principally on the animal and mineral kingdoms, are said to amount to some thirty volumes, of 600 pages each; some of which have been translated into English within the last thirty years, and are found to contain the germs of some of the discoveries which are supposed to have had a later origin.

In the year 1745, not in the enthusiasm of youth it will be seen, but at the mature age of fifty-six years, he resigned his office of assessor, and declared that "he was called to a holy office by the Lord himself, who opened his sight to view the spiritual world, and granted him the privilege of conversing with spirits and angels." He claims to have been guarded and specially permitted to see and converse with the inhabitants of heaven, the world of spirits and hell, face to face, with the same freedom that man converses with man in this world, for the long period of twenty-seven years; and that this privilege was granted to him that he might reveal to the world the state of men after death. According to his teachings the spiritual world is not far distant from us, but we are in the midst of it, and all the manifestations of life in this world are but the clothing of spiritual forms. He agrees with St. Paul, that man has not only a natural body but also a spiritual body while in this world.

The resurrection, he says, takes place at death; and the character of the individual is not changed when he puts off his material body. Very few when they enter the spiritual world are fully prepared for either heaven or hell, but almost all tarry a longer or shorter period in the world of spirits, which is between heaven and hell; here the good and bad gradually separate; the good go finally among those who love the Lord and their neighbors supremely, and in the utmost freedom live forever a life of usefulness in obedience to the Divine commands; this is heaven. The evil, after death, finally go voluntarily among those who love themselves and selfish things supremely; and as those who are governed by selfishness here, for their own good and the welfare of society, require to be restrained by fear and punishments, they will require

* See portrait of Swedenborg in our new work on "Physiognomy."

the same in the next life when they do evil; and when their characters are fully developed in societies by themselves, they constitute hell. Man's ruling love at death governs his destiny. The Lord leaves men in freedom here, and compels no one to be good, and the same is true hereafter. Hell-fire is self-love. It is possible for man's spiritual senses to be opened so that he can see and converse with the inhabitants of the spiritual world, but at the present day this is not desirable, for every man is associated with spirits of his own quality, like with like.

All the inhabitants of heaven, he assures us, acknowledge but one God, and that the Lord Jesus Christ is that one God, and that when on earth he was God manifest in the flesh; and if our spiritual sight were opened, before we could come into association with the angels of heaven, we must acknowledge the Lord and live a life in accordance with his commandments. As few at this day are in such doctrines and life, the spirits with whom we are associated are to a greater or less extent evil, and evil spirits deny the Lord; and if we were to follow their suggestions, they would lead us from Him and His Holy Word or the Sacred Scriptures, which are the medium of conjunction between heaven and men on earth. Evil spirits will lie and strive to deceive man in every possible way, and personate his acquaintances who are dead. He says that they can put on everything from the memory of the man with whom they are conversing, so as to look, speak, and act like his dead friend. For the above and for many other reasons which he gives, he advises men not to seek intercourse with spirits; and says that if we hear them speaking to us, we should not speak to them in return, for if we do, they will then know that they are with men in this world, which they would not otherwise know.

But the great mission which Swedenborg claims to have been specially called to fulfill, was to reveal to man from the Lord the truths of a new dispensation, and the spiritual sense of the Sacred Scriptures, in fulfillment of the prophecies contained in the gospels and Revelation in regard to the Lord's second coming in the clouds of heaven—not of earth; the literal sense of the Bible being the clouds of heaven, as man receives through that sense spiritual light and heat, or the Divine truth and love, as he receives natural light and heat through the natural clouds. This world was created from the spiritual world, and in every iota it must correspond to that world as an effect corresponds to its cause. The Word of the Lord, he assures us, was written in accordance with this doctrine of correspondences, and therefore it differs from the writings of men in possessing spirit and life, like all the works of God. A large share of his theological writings were devoted to an unfolding of the spiritual sense of the Bible, and to revealing the doctrines of the New Jerusalem, which he declares is now descending from God out of heaven. He was not permitted to receive anything of the spiritual sense of the Word, or of the doctrines of the new dispensation, from any spirit or angel, but from the Lord alone while reading the Word.

He professes to have witnessed, in the spiritual

world, in the year 1757, the last judgment predicted in the gospels and the book of Revelation, and he expressed the opinion that, as a consequence of that judgment, men would thereafter be in a greater state of freedom on religious subjects than before that event, and that a new age of progress to the inhabitants of our world was inaugurated by it—in fact, that all things were to be made new, both in the scientific and religious planes of our being.

When asked why, from a philosopher, he was chosen to this office, he replied, "To the end that the spiritual knowledge which is revealed at this day might be reasonably learned and naturally understood; because spiritual truths answer unto natural ones, inasmuch as these originate and flow from them, and serve as a foundation for the former.

In response to a Swedish clergyman, who visited him a short time before his death, and intimated that, as he was about to die, he should recant what he had written that was not true, he exclaimed: "As true as you see me before you, so true is everything that I have written, and I could have said more had I been permitted. When you come into eternity, you will see all things as I have stated and described them."

Swedenborg made no effort to make proselytes or to found a sect. He expressed the opinion that the doctrines revealed through him would first be acknowledged by the clergy, and by them be promulgated to the people. That the light of the new day to our race would gradually shine from the east even unto the west, until all men shall see eye to eye, until there shall be but one God, and his name one in all the earth. J. E.

[We are much obliged to our distinguished correspondent for his lucid statement of Swedenborg's doctrines, which will no doubt be new to many of our readers. The large, intelligent, and respectable body of men who accept the teachings of the great seer—numbering at present so many thousands in Europe and America, are steadily increasing, both in and out of the established churches. It is believed that many of the leading clergymen of the Church of England, and of other denominations, entertain, to a greater or less extent, Swedenborgian views. Being comparatively new, the world has not yet examined these doctrines, or passed judgment on them.

We should cheerfully open our eyes to the light, let it come from what source it may. The truth is what honest men seek, and they will give ear to it. The Scriptures teach that man is a spirit.* Examine all things, and hold fast the good.]

TO GRUMBLERS.—Do not anxiously expect what is not yet come; do not vainly regret what is already past.

WHAT is the difference between a crockery dealer and a cabinet-maker? One sells tea-sets, and the other settees.

If we live in the spirit, let us also walk in the spirit.—*Gal. v. 25.* He shall give his angels charge over thee, to keep thee in all thy ways.—*Psa. xxi. 11.* If a man die, shall he live again? All the days of my appointed time will I wait till my change come.—*Job xiv. 14.* A spirit passeth before my face; the hair of my flesh stood up; I stood still, but I could not discern the form thereof.—*Job iv. 15, 16.* O thou of little faith, wherefore doubt thou?—*Matt. xiv. 31.*

Communications.

IN TROUBLE.

MR. EDITOR: I am in trouble. I always was, always expect to be, unless you, or some other kind-hearted man, will tell me how to get out. Having often noticed how patiently, and, withal, how wisely, you answer correspondents, I am disposed to ask your advice. I am afraid, however, you won't succeed in making much out of me. I can't, and I've been trying these twenty years. The trouble is—well, it's hard telling what, but it's bad enough, I assure you. I suppose before you can prescribe, you must know about the disease. It's hard to compel a fellow to make such an exhibit of himself; but if I must, I must.

So, then, the fact is, I wasn't put together right. The material is well enough—each part well enough of itself, but the parts "don't jibe." I wasn't made according to pattern; the joints are bad; there are too many corners sticking out, too many ridges and angularities. I don't fit anywhere; if the hole is round, I am sure to be square; and if it's square, then I am three-cornered, and so it goes. Or if, by some remarkable streak of good luck, I do chance to get into some snug little hole, I am certain to fetch out at the little end. And then these same sharp corners are forever running into somebody and making a muss, or else somebody runs into me, cracking and breaking them off most wofully. Why, I am black and blue, and sore all over from these continued raps. One would think I might get rounded off into some kind of shape after awhile; but I don't.

I haven't any particular phrenological development that I know of. Bumps enough, though, ridges and projections and depressions—the deuce is, too many of these depressions! Phrenologists call me an oddity, a *lusus naturee*, a — (Humph! don't believe in Phrenology, anyhow!) The girls say I am "a regular nuisance." As to physiognomy, I can't exactly say. I've a nose, though, to be proud of, a regular asinine—no, not that—aquiline—no, what the plague is the word?—well, a regular *snorter*! It would have made my fortune with the first Napoleon. I would send you my portrait if I dared, but I know you'd print it, with all sorts of irreverent remarks, and that would be the death of me. For you must also know that I am an exceedingly modest man! I blush at the name of my grandfather; I always go the other way when I am like to meet anybody; I tremble, and stammer, and sweat in company; I faint, collapse, evaporate, if I have occasion to speak in public. Ah, who can paint the agonies of a bashful man! This very modesty is the death of all my hopes of success. Where there is anything for me to do, I do it; but where all have equal rights, I haven't the boldness to push in with the rest. So whenever there is a peculiarly juicy and luscious peach, somebody always steps up and takes it while I am tremblingly reaching out my hand.

I get along best with elderly ladies. Good old souls! they seem to pity me. "Such a nice

young man!" they say, "so excellent, so talented—it's a pity he's so odd and diffident!" But the young ladies! Ah, me! I admire, and love, and adore, and all that; but set me down to talk with one, and in half a minute I don't know myself from an Egyptian mummy. I once tried to make some little advances to one whom I was well acquainted with. (For I am fond of domestic life, and thought a home of my own would be so nice!) I called on her. She chatted and smiled. I felt encouraged, and essayed a few soft words that I had prepared, and — The very thought overcomes me now! I must stop! Mr. Editor, can you do anything for me?

Afflictedly,

J. A. M.

REMARKS.—We have somewhere seen a piece of poetry made up of beautiful and familiar lines from all the best poets, but unfortunately scarcely any two lines happen to coalesce or treat on subjects so nearly related as to jibe at all. Mentally, our correspondent seems to be made upon that pattern. We have seen faces apparently made up of features gathered up, not at random, but selected expressly from all the extremes possible to features human and oddly fixed together with just enough of face to hold them in position—and such a face as the whole thing made! and when it tried to laugh, half of it was distorted to the crying attitudes; and when that half essayed a smile, it pulled the other half into a grin so sadly comical and so grotesque as to puzzle the beholder. When the face undertook to talk, the expressions were queer and contradictory in the extreme. We once knew an aged couple, man and wife, who had two voices each. The man used to "talk in meeting," and the first time we heard him, we thought some roguish boy in a neighboring pew was mocking him. His nominal voice was a coarse, rattling bass; his echo, or subsidiary voice, was a falsetto squeak, which said the same things as the voice substratum. Now, whether his good wife had learned this double voice by imitation, or had adopted it from sympathy, it is certain that her voice was double, and about as near like that of her husband as it well could be. A lady friend of ours, and our "Betsey Ann," called one day on this woman, and hearing her voice sometimes with an echo, and sometimes alternate between common-talk and crying-talk, our friends, in sympathy, commenced to cry too, not having been able to decipher the subject and its mode of utterance sufficiently to know its import. The old lady was evidently in earnest, and apparently telling some sad tale. At one breath she cried her words, at the next she commanded a sadly cracked voice, but a voice just above the weeping point. When the grodman came in to join the party at tea, and he with his basso-falsetto voice joined in in conversation with his wife's half-cry, half-laugh voice, our friends found in the odd sounds abundant occasion to be amused, and they laughed heartily at everything that was said as if it were funny. In the course of time, however, they learned to understand the queer couple well enough to comprehend that they were talking about the loss of a son of theirs. Thus they had ignorantly and innocently been laughing about something not

funny at all—except, perhaps, in the way it was uttered. It was the manner, not the matter, that was laughable.

Let our friend take courage. Others are as queerly made up as he. But multiplication is not mitigation. Something must be done with odds and ends. Our friend seems to be a rebash of all the three-cornered pieces of mind and body, and it were perhaps well that they all be put in one parcel. It may be hard for the parcel, but isn't it better for the rest of us? We reckon it is. Therefore, friend, for the public good, consent to be eccentric and odd. You may yet be made even if you can find some one whose eccentricities will supplement your own. Odd halves of shears are made useful, and as happy as shears can be, by being mated.

A LECTURER'S OPINION.

A LITERARY gentleman and lecturer from England, now residing in Canada, writes as follows:

MR. EDITOR.—Having taken your excellent periodical for several years, I am in duty bound to say that no family, no lecturer, no gentleman can do without it, *to do well*. I have written two articles to your paper on *Psychology as a duty*, contradicting false doctrines or doubts manifested by some of your correspondents who are very clever on the wrong path, and who could be equally clever on the right path if possessed of the *will* to be so. I look upon *Psychology* as upon the metaphysics of *Phrenology*; and both are linked together—one the spiritual and the other the animal, comprehending all the animal vital phenomena of our lower nature; yet in man so wedded, that to separate them would be to mar the plan of compound existence: they must be taken in, as a compound inseparable study; while *Physiology* may be also introduced as an ancilla to the proofs of means to ends, and the existence of the *DESIGNER* of the grand design. There is no building without an architect, and no plan without a planner.

There are gratifications for the propensities; and if so, there are also gratifications for the spiritual sentiments of man.

The objects of appetites are before us—*undeniable facts*—created for a purpose—and so are the objects of the moral sentiments; and they were also created, or bestowed, or imparted with a purpose.

Those who are hungry, believe that the objects to appease their hunger exist; and those who thirst, believe that the object exists to slake it. Those who have the moral sentiments large, believe in heaven and immortality. Nothing was created without an object for the thing's gratification.

The hungry man and the lascivious man know their objects and possess faith in their existence, but it does not damn the doctrine of immortality in angelic form if they have not the medium by which it can be felt, heard, and seen. The animal man is to be pitied; he may be intellectual, too, yet lacking the third story; lacking the moral sentiments—being idiotic or blind—he can *not* believe, because he can neither hear, feel, nor see the grandeur, the beauty, or the reality of spiritual existence!

"True, tis pity—
Pity 'tis, 'tis true."

By trying, he may develop something of a better

nature. He can improve. A French author makes a beautiful remark:

"L'immortalité est la gloire de l'homme; sans l'immortalité, il n'est plus qu'un être insignifiant!"

Man's crowning glory is his immortality, and truly he is (without it) a mere animal—an insignificant creature!

Bad natures are evolved from bad marriages. I have no time to write—I wish I had, I should write more often.

F.

EXTRACTS FROM LETTERS.

A GOOD SISTER.—I am the eldest of nine children, and feeling that I owe much of my present knowledge and happiness to *Phrenology*, I being very desirous that my two younger sisters and brother should steer their barks aright, I have induced them to send for the *JOURNAL*, and also to send their likenesses, to learn what avocation would be most suitable for them to follow. Had it not been for *Phrenology*, I might this day have been groping my way in the dark, dissatisfied with myself and all around me.

Please say to that sister who married a man without a home, and whose husband has been in the army, that six years ago I married a man without a home, who has also been in the service of his country. We have now a neat, happy home—one of the prettiest little places she ever saw, with 120 acres of land. Therefore I would say to all the young ladies, *marry a man who has a HEAD to MAKE and take care of a home.* MRS. S. W.

A MINISTER'S OPINION.—Though differing from somewhat of its teachings occasionally, being a minister of Ohio M. E. Church, I can but regard it as a very valuable publication, a well-nigh indispensable to the formation of the purest religious faith, an abiding friend to pure and deep thought. And I count myself as a life-long subscriber.

REV. B. C. H.

THOUGHT HE WOULD TRY IT.—I sent for the January number of your *JOURNAL* to see what kind of a paper it was, and how I would like it. I liked it so well that I have taken every number since. I would not miss knowing what it has taught me about myself for a dozen times the price of it. Every one—young folks especially—should have it. Keep on as you have started.

WM. McL.

YOUNG MOTHERS.—I have read your *JOURNAL* with much interest since January, and I regret that I had not previously become acquainted with its teachings. I prize its instructions in *Physiology* as well as *Phrenology*. How essential it is that young mothers, upon whom such sacred responsibilities rest, should understand more of the structure of their own bodies! Experience teaches something of the laws of life and health, but oftentimes when too late.

MRS. E. S. M.

THE PHRENOLOGICAL SOCIETY.—I find on perusing your *JOURNAL* that you have formed a *Phrenological Society*. I believe it will be one of the best scientific societies in America, and will do a vast amount of good; and hope some day to be able to cast a mite into the treasury to help along so good a cause.

WORKING WOMAN.

A TRAVELING COMPANION.—I would not do without the *JOURNAL* for five or ten dollars per year. In my journeyings I always have in my pockets a *JOURNAL* to read during the snatches of time. I wish a hearty God-speed to the *JOURNAL*, and I subscribe myself one of its very warmest friends.

DOCTOR B. F. B.

NEW YORK,

OCTOBER, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unblinded truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Psa.*

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"WHAT THEY SAY."

THE ghost of Mrs. Grundy "makes cowards of us all." Our standard of excellence is not above "what will people say." We are the servants of other people's eyes and ears, and we dress, talk, sing, perform, and walk for approving smiles and pleasing words. If praised even by a flatterer—no matter for what—our vanity induces us to take off our hat and make a fashionable bow in acknowledgment for the undeserved compliment. The love of praise is inherent. The foolish fear of failure and of criticism keeps thousands in lifelong obscurity, playing second to inferiors, and prevents many noble intellects from going forward, assuming responsibilities, and doing their simple duty in the world of work and growth in grace.

It is well to have a regard for appearances. We are commanded to "avoid" not only the evil, but even "the appearance of evil." The child looks to its parent for example, direction, and guidance; and the youth, to the teacher; while the teacher, the preacher, and the ruler profess to look for the same purpose to revelation and to God. This should be the standard for all men. With us, the question should be, not "what will the people say?" but how will *He* regard it? As between ourselves and Heaven, is it best? is it right? The unperturbed judgment of every man assures him that it is his privilege and his duty to worship God and to live a holy life. Yet how many, from the fear of man, hesitate about taking up the cross, and so remain without the pale of religious influences, and lead lives not quickened by the Holy Spirit, and not in accordance with his His teachings and His require-

ments. Such men are governed by the lower power, and are slaves to bad associations and to mere human opinion—to Approbativeness instead of Conscientiousness. This criticism applies rather to younger persons than to the aged. Such questions as the following are current: "What did he say?" "Did he seem pleased?" "How did I appear?" "Is my dress becoming?" "Were my waterfall, my birds, my jewels, or the serpents in my hair according to the fashion?" "Oh, yes," says the flatterer; "you were the observed of all observers. All eyes were upon you. Every one remarked, 'How angelic! how almost divine!'" Vain, silly, and godless men and women feed on such husks till their mental appetites become thoroughly perverted. Then, later in life, when the surface or skin-deep beauty fades away, and the flatterer becomes less prodigal of his cheap compliments, the poor thing feels neglected, and complains that he or she "has not a friend on earth." Even the dog seems to have less respect for the soulless victim of a foolish flatterer. These are the faithless, selfish creatures who, doubting the goodness of God, finally pronounce "life a failure." They have sought to adorn the person instead of the spirit; to attract attention to themselves rather than to do good; to shine in "borrowed plumes" rather than in the light of His glory. Verily they have their reward.

Another class, on a higher plane, not less scrupulous to avoid every impropriety, have been governed by very different motives. They expected to incur the scoffs of the worldly and the wicked when in the line of duty; but conscious of being guided by His spirit, and having that rectitude of purpose which fortifies, there is no hesitation, no backsliding, no lukewarmness, no half-way work, no fear of Mrs. Grundy or the scoffers, but a full and complete consecration to do His will in any and in every sphere to which circumstances may call.

Now, under this Divine order of things, the work of progress and improvement begins on a correct basis, a foundation as firm as the everlasting hills, and the tendency of every step is upward. All the faculties, and all the functions of soul and body, act in accordance with the will of Him who cre-

ated us, and we become one with Him, peaceful, trusting, joyous, and happy. Do others remark and smile at our rigid adherence to principle? Do they commiserate us because we deny ourselves the cheap "luxuries" of ephemeral display and occasional dissipation? Do they wonder at our "self-denial?" Silently, and in their very inmost souls, they respect us the more for these very things, and promise themselves that they, too, will, at some future time, adopt the same mode of life. Selfish love of display—perverted or unregenerated Approbativeness—brings untold misery into the world. Numerous defalcations, forgeries, desertions, elopements, infanticides, suicides, and murders may be traced directly to this.

Reader, life is short; your time on earth is limited. Your accountability is first to your God, rather than to the eyes and ears of men and women. See to it that you have *His* approval rather than theirs, and it matters not "what Mrs. Grundy says."

BRAIN AND MIND.

A LETTER from W. C. Irwin, some time ago received, contains, among other things, the following question:

"Where is the proof for the statement, folio 167 of A. P. J., 1865, that the brain is the organ of the mind—that is, a material machine which the mind uses?"

We did not in the place cited profess to furnish that proof, but specified to the contrary, holding the fact as commonly and correctly admitted. But we are happy to answer Mr. Irwin as well as time and space permit.

By "proof" we do not mean a mathematical demonstration, but a showing that will convince a mind of average fairness and intelligence. On this principle, we say that the brain is the organ of the mind, or the material machine which the mind uses, because,

1. There is an invariable connection between brain and mind (natural and healthy brain and mind are meant). There is always mental manifestation where there is brain, unless exceptional circumstances prevent.

2. On the other hand, there is never any mental manifestation without brain; while there may be not only without arms, legs, but even without eyesight, or hearing, taste, or smell—as in the case of Laura Bridgman, who had but one sense (touch) left out of the five. And the like is true about injuries. Injuries to the brain often extinguish manifestations of mind, while this is not the case from injuries to any other part, except as they tend to destroy all life together.

3. Minds vary and brains vary as the minds do that use them, which is a chief doctrine of Phre-

nology. Now it is reasonable to suppose that the brain, which changes as the mind does, *while no other part does so*, is the special machine which the brain uses. The stomach is found to be the organ for digestion in a similar way.

4. It is believed that it can not be shown that there is anything for the brain to do except to serve as the machine for mental manifestations; so that if it is not that, it is a useless lump.

5. Conversely, it can be shown that all the other parts of the frame are for other purposes; so that there is no material machine for the mind if the brain be not such.

This proof might be piled up by many convergent particulars, but these arguments are sufficient.

Will our correspondent excuse us for pointing out a phrase which indicates rather inaccurate thought? He says it (the brain) "confers an immortal spirit upon every animal that has brain." Now, 1. It will not do to *assume* that animals have immortal spirits. And, 2. It is inaccurate to say that brain "confers" or *gives* an immortal spirit. Brain is mere matter, and can not give a spirit any more than skull can.

We do not make this criticism otherwise than in kindness. Mr. Irwin is evidently a thoughtful person, and a fair comment will doubtless be welcome rather than otherwise to him. And besides, the phrase criticised is so obscure, that we are justified in doubting whether we have answered the thoughts that Mr. Irwin had in his mind on the main subject.

We are always glad to hear from him or any other right-minded man or woman.

THE CHOLERA.

OUR European exchanges are full of startling accounts of the ravages and steady westward progress of this fell destroyer—the worst of human scourges. Commencing in the East, it is working westward. In China, Russia, Turkey, Prussia, etc., it has swept—is sweeping—off thousands daily.

According to its common course, the epidemic will soon reach western Europe, and sweep thence over the German States, Belgium, France, and Great Britain, from whence it will be brought to America. Intercourse between the United States and Europe is now so regular and so frequent—it is almost like a daily line—by one or more of the numerous steamers, that it will be impossible—no matter how carefully the quarantine regulations be observed—to keep it out. We who speak the same language in the Old and New Countries are so mixed up by trade, commerce, literature, etc., that our interests are daily becoming more and more inseparable. An affliction there becomes an affliction here. An affliction here—the rebellion, for example—causes untold suffering by starvation there. But an epidemic like the cholera, which baffles *all* medical skill, spreads like wildfire along the water-courses, railways, and other thoroughfares. Then what is to be done to avert this threatened pestilence?

This: Trust in God, and do our duty. But what is our duty? To obey the laws of our

being. What are those laws? They are these: "TEMPERANCE IN ALL THINGS," good food, pure air, regular bodily exercises, plenty of sleep, a clean skin, good digestion, a clear conscience, and good-will to man.

If you feed on garbage, drink slops, swill-milk, alcoholic liquors, medicinal bitters, chew, smoke, or snuff tobacco, lie around nights on the wharfs, breathe the odors from dirty streets, dirty sewers, bone-boiling establishments, filthy cellars, unclean stables, pig-pens, slaughter yards, water-closets, and other pestilential places; or if you "abuse yourselves" by any excess, you are in danger, and will be an easy subject for attack.

If you are a wicked transgressor, a doubting skeptic, a timid coward, you are in danger.

AN ANECDOTE.—When lecturing in New Orleans, several years ago, we visited the hospitals, asylums, schools, and other public places, kept so nice and clean by the Sisters of Mercy. We remarked to a warden, that we should not fear the cholera here; when he replied, "There was never a case known to occur within these walls. Here, the prisoners have regular rations dealt out to them. They get no alcoholic liquors; commit no excesses; retire early, and escape the cholera. If a young man residing here can not regulate his appetite, and feels in danger of the disease, let him commit a crime meriting imprisonment, and he will be shut up during the prevalence of the plague, and he will be quite safe."

FAITH VS. FEAR.—Two ladies in New Orleans, from the North, were attacked at the same time and in the same way. The one overcome by fear gave up in despair, lamenting the absence of husband, children, and friends, exclaiming, "Oh, I shall die! I know I shall die!" The other, with faith, calmness, self-possession, and trust in Providence, remarked that she, too, felt quite alone, away from home and family; "but if it be the will of God that I should go hence, I hope I may be resigned."

We inquired of the landlady if she considered these cases dangerous. She promptly replied, "That one, with so much fear, will die; and the other will recover." Surprised at this confident answer, we interposed, "they were both well but an hour ago, and *that one*—the first—seemed to have the best constitution—why may she not recover?" Her answer was: "Did you not hear her say, 'I know I shall die?'" Sure enough she did. The other cast herself, as it were, into the keeping of Him who can save, and with the spirit of perfect resignation let nature take its course. She recovered, and is a living witness to-day in favor of the power of FAITH.

Those who live in the mountains, or in the country, away from the dissipations of city life, and breathe the pure air, escape the cholera. So do the more cleanly and temperate citizens. The cholera attacks first those who are the most fit, those whose blood has been rendered impure by improper living; while those best fortified, such as we have described, are exempt, and escape. With clean streets—nuisances removed—pure air, good food, and proper sanitary arrangements, we may hope to escape, or at least to be touched lightly, by the cholera, which will, no doubt, pay us a visit early next spring or summer. Let us be fortified with health, and ready for it.

TRUST IN GOD, AND DO THE RIGHT.

COURAGE, brother! do not stumble,
Though the path be dark as night;
There's a star to guide the humble—
Trust in God, and do the right.

Let the road be long and dreary,
And its ending out of sight;
Foot it bravely—strong or weary,
Trust in God, and do the right.

EQUAL RIGHTS.

"An old Republican" quotes from a former number, "Is not our Government based on equal rights?" inquires if the people of any one of the Southern States are controlled by any power, in any degree, in respect to the right of fixing the status of their inhabitants as respects age, color, sex, education, etc., where are their equal rights, or how much democracy do they enjoy?

We do not propose to go into an elaborate discussion on this question, but merely suggest to our correspondent that we never expect to see what is really *equal rights* anywhere, until the millennium. There is no place this side of heaven where there are or can be equal rights, and even there, according to some theologians, there are governors and governed.

Our Declaration of Independence in asserting that all men are born *equal*, and endowed with *certain* inalienable rights, can scarcely be construed to mean that in any government or society there should not be rights surrendered in exchange for benefits received. A Frenchman, German, or Irishman may be equal in the meaning of the Declaration to a native-born American, but they never can become equal to him politically, as under our Constitution they are not eligible to the office of President. We might reply to our correspondent by asking him whether it would be equal rights to have laws in any State prohibiting its inhabitants, of whatever age, sex, or color, from the enjoyments of any of the political or social privileges conferred upon them in any other State? Yet there are scarcely two States in the Union that have not different laws.

Give us equal and just laws protecting *all* in the inalienable rights particularized in the Declaration, namely, *Life, Liberty, and THE PURSUIT OF HAPPINESS*, and we will be willing to let rights as to minor things take chance among the vexed questions of all times.

Judging from the tone of his letter, our correspondent would object most strenuously to allowing the whole people of any Southern State to unite in forming their new constitutions, and evidently means *State* when he says people; for in conclusion he says, "If the U. S., by reason of her strength, controls her [the State] in this respect," etc. Much discussion would be saved if all would remember that the *people* make the States, and without *them* it has no status. The *people*, not the States, framed the Constitution, and the people of the Union will see to it that the States do not destroy the Union and the country, or the liberties of the people. The United States guaranties of republican forms of government to each State must be made good.

GOING SOUTH.

We are constantly receiving letters from persons desirous of emigrating Southward, asking for information in regard to the climate, soil, productions, and present condition of the States lately in rebellion. The following will serve as specimens of the questions propounded in these letters:

1. What are the advantages and disadvantages of the Southern Atlantic seaboard as a field for immigration?
2. What are the physical characteristics and the climate of the "Middle Country" of South Carolina?
3. What localities in the South are most healthful?
4. Can land be procured in the South at low rates by actual settlers, or will it all get into the hands of speculators?
5. Is there at present, as represented in the papers, an actual want of subsistence at the South?
6. Would you advise any one to go to Texas at present? etc.

To answer all these questions, to say nothing of others similar ones, in detail and in a thoroughly satisfactory manner, would require a volume instead of the column or two of the JOURNAL now at our command; but we will do the best we can under the circumstances.

1. Among the advantages of the Southern coast region as a place for Northerners and Europeans to seek permanent homes in, at the present time, are—

- (1.) The superior facilities for getting there with stock, implements, etc., and of procuring any needed supplies from the North.
- (2.) The security insured by the vicinity of garrisons of national troops, which are more numerous here than in the interior.
- (3.) The comparative nearness of a market for whatever crop may be produced.

The principal disadvantages are—

- (1.) The heat of the climate, which is greater than farther up the country. To the "sea islands" and the bluffs along the immediate coast this objection does not apply in full force, as the sea breeze modifies the climate greatly, making it generally quite comfortable both in summer and winter.
- (2.) The unhealthiness of large portions of the "low country," which extends from the coast for from fifty to a hundred miles into the interior. This has been greatly exaggerated, as has been demonstrated by our soldiers during the war, but is not without some foundation. The sea islands and many places on the mainland open to the sea breeze are, however, not included in this category.
- (3.) The crops for which this region are best fitted (rice and cotton) are such as Northerners and Europeans have no experience in cultivating, and they would, at the outset, labor under a degree of disadvantage on this account.
- (4.) The lands in this region are not now for sale, as a general rule, except in large tracts, which could be purchased and cultivated only with large capital. This difficulty may be obviated, however, by forming companies to buy up these large tracts or plantations and divide them into large or small farms, as may be required.
2. The middle country of South Carolina is described as "a belt of low sand-hills," which,

however, conveys to the general reader no correct idea of the region. It is mainly a nearly level country, the so-called "sand-hills" being elevated but a few feet above the surface of the ponds and swamps which here and there intersect the uplands. As we approach the "upper country" the surface becomes more rolling. The forest growth consists of a mixture of the long-leaved pine and the hard woods—oak, hickory, black walnut, black gum, etc. The soil of the "hills" or uplands is sandy and only moderately productive, but very easy of cultivation. The staple productions are cotton and Indian corn. Peaches and wild plums grow everywhere without cultivation. Apples, pears, figs, grapes and other small fruits may be had in abundance with proper attention and care. The climate is of course pretty hot in summer, but the nights are invariably cool. There is no healthier country in the world. Before the war, land could be bought for from \$5 to \$10 per acre. It is still lower now. The bottom lands, there called "swamps," are very rich and heavily timbered. Better lands can hardly be found anywhere, but the expense of bringing them into cultivation is considerable, and under the old system of labor it has not been found practicable to make them largely available. There is room here for many thousands of additional population.

3. The most erroneous notions prevail in regard to the healthfulness of the South generally. The Southern States are not less, but *more* healthful than the Northern States. There are comparatively limited regions like the "low country" of Southern Atlantic States, already referred to, which is reputed to be very insalubrious in summer, and we think not without some real grounds; but it is, we are convinced, much less so than is generally supposed. With these exceptions the whole Southern country may be set down as quite as healthy as any other in the world.*

Northern people become most readily acclimatized in the northern and more elevated regions of the Southern States, including Western North Carolina, Northern South Carolina, Georgia, and Alabama and Eastern Tennessee. This is a magnificent region, the resources of which have hardly begun to be developed. It will suit people of Northern birth and education better than either the seaboard or the middle country. The main objection to it, at present, is that it is not so easily accessible as some other parts.

4. Land can be bought at very low rates at present in all the Southern States. Speculators, however, will operate there as they do everywhere else. The true way to keep out of their clutches is for those intending to emigrate to form associations or companies for the purpose of buying and dividing among themselves such tracts of land as they may need, as already suggested.

5. Most of the accounts we get in the papers in reference to the present condition of the South are in the highest degree unreliable, being written to subserve party purposes and giving at best but a one-sided view. There is undoubtedly a great scarcity of the necessities of life in some

* The writer of this has resided in South Carolina, Georgia, and Tennessee, and traveled extensively elsewhere in the South, and speaks from experience and observation.

particular regions, especially those which were the actual theater of large military operations during the war, while in other parts of the country not thus devastated, there is enough and to spare.

6. We would not advise any one to go to Texas at present unless personally well acquainted there, or going in company with those who know the region in which they purpose to settle. Settlers should go to that magnificent State in large companies, as much to enable them to overcome the natural obstacles which that half-wild condition of the country presents, as to protect themselves against any lawless violence that might, in the present transitional state of society there, be apprehended.

We regret the brief and imperfect manner in which we have been compelled, for want of space, to reply to our correspondents' questions, but shall probably recur to the subject in future numbers.

VISITORS ARE COMING.
AMERICANS, MAKE READY!

OPEN your hearts and your houses and give them a cordial reception, such a one as you would like to receive were you set down three thousand miles from home, among total strangers. Our friend, Mr. THOMAS COOK, of European tourist fame (not Captain Cook, the navigator), informs us, by letter, that he is about to organize a grand sea and land excursion through the United States. He will probably charter a steamship, and bring to our shores a thousand—more or less—of the better class of Europeans, English, Irish, Scotch, Welsh, with others from the Continent, who may wish to visit the chief towns and cities, together with the mountains and lakes, in the United States. These excursionists, who have time and means at their disposal, will make the tour simply to gratify a desire to see the country and their long-absent American cousins, not with a view of remaining among us, though perchance they may ultimately find it for their interests to return to us.

When in England, it was our pleasure to join one of these excursions into Scotland, which proved to us exceedingly interesting, and we may therefore speak from personal experience when we commend Mr. Cook's plan to our friends in Europe and America. Such moderate terms will be agreed upon as will enable the tourist to see the most at the least possible expense.

Mr. Cook will soon come to New York and make all the necessary arrangements in advance, securing conveyance by river, rail, and lake to such places as may be included in the programme. It should embrace New England, the Canadas, the great lakes of the North, and the great rivers and mountains of the West, thence to the Gulf of Mexico, returning through the South to New York. But more of this hereafter. We make this announcement with the greatest pleasure, and predict for Mr. Cook and his tourists the happiest results. Nor will this first great Anglo-American excursion be the last. It will initiate a system which must become popular, so much so, indeed, that additional steamships and railways conveyances will be necessary. Americans, above all others, are fond of traveling, and thousands of our people will avail themselves of any opportunity to visit the Old World when it can be done at a moderate cost of time and money. Mr. Cook is the gentleman to engineer and manage this great work. Let the press lend a hand; let our landlords and hotel-keepers make ready; and let the people everywhere receive and entertain these intelligent and enterprising European excursionists.

MADAME HAHNEMANN. LETTER FROM MRS. H. H. GREENOUGH.

[LADY physicians, and those about to enter upon the study of medicine, will be interested in the following correspondence. At another time we hope to publish a likeness, with sketch of character and biography of this distinguished lady physician, Madame Hahnemann.—Ed. A. P. J.]

NEW YORK, 1865.

MY DEAR MRS. WELLS—I return to you the letter of Madame Hahnemann, thanking you for the privilege of reading it, and having the honor of an acquaintance with her it gives me pleasure to say to you that her commendation of the work in which you are engaged is enforced by example and by the devotion of her life to the profession of her distinguished husband. Her life indeed illustrates the earnest and labor-loving spirit which her letter indicates, and which it recommends to our sex.*

She receives patients at least six hours of the day (both male and female), and prescribes for them apparently with great success, as her rooms are always full of persons of the highest rank and intelligence, each waiting the departure of the previous applicant and the announcement of the name registered in the order of the cards received at entrance. The receiving-room is full of works of art, mostly of great value, many of them being gifts of wealthy and distinguished individuals. Two days in the week Madame Hahnemann goes to Versailles, where she receives all day those to whom it is difficult to see her at Paris.

PERSONAL APPEARANCE.

Madame Hahnemann has a beautiful presence, and though no longer young, possesses a charm in the benevolence and dignity which characterize her manner beyond that even of youth and beauty. She is most captivating to all. Her soft white hair falls in natural curls about her face, harmonizing sweetly with its gentle character, and imparting a tender light to the fair complexion and the pale rose which still gives freshness to her well-formed and delicate features. The serenity of her manner, the refinement and elegance of her whole appearance, predispose to confidence, and indicate that elevation of soul which is allied to noble purpose and to the intelligent occupation of her life, and illustrates the fact that in the practice of the medical profession a woman need lose nothing of her natural delicacy.

Madame Hahnemann is entitled, by her position and wealth, to luxury and ease, but she prefers to deserve the gratitude of society to receiving its homage and its pleasures, and to become its friend rather than its victim or its toy.

I am glad that in this country so many are availing themselves of this new path to usefulness and independence which is opened to them by the Homeopathic Medical College for Women in New York. Each day shows more clearly the necessity for female coadjutors in the healing art, and the fact that in our female academies it is now thought of the highest importance to number among the professors a lady of known intelligence and of acknowledged superiority as a resident physician and teacher of physiology, commends itself to the thinking portion of our sex as a sign of the times worthy of their consideration. The inauguration of medical instruction to women is one of the mighty movements of the age, and a link in the chain of events which is ushering in the latter-day glory, and I can not but hope that among the many well-trained and well-developed of female minds now hungering and thirsting for an occupation worthy of them, there will be many who will improve the opportunity to prepare themselves for usefulness and fame, offered by the college for which Madame Hahnemann predicts such important results.

I hear of one young lady, the daughter of a clergyman, who is almost constantly occupied visiting the sick and needy. Such is the esteem in which she is held, and so highly is her labor of love and intelligence valued, that her father's parishioners presented her, as an aid to her work, with a splendid black horse saddled and bridled, a valuable gold watch, massive gold chain, and a set of solid

gold buttons of exquisite workmanship. The time ordinarily given to fashionable visiting and the equipage necessary to it might be made very enjoyable by appropriating the same talents which make one well received in the social circle, to the relief of suffering and to the growth of science. The highest authority in medicine for the treatment of her own sex is a woman, and as such is regarded by the medical world, her writings being the preferred text-books of the schools. Dr. Marcy has assured me that were a thousand women at this moment prepared to become practitioners, their practice would equal that of any physician in this city, which statement is in a measure proved by the immediate demand for partners as female physicians in the different medical institutions and in private practice immediately on their graduation.

Thanking you again for sending to me a letter which has called up many an agreeable association of the distinguished woman who penned it, I am truly anxious that others may copy her earnest and labor-loving spirit, and that such women as America has produced, and whose power has been so recently manifested in the inspiration of the sanitary commission, should find new elements of strength in the acquisition of medical skill and in the application of intelligent energy to the amelioration of the evils arising from the ignorance so deplorably prevalent among their own sex, of interests most vital to their well-being and of that of the generations to whom they are in a measure responsible for their conditions of birth and of healthy constitution. Yours with sincere regard, H. H. G.

CHANGED.

BY REV. HENRY G. PERCY, A.M.

Bless me! an old man muttered,
As he limped along the street,
I hardly know a person
Of the multitude I meet;
The men seem not the same,
And women look so strange—
It must be—yes, alas!
They all grow old and change.

The dwellings by the wayside,
And the signs upon the stores,
The commons, and the corners,
Trees and fences, windows, doors,
Chimneys, crooks, and crannies,
Where'er my eye may range,
Tell-tale Time has labeled
Over with Change, Change, CHANGE!

And the old man, pausing then,
On the pavement (where he used,
Days ago, to halt and chat,
Hale, with those departed), mused,
Not long ere two acquaint
Passed by. Smote on his ear:
"Is not that Gaffer —, yon?
So old, and changed, and queer?"

NATCHEZ, Miss., 1865.

GAIL HAMILTON.—*Carroll's Literary Register* has some sharp criticism on that sharp essayist, Miss Dodge, whose *non de plume* is Gail Hamilton. Among other things it says: "Gail Hamilton is a very clever, and sometimes a really instructive journalist. But as books, her volumes are open to a good deal of criticism. We confess ourselves tired of her sharp, high-pressure style, which becomes so monotonous through its endless verbal gymnastics. It lacks repose, depth, simplicity—many of the qualities of a true literary style. It does not represent the actual spiritual condition of the writer, but rather her mind in an off-reeve; static, which, like all forced moods, is artificial and painful."

THE FOUNDER AND THE DEFENDER OF THE UNION.—Mr. N. S. Bennett, of 456 Broadway, is publishing a very effective photographic picture, say ten by fourteen inches, under this title, with excellent portraits of Presidents Washington and Lincoln. These portraits are supported by figures of Justice, Liberty, and Industry. The canopy is composed of the National Flag, kept in position by the American Eagle with outstretched wings. It will become a popular ornament with patriotic Americans. Price, \$2 each.

LINES WRITTEN IN AN ALBUM.

BY REV. EDEN E. LATTI.

EMMA, I would that life might be
Ever as fair and sweet to thee
As it appeareth now;
That pleasure might its tissue weave,
And never care its impress leave
Upon thy beautiful brow.
Oh, may no thorns be in thy path,
But sweetest flowers fair Flora hath,
Spring ever 'neath thy feet;
And as they bloom, or fade in death,
With deeply odoriferous breath,
Make every moment sweet.
And may it be thy blissful lot,
With some fond heart, in some sweet spot,
To live a life of love;
Then bidding earth and friends farewell,
Arise, on angel-wings, to dwell
In that bright home above.

POPULAR LECTURERS.

We give a partial list, embracing the names and addresses of well-known lecturers, whose services may be secured on the usual terms. Besides these, there are many clergymen, college professors, editors, authors, and poets, who give lectures, readings, and orations on special occasions.

Prof. Agassiz	Boston (now absent).
Rev. William A. Bartlett	Brooklyn, N. Y.
Rev. Henry Ward Beecher	Brooklyn, N. Y.
Rev. Dr. Bellows	New York.
Charles Burley	Plainfield, Conn.
William Burley	New York.
Rev. Mr. Brooks	Philadelphia.
George W. Bungay	New York.
Rev. Dr. E. H. Chapin	New York.
Rev. Dr. Cheever	New York.
Rev. Dr. Collyer	Chicago.
Rev. J. L. Corning	Poughkeepsie, N. Y.
George W. Curtis	New York.
Miss Anna Dickinson	Philadelphia.
Hon. Daniel S. Dickinson	New York.
Ralph Waldo Emerson	Boston.
Rev. Dr. Frothingham	New York.
John B. Gough	Old Boylston, Mass.
Horace Greeley	New York.
Prof. A. Guyot	Princeton, N. J.
Rev. Mr. Gulliver	Norwich, Conn.
Rev. Mr. Gallagher	Brooklyn, N. Y.
Rev. R. M. Hatfield	Chicago.
Col. Higgins	Worcester, Mass.
J. G. Holland	Springfield, Mass.
E. Kirk (Gilmor)	Boston.
Dr. Dio Lewis	Boston.
Rev. Dr. J. P. Newman	New Orleans, La.
Rev. Samuel Osgood	New York.
Wendell Phillips	Boston.
Fred. Perkins	New York.
Josiah Quincy	Boston.
Nelson Sizer	New York.
Charles Sumner	Boston.
Rev. Dr. Storrs	Brooklyn.
Bayard Taylor	New York.
George Thompson	Boston.
Rev. Dr. Thompson	New York.
Theodore Tilton	New York.
Rev. Dr. Tyng	New York.
Rev. Dr. Francis Vinton	New York.
M. P. Whipple	Boston.
Samuel E. Wells	New York.
G. B. Winship	Boston.

A NEW BATH.—Dr. Pustkuchen has opened an establishment at No. 279 West 22d Street, for giving baths prepared from pine-needles or the leaves of the pine tree, which he claims are very efficacious in removing rheumatic and gouty symptoms and effecting a radical cure in these and other disorders. He quotes German and French physicians in favor of this somewhat novel treatment.

* We may publish this letter at another time.—Ed.



PORTRAIT OF HENRY WIRZ.

HENRY WIRZ,* THE ANDERSONVILLE FIEND.

PHRENOLOGICAL CHARACTER.

THE portrait of this miserable maniac is a study for the phrenologist and physiognomist, and though the reader may not be well versed in these branches of knowledge, he can not fail to see that directly above and back of the ears the side-head bulges out largely. He will also observe great prominence of the lower part of the forehead, and that it retreats rapidly and becomes narrow as it rises. He will also observe that the crown of the head, though it rises very high, is very contracted. This peculiar development has, to us, great significance. The swelling out upward and backward from the ear indicates large Destructiveness and Combativeness, which produces a high temper and a tendency to be severe.

The elevation of the head from the opening of the ear directly backward indicates large Firmness, the ability to hold the mind strongly up to its purposes, while the large Combativeness and Destructiveness give the nerve to execute the purposes of the will.

* We do not approve the too common newspaper practice of prejudging a criminal case when under trial, and generally refrain from expressing any opinion till after the verdict of the jury. But we make an exception of the present case, and give a sketch of the godless fiend through whose agency so many patriots were starved to death. The testimony against the culprit is so overwhelming, that, be the decision of the court what it may, there can be no question of his enormous wickedness and guilt. If he escapes the penalty so justly his due at the hands of the authorities, the very ground on which he treads will cry for his blood. He can not long escape, though he should be pardoned by the highest authorities on earth. His life is as uncertain and as worthless as that of a mad dog.

Self-Esteem is large, giving the love of domination, and Cautiousness appears to be small, showing but little restraint and prudence, and a freedom of action for the leading propensities and passions. The whole top-head seems to be shrunk and narrow, showing a want of moral force, with little Benevolence, little Spirituality, not much Hope, and feeble Conscientiousness. It is the top-head of a skeptic, something like that of a Judas.

The upper part of the forehead being deficient, indicates defective reasoning powers; and though his perceptive are large, giving quickness and readiness of observation, he lacks breadth of thought and power to comprehend clearly the remote consequences of principles and actions. We should regard him as a quick observer, but short-sighted, narrow in his ideas, and intense in his prejudices, strong in his passions, and severe in his disposition, and without that intellectual sagacity, moral restraint, and general prudence which ought to characterize a man placed in authority, unless designed to be a cruel tyrant in the exercise of his functions.

He is a man of unbending determination, imperious will, practical readiness of intellect, a stern, fierce, and low order of being. Such a man should not be placed in authority where the principles of justice and humanity are to be considered, especially if anything shall be left to the discretion and humanity of the incumbent. Even under the most favorable moral and religious conditions this man would frequently burst forth into a violent rage, and evince the imperiousness of his cruel will and the unregulated condition of his mental nature, and would frequently require the forbearance and forgiveness of associates and friends. Such an organization, not favored with the best of moral and religious sur-

roundings, is apt to become a scourge and a terror to subordinates, and a fit tool for doing the wicked work of his superiors. If the great impostors of the Southern Confederacy had planned and purposed all the cruelties and inhumanity perpetuated on their prisoners of war at Andersonville and other places, they could have found no fitter tool for their use than the one whose portrait is herewith presented. Without integrity, without compunction, without sympathy, without mercy, without the love or fear of God, he is a cruel, selfish, vindictive, malicious, impenitent, unrelenting monster. He is by nature and organization a fair representative of the incarnate robbers, incendiaries, murderers, and assassins whom he served so willingly, so wickedly, and so well. Like his masters, he is a miserable quack, humbug, and cheat. Altogether, it is one of the most miserable culprits in human form that ever lived outside of prison walls or escaped the gallows. He is unfit to live or die, and should not be permitted to pollute posterity with his miserable name.

BIOGRAPHY.

HENRY WIRZ is a Swiss by birth, and formerly lived in Louisville, Ky., but more recently in Louisiana, where he practiced as a homeopathic physician. His character in Louisville was not good, and he left the place on account of being detected in appropriating to his own use the funds of his employer. Of his life in Louisiana nothing is known. He entered the rebel army at the commencement of the war, received a captain's commission, was severely wounded at the battle of the Seven Pines, near Richmond, and was afterward assigned to the command of the prison pen at Andersonville, Ga. If he be guilty of the crimes charged against him before the military commission by which he is being tried, "no blacker name will go down to history as having been shown immortally infamous during our recent war for the suppression of the rebellion. That of Booth, forever accursed by one damning act, can not outshow the blackness of the systematic course of inhumanity practiced at Andersonville."

A correspondent of one of our city papers thus describes the prisoner, and our engraving mainly bears him out in his delineation:

At the trial, the prominent face and feature in the court-room is the Swiss-American, Henry Wirz, whom God probably made, and yet whom no man thinks of as brother. Is there family relationship among fiends? All should be thankful that this one can claim neither American birth nor education. Let us mourn that our sister republic of Switzerland must own his parentage. Wirz came into court on the first day with a quick step and a slightly embarrassed manner. He is about five feet eight in height, and of about 135 pounds weight. He wears a black coat, dark vest, dark-brown pants, with reddish tinge, and white shirt. His appearance is slovenly, and he is round-shouldered and stooping. His head is high over the ears, wanting in the rear, and deficient in the upper forehead. His hair is dark brown, and he begins to be bald in front. He has full whiskers and mustache, cut to about half an inch in length. He is thin of face, dark of

skin, bloodless of lips, dark and very keen of eye. His nose is thin and sharp, his mouth straight and inelegant. There isn't much of the original villain in his appearance, though he looks like a man utterly without conscience, and ready to do, for a consideration, almost any infernal deed set for him by a superior. He sat with his legs crossed most of the time during the reading of the charges and specifications, with his right hand against his cheek in a precise sort of way—speaking a word now and then with his counsel, and looking up occasionally to the soldiers who stood, with bayonets fixed, on either side. He looks like a man of forty years, but has one of those faces always deceptive about age.

THE PRISON PEN.

One of the first witnesses examined was a Captain Gibbs, of the rebel army. He testified that he visited the prison in August last and found it very much crowded. He did not go in, but could see the interior of the stockade from the battery. He never saw so many men together in the same space in his life. It was more like an ant-hill than anything else. The surgeons of the prison hospital received their orders from Captain Wirz, and he had seen those issued to them. A "dead line" was established; he did not know whether Wirz had anything to do with its construction; the object of the "dead line" was to keep prisoners from approaching the stockade; the stockade was built of hewed timber projecting from the ground ten or eleven feet, and inclosed sixteen or seventeen acres of land. A stream ran near the center of it; the stockade was surrounded by several batteries. There was an outer stockade and ways leading from battery to battery. The witness walked into the prison very often; the prisoners at the time were comparatively few, 6,000 or 7,000; they were bad off for clothing and shelter. The accused told him that twelve or thirteen thousand prisoners had died there some time in the spring. Wirz was in command of the prison about one year. Thirty-three thousand prisoners were subsequently confined there. Dogs were kept at the prison, intended for the tracking of escaped prisoners; they were subsisted on food furnished by the commissary; they were mustered in the same as horses.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

THE EMPHATIC DIAGLOTT, Containing the Original Greek Text of what is commonly called the New Testament (according to the Recension of Dr. J. J. Griesbach), with an Interlinear Word-for-word English Translation; a New Emphatic Version, based on the Interlinear Translation, on the Readings of Eminent Critics, and on the various Readings of the Vatican Manuscript (No. 1,209 in the Vatican Library); together with Illustrative and Explanatory Foot-notes, and a copious Selection of References; to the whole of which is added a Valuable Alphabetical Index. By Benjamin Wilson. New York: Fowler and Wells. Price, \$4.

As "all Scripture is profitable for teaching, for conviction, for correction, and for that instruction which is in righteousness," it is of the utmost importance that the "written word" be correctly read and understood; and all accessible helps to such an understanding should be diligently sought after and their assistance at once invoked. One of these helps is now before us in a new version of the New Testament itself. What this work claims to be is

pretty fully set forth on the title-page, which we have given above in full. It includes:

1. A corrected text of the original Greek, after the most approved authorities; 2. A literal interlinear translation into English; 3. A new and elaborate version into English; 4. Biblical references; 5. Explanatory notes; 6. A brief dictionary of the most important words and phrases in the New Testament. So many important advantages certainly can not be found combined in any other volume. Readers who are familiar with the original tongue obtain in this work one of the best Greek Testaments, with important ancient readings well worthy of their attention, while those who have little knowledge of the Greek, may by careful attention to the interlinear translation soon become familiar with it. It, in fact, puts into the hands of the English reader the means of knowing and appropriating, with but little labor on his part, what it has cost others years of study and severe toil to acquire. The author claims that scrupulous fidelity has been maintained throughout in giving the true rendering of the original in the English translation; no regard whatever being paid to the doctrines or prejudices of sects or theologians. We commend it to the attention of the Christian world. A specimen page, elsewhere presented, will aid in giving the reader an idea of the style of the work.

LIFE OF HORACE MANN. By His Wife.

Boston: Walker, Fuller & Co. 1865. New York: Fowler and Wells. Price, \$3.

Here is life-history in which the young men of America will find a lesson that each of them may turn to great profit. The poet has truly said:

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Foot-prints on the sands of time.

And the lives of good men teach us how to make these foot-prints so many way-marks and guides to the paths of duty and usefulness, and to the heaven beyond. Such was the life of Horace Mann, the story of which is here so well told by the surviving companion of his earthly pilgrimage. As we purpose at another time to review it at length and give extracts from its richly freighted pages, we will here attempt no analysis of Mrs. Mann's work. Suffice it to say that it is worthy of its theme, and is a book of which no young man can well afford to miss the reading. It is issued in a style which does credit to its publishers.

THE OIL REGIONS OF PENNSYLVANIA.

By William Wright. New York: Harper & Brothers. 1865. Price, \$1 50.

Mr. Wright has done the public a service for which he is deserving of many thanks in giving them a full and reliable account of where petroleum is found, how it is obtained, and at what cost; with many useful hints "to whom it may concern." He describes the country; tells how the wells are sunk and worked; gives statistics of production; relates how strangers are "taken in;" and finally answers the question, now so often asked, "Ought I to invest in Petroleum, and how?" Those intending to try to "strike it" should first read this book.

UNITED STATES ARMY AND NAVY JOURNAL.

devoted to the interests of the Army and Navy, and to the dissemination of correct Military Information. Weekly, \$6 a year. Address *Army and Navy Journal*, 89 Park Row, New York, U. S. A.

This excellent "gazette of the Regular and Voluntary forces" has just entered upon its third volume, with the best evidences of vigor, usefulness, and success. It is a large 16 page quarto, with excellent type and paper, very handsomely printed, and edited with good scholarship and real ability. We regard the *Army and Navy Journal* as eminently worthy the largest patronage and the widest circulation. It should be placed on file in every reading-room, every library, and within the reach of all our military and naval officers, public functionaries, cadets, and others interested in the defense and perpetuity of American institutions. Sample numbers for examination will be sent for 15 cents.

THE ILLUSTRATED ANNUAL.—The Illustrated Annual of Phrenology and Physiognomy for 1866 presents the following attractive table of contents: Calendar for 1866; Andrew Johnson, with Portrait; Abraham Lincoln, with Portrait; Julius Caesar, with Por-

trait; Character in the Walk, with twelve illustrations; The Mother of Wesley, with Portrait; Character in the Eyes; Stammering and Stuttering (Causes and Cure); Lieut.-General Grant, with Portrait; The Red Man and the Black Man, with Portraits and other illustrations; Heads of the Leading Clergy, illustrated with grouped Portraits; Heads of Notorious Boxers, illustrated with grouped Portraits; Fate of the Twelve Apostles, with a Head of St. Paul; Two Qualities of Men; Home Courtesies; Cornelius Vanderbilt, with Portrait; Language of the Eyes, with ten engravings; Phrenology and Physiognomy; Brigham Young, with Portrait; Richard Cobden, with Portrait; John Bright, with Portrait; Major-General Sherman, with Portrait; Phrenology at Home. The friends of Phrenology and Physiognomy can not do better service to the cause than by circulating it. It will be read with avidity everywhere and by all classes of persons.

NEW PUBLICATIONS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

THE JOURNAL OF MAJOR GEORGE WASHINGTON, sent by the Hon. Robert Dinwiddie to the Commandant of the French Forces in Ohio. With Map. 8vo. pp. 46. (Williamsburg, 1754.) New York. Paper, \$1 50.

A FARTHER DISCOVERY OF THE PRESENT STATE OF THE INDIANS IN NEW ENGLAND, concerning the Progress of the Gospel among them, manifested by Letters from such as preached to them. By Henry Whitfield. 4to. pp. x, 46. (London, 1651.) New York. Paper, \$2 50.

THE YOUNG APPRENTICE. By the Author of "Fern's Hollow." 16mo. pp. 800. Illustrated. Cloth, \$1 25.

THE HISTORY OF METHODISM WITHIN THE BOUNDS OF THE ERIE ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH. By Rev. Samuel Gregr. Vol. 1. 12mo. pp. 354. New York. Cloth, \$1 75.

PARLATE ITALIANO; or, Do You Speak Italian? A Pocket Companion, etc., etc. With Hints on Italian Pronunciation. Compiled by an Experienced Teacher. 18mo. pp. 122. Boards, 50 cents.

HABLA VM. ESPANOL; or, Do You Speak Spanish? A Pocket Companion for Beginners who wish to acquire the Facility of expressing themselves fluently on Everyday Topics. With Hints on Spanish Pronunciation. Compiled by an Experienced Teacher. 18mo. pp. 96. 50 cts.

BRATHWAITE'S RETROSPECT OF FAMILY MEDICINE AND SURGERY. Part 51. July, 1865. 8vo. pp. 11-296. New York: W. A. Townsend. Paper, \$1 50; per year, \$2 50.

LIBBY LIFE: Experiences of a Prisoner of War in Richmond, Va., 1863-64. By Lieut.-Colonel F. F. Cavada, U. S. V. 12mo. pp. 221. Illustrated. Cloth, \$1 50.

A MANUAL OF THE PENSION LAWS OF THE UNITED STATES OF AMERICA, with the Forms and Instructions now in Use in and under the Authority of the Pension Office; with a Digest of Decisions, etc. By Darius Forbes, late Chief Examiner in the Pension Office. 8vo. pp. x, 258. \$2.

AN EXAMINATION OF SIR WILLIAM HAMILTON'S PHILOSOPHY, and of the Principal Philosophical Questions discussed in his Writings. By John Stuart Mill. 2 vols. 12mo. pp. 330. Boston: William V. Spencer. Cloth, \$4.

DOMESTIC LIFE IN PALESTINE. By Mary Eliza Rogers. 12mo. pp. 486. Cloth, \$1 75.

SOCIAL INFLUENCES; or, Take Care of the Boys. By Zell. 16mo. pp. 396. Illustrated. Cloth, 75 cents.

A CHAPLAIN'S CAMPAIGN WITH GENERAL BUTLER. By Rev. H. N. Hudson. 8vo. pp. 66. Paper, 50 cents.

COAL OIL AND PETROLEUM: their Origin, History, Geology, and Chemistry, with a View of their Importance in their Bearing upon National Industry. By Henri Erni, A.M., M.D. 12mo. pp. 196. Cloth, \$2 50.

THE MEDICAL REGISTER OF THE CITY OF NEW YORK FOR THE YEAR COMMENCING JUNE 1, 1865. Edited by Guido Furman, M.D. 12mo. pp. 230. New York. Cloth, \$3.

CLASSICAL AND SCIENTIFIC STUDIES, AND THE GREAT SCHOOLS OF ENGLAND. A Lecture read before the Society of Arts of the Massachusetts Institute of Technology, April 6, 1865. By W. P. Atkinson. With Additions and an Appendix. 8vo. pp. 117. Paper, 75 cents.

ILLUSTRATED LIFE, CAMPAIGNS, AND PUBLIC SERVICES OF LIEUT.-GENERAL GRANT. 12mo. pp. 15-271. Paper, 75 cents; Cloth, \$1.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, etc., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

TO QUERISTS.—In our next number we will make a special effort to provide room for the questions and answers which have accumulated on our hands. Till then, those who do not find their questions here must "let patience have its perfect work."

MORE DEAD LETTERS.—Among the pleasures of doing business there are occasionally sprinkled in some annoyances, and among the most vexatious of these is the receipt of letters from friends and customers containing money, but lacking either the name of the place or the name of the writer. We have one before us from G. Youngblood, which is dated May 18, 1865, but there is no post-office address, and the post-office stamp on the envelope was so dim that it could not be read.

We have another from Warren, Ill., containing money, but the writer forgot to put down his name. We have another from Illinois, containing several dollars, without the name of the writer. The next on the list is headed Washington Co., Ill., but no post-office address. The writer rejoices in the name of Archibald McAfee. Nineteenths of this class of correspondents neglect to give the county. They are apt to head their letters simply "Mount Vernon," or "Washington," or "Jonestown," or "Franklin," and not give the county or State. The next letter in the list is from Turr Farm, Venango Co., Pa.; this is also without the name of the writer. The next is from S. S. Clark, dated Hancock, no county, no State. We might perhaps write a dozen letters to as many Hancocks, and spend in postage the value of the money inclosed to us, and possibly find the writer. We hope he will "turn up" by sending us one of those juicy complaints which ordinarily grow out of this kind of correspondence. The next is from Croton, N. Y., containing a remittance for a book. The writer's name is not given. If our friends who wrote the above letters will give us their names and their addresses in full, containing the name of their county, their post-office, and State, it will give us great pleasure to fill their orders.

We would say to all who write, Be sure and put the name of your post-office and your own name into the letter, at all events. Not half the time do postmasters stamp the letters with sufficient plainness so that we know where they are from; besides, letters sometimes are carried ten or twenty miles, by some friend who is going to market, and deposited in an office far removed from where the answer is expected. These perplexities are generally heightened by scoring letters, perhaps we might say scolding letters, taking us severely to task for neglecting good cash customers. How can we reply when they fail to give us their names, or what is equally fatal, the place where they expect to receive their answers? Money letters generally bring a pretty early response. We happen to have one case in which a man writes us three letters at different times, each wondering why the other was not attended to; and in each case, though he gives us his name, he does not give us his post-office address. But he seems to be a patient man; he neither uses hard words nor accuses of an appropriation of the money; but pleads for an explanation, which we would most gladly give him—but where does he live? Echo answers where?

ETIQUETTE, or "How to Behave," is the best work of the kind. Price, prepaid, 75 cts.

METTA.—Please give us your address—we have a communication for you.—Ed. A. P. J.

"HOW TO TALK."—What authority have you for saying the expression (on page 78 of "How to Talk"), "A couple of men," is incorrect? Webster gives the definition of couple, "Two of a kind and near in place, or considered together; as, a couple of men; a couple of oranges." Ans. In the first place, we do not say in "How to Talk" that the expression referred to is incorrect. It is placed under the head of "Using the Wrong Word." A word may not be used incorrectly, in the common grammatical sense, and yet, not being the best word for the place, it can not be the right word. Secondly, we do not find in our "Webster"—the new unabridged and illustrated edition—any such definition as our correspondent quotes. The definitions given are: 1. Two things of the same kind connected together or taken together: a pair; a brace. 2. A male and a female connected by betrothal or marriage; a betrothed or married pair. "Such were our couple, man and wife."—Lloyd. Couple is from the Latin copula, and implies a linking together. Copulate, the meaning of which is well known, comes from the same root.

TEMPERAMENTS.—Would it be admissible for a man with predominant mental temperament and somewhat light complexion to marry a woman having the vital temperament predominant, and having light hair and complexion? Ans. We see no physiological objection to such a marriage.

GRAY HAIR.—Can the hair, when it has become prematurely gray, be restored to its original color? If so, by what means? Ans. We know no means.

ENIGMAS.—Is there any general rule for solving enigmas? Ans. Yes, the rule of common sense.

DETECTORS.—Which is the right bank-note detector? and should a person get a new detector every year? Ans. Any one will do. They are published monthly.

HAIR SNAKES.—Why is it that hairs when placed in water will change to snakes? Ans. First please prove that they do change to snakes.

LANGUAGE.—Which was the first language? and how many original languages are there? Ans. It is not known.

PRAYER-BOOK.—Is there a book containing forms of worship—asking blessing—saying grace—returning thanks—prayers for morning and evening, etc.? What is the price? Ans. Yes, the Prayer-Book of the Episcopal Church. Various prices, from \$1 upward, according to the style of print, binding, etc.

THE OBLIQUE ORBIT, ETC.—The peculiar formation or "cut" of the Chinese eye (eyebrow and lid)—what is its significance? Does it denote a peculiar trait of character? and what? I have often noticed "white people" having the same shaped eyebrow. Does this denote the same? Ans. Large Calculation depraves the outer portion of the eyebrow and of the orbit; and it has been suggested that a deficiency of this organ may be indicated by an elevation of those parts, giving an oblique direction to the opening of the eye; but we do not consider this sign established.

MESMERISM.—1. What organization is necessary to become an operator in mesmerism or fascination. Ans. He should be strong, healthy, intelligent, religious, and have the vital, motive, and mental temperaments equally blended. 2. What books are best on the subject? Ans. "Library of Mesmerism and Psychology."

BOOK-KEEPING.—Which is the best course of book-keeping for home study? and what is the price? Ans. Bryant & Stratton's Common School Book-Keeping—\$1 50 for an elementary work. Their High School Book-Keeping—\$3 50, and Counting-House Book-Keeping—\$4 50, are for more advanced students.

S. J. G.—The man you speak of as having a head 25 inches in circumference, and weighing 180 lbs., remains in the ranks for several reasons. He may not have aspiration or ambition; his brain may not be active, and he has probably not very large perceptive organ; hence, though he may be sound, he is not quick and smart. The wide-awake, sprightly men are the ones who get promotion and deserve it.

LAWYERS.—What trait in a lawyer insures success—"glib" wit, or an analytical mind, or something else, or all? Ans. All.

FEMALE DEGENERACY.—In the name of humanity, what is the cause of physical strength and capability in the female sex growing less and less with every generation? You answer—want of exercise! I answer emphatically, not. Ans. We do not answer "want of exercise," though such an answer would apply to some cases. In others, too much exercise, of certain kinds, does the mischief. It remains to be shown that woman—taking the world through—is degenerating. I fear we must admit, however, that in this country she is, or has been, deteriorating. The cause, in two words, is *unphysiological habits*; but these embrace particulars too numerous to be here explained. You will find the subject treated at length in Jacques' "Hints Toward Physical Perfection."

PHYRNEAN.—I came upon this sentence in a daily paper—"A fair and fall damsel of the Phrynean type." What does Phrynean mean? Ans. Phryne was an Athenian courtesan, celebrated for her charms and the wealth she acquired through traffic in them; hence the term Phrynean is sometimes applied to persons who resemble her in the lack of virtue, if not in the possession of personal charms.

THE DRY TORTUGAS.—Since the banishment of the conspirators I hear much said, and many inquiries in regard to the "Dry Tortugas." Will you not, through the PHRENOLOGICAL JOURNAL, give a description of the islands for the benefit of myself and the readers of the PHRENOLOGICAL JOURNAL generally? Ans. The Dry Tortugas are a group of ten islands one hundred and twenty miles west-south-west from Cape Sable, the extreme southern point of Florida. They are low coral islets, partly covered with mangrove bushes. Fort Jefferson is on one of them.

MELANCHOLY NERVOUSNESS.—How can it be overcome? Ans. By restoring the bodily functions to health, and living the life of a Christian, you will probably overcome the infirmity.

MARRYING A SISTER-IN-LAW.—Is it proper, if a man dies leaving a wife and children, for a brother of the deceased to marry the widow, and become both step-father and uncle to his nieces or nephews? Ans. Yes, if the widow be willing!

If it be wrong for those whose health is not altogether sound, to marry, does it not follow that those married persons whose health fails should be divorced? Ans. No; the cases are not parallel.

SUPERFLUOUS HAIR.—There is no safe means for the permanent removal of superfluous hair.

EYEBROWS.—We think the growing together of the eyebrows generally indicates simply an excess of the hair-forming elements, as do superfluous hairs elsewhere.

NAPOLEON III.—Yes, we will soon give his portrait and character.

PARALYSIS—SENSATION—CONSCIOUSNESS.—1. Can the body be sensible to pain if the brain be paralyzed? If so, why? If not, why? Ans. If the brain be paralyzed—that is, completely so—the conscious connection with the body is suspended, and no sense of bodily pain or pleasure is possible. The bodies of reptiles, and possibly of some other animals, after the head is removed, will recoil if punctured or beaten. A chicken will jump and struggle for several minutes after the head is cut off; but this is the spasmodic action of the nerves upon the muscles merely. The bird is not "sensible to pain," because the brain or sensorium is disconnected from the seat of pain.

2. Can the body be paralyzed and the brain still perform its functions for any length of time, or at all? Ans. The assassin of President Lincoln was shot in the vertebra of the neck, which paralyzed his voluntary powers, but his heart and lungs continued to operate, because the nerves which actuate them arise in the base of the brain above where the shot, which paralyzed the body, took effect. He could not turn his body—he could not lift his hand—but he could suffer pain, the brain being still active; and he died a most terrible death—a death from mere pain.

CATABRIS.—For causes, treatment, etc., of this very troublesome affliction, see "The Hydropathic Family Physician."

WEAK EYES.—Attend to the general health, which is at fault in most cases of weak eyes. Rubbing the back of the head and neck with cold water is sometimes beneficial, especially if the weakness be attended with inflammation.

FINANCIAL.—We prefer not to discuss here the questions in financial and political ethics proposed by W. B.

PREDESTINATION.—This journal is not devoted to the discussion of controverted theological subjects. Predestination and decrees have been discussed with rivers of ink and torrents of logic, and the respective controversialists are perhaps as far apart as ever, and may never be nearer this side the river.

SABBATH.—What day of the week does God command us to keep holy? *Ans.* Read the commandments as given through Moses—that refers to Saturday which was and is still the Jewish Sabbath. Among Christian nations, Sunday, or the first day of the week, is kept as the Sabbath, in commemoration of Christ's resurrection. We know of no command in the New Testament making obligatory the keeping of the first day of the week as the Sabbath. But by general consent among Christians, Sunday is set apart for rest, recreation, and devotional exercises.

LARGE FRONT TEETH.—We can not tell your character from your teeth and jaws alone. The way for you to do is to send your likeness. "See "Mirror of the Mind."

BOTANY.—Gray's "Lessons in Botany," \$1 50, or Gray's "Manual and Lessons" (two works in one volume), \$2 25.

CHANGING THE SHAPE OF THE HEAD, ETC.—The shape of a man's head, his mouth, jaws, nose, eyes, and, indeed, his whole physiognomy, is a "tell-tale" of his character. Can a man alter all these? *Ans.* Yes, to some extent. If he use his faculties in their best mode of action, he will constantly improve the face and the character. Many persons think if a man can not utterly transform himself, then he is utterly a machine. The soul has its sphere, beyond this it can not range. Has an eagle no freedom because it can not consort with fish, and the fish no freedom because they can not soar with eagles, and man no freedom because he can not, like God, be omnipresent and omniscient, or become a dumb beast? The most of your questions are omitted because crude and of no account. You would be neither the wiser nor the better if you could solve them. "Can God sin? Could the universe be anything or nothing?" Suppose these could be answered, who would be benefited? Let us try to fulfill known duties, and leave that which lies outside of our sphere until we are transferred to another, and let each sphere deal with its own questions.

DEFORMITIES.—Why is it that persons are sometimes deprived of the sense of hearing from birth and no other animals are? *Ans.* Nothing else but humans so abuse their physical system as to render them so liable to bear imperfect offspring. But to mankind (the physical) sins of their fathers (and mothers) are visited upon the children of the third and fourth generation.

PRONUNCIATION.—Readers frequently ask us how the name of this or that organ should be pronounced. We have given the pronunciation of each, the accented syllables being in *Italics*. *Am-a-tive-ness, or A-mat-ive-ness; Con-ju-gality; Pa-rent-al Love, or Phi-li-pro-gen-ity; Friend-ship; Com-mu-nity; Vis-ta-tive-ness; Com-bat-ive-ness, or Com-bat-ive-ness; De-struc-tive-ness; Al-ment-iv-ness; Ac-qu-sitive-ness; Sec-re-tive-ness; Cru-el-ty; Ap-pro-ba-tive-ness, or Ap-pro-ba-tive-ness; S; If-fer-ent; Firm-ness; Con-sci-en-tious-ness; Hope; Spir-it-u-ality; Ven-er-a-tion; B-ner-olence; Con-sci-ent-ive-ness; I-de-al-ty; Sub-til-ity; Im-i-tation; Mith-ful-ness; In-di-vid-u-ality; Form; Size; Weight; Col-our; Or-der; Con-sci-ent-ation; Loc-ality; E-vent-u-ality; Time; Tune; Lan-guage; Com-par-ison; Hu-man Na-ture; A-gree-a-ble-ness.*

General Items.

BUSINESS EDUCATION.—We give the advertisement of Ames's Business College, located at Syracuse, N. Y., in our present number; in addition to the branches usually taught at commercial colleges, we notice *Telegraphing* and *Phonography*, which are very important branches in a business community, also that the same facilities are furnished to ladies as gentlemen. Readers can obtain full information by addressing the Principal.

GOING SOUTH BY SEA.—The Commercial Steamboat Company, Pier 11, North River, New York, have resumed their "Outside Line" between New York and Baltimore, and have placed the steamships "Falcon," Captain Aldrich; "Kingfisher," Captain Dector; "Sea Gull," Captain Fish, on the route, making a tri-weekly line, leaving New York and Baltimore on Tuesday, Thursday, and Saturday of each week, at 12 M. Time through, 88 hours.

MILITARY PORTRAITS.—Our enterprising neighbor Bogardus has been making some very fine photographs, both card size and large, of our leading generals, among which are Rosecrans, Burnside, Logan, "Baluy" Smith, Schofield, etc.

Personal.

DR. GEORGE B. WINDSHIP, the strong man, now lifts over 8,500 pounds, and is in perfect health. It was his aged father who died lately.

MRS. MARGARETTE THOMPSON, lecturer, reader, and preacher, died recently in Albany, N. Y., immediately on her arrival from England. She gained some reputation as a phrenologist. Her daughter Lavinia, known in New York and London, is married and settled in the latter city.

DR. J. M. WIETING, lecturer on physiology, is pleasantly settled in Syracuse, N. Y., enjoying his ample though hard-earned fortune, and his second most judicious and happy marriage.

MR. EDWIN S. BELDEN, phonographic reporter, enters the New York College of Physicians and Surgeons the present month as a student. We predict the best success for this young aspirant for professional honors.

MR. JAMES H. WILSON has become a merchant, with ample capital, and is doing business in Elizabeth, N. J.

MR. CHARLES SEGER is in the banking-house of Messrs. Jay Cook & Co., Washington, D. C., where he uses his phonography with profit to himself and his employers.

DR. ALEXANDER CAMPBELL, President of Bethany College, West Virginia, and founder of the sect which bears his name—the Campbellites, otherwise Christians—died in Covington, Ky., on August 11. Dr. Campbell was a very remarkable character.

OUR PHONOGRAPHIC REPORTERS, we mean those trained up in our office and who have since gone out into the field of reporting, are doing well. The following, copied from the Jackson (Miss.) *Daily News*, as a part of the recent proceedings of the State Convention assembled to reorganize the State.

Mr. Watson, from special committee, submitted the following report:

The committee appointed to employ two competent shorthand writers to report accurately and fully the debates of this body, have performed that duty by employing for that purpose Messrs. S. W. Burnham and A. S. Bartlett, of New Orleans, at a compensation each of (\$15) fifteen dollars a day.

All of which is respectfully submitted. On motion of Mr. Watson, the report was received and agreed to.

On his further motion, the resolution was adopted.

Mr. Burnham began with us, and was several years in our employ.

Mr. James L. Andem, another of our boys, having been secretary to Major-General Banks for about two years, is employed now in the courts in New Orleans. Several others have situations in the New York courts and on the daily newspapers; others still are reporting on courts martial, conventions, legislative bodies, or for scientific men.

JOHNSON T. PLATT, who left our reporterial department to enter Harvard College, has recently graduated at the Law School of that celebrated institution, and formed a copartnership with Charles K. Gornham, of New Haven, Conn., in which city they have established themselves attorneys-at-law. We predict fame, if not fortune, to the *phonographic* partner.

Publishers' Department.

THE A. P. J. FOR 1866!—VOL. 43 of this JOURNAL will commence with the new year, 1866. We shall look for a large accession to our list of subscribers, now that "the cruel war is over," and that the Great South is reopened to regular postal communication. We enjoyed an extensive patronage from that portion of our country before the rebellion, and shall hope for the renewal of a free intercourse with all surviving friends in the "sunny land of the myrtle and the vine." Present readers promise to "come again" and bring their friends and neighbors with them. Not a few have paid us the compliment to say, that they "can not well keep house without the JOURNAL." Others say it is "like a lamp by which to guide their steps." It is regarded, even by some who are yet unacquainted with Phrenology, as instructive. One commends it for its spirit of "hope and cheer," others, that it enables them to "see themselves in a new light," that it encourages the timid, reproves the wayward, and directs the strong. We shall try to improve ourselves, our JOURNAL, and our readers in 1866. Reader, may we count on your company?

"HOW TO WRITE."—The crowded state of our columns compels us to reiterate with more than our usual emphasis the injunction so often addressed to our generous contributors, *BE BRIEF—study condensation—pack your thoughts close together—use no unnecessary words, and make every word tell.*

No inexperienced writer should send us or any other editor an article for publication till he shall have carefully studied "How to Write."

SINGLE NUMBERS.—The price for single numbers of the PHRENOLOGICAL JOURNAL is 20 cents in currency, or "tenpence" English.

POSTAGE.—To any post-office in the United States the postage on this JOURNAL is 13 cents a year, payable quarterly in advance by the subscriber at the office where he receives it. To England, Scotland, Ireland, Germany, France, etc., it is 24 cents a year.

"GO SOUTH."—See advertisement in our present number under this title of a "Farm for Sale" in "Old Virginia." Being well acquainted with the advertiser, we have confidence in his statements.

OUR CLASS IN PRACTICAL PHRENOLOGY, PHYSIOLOGY, AND PHRENOGNOMY.—Applications are a ready being made by persons who propose to join our private class in January next. The fact, that competent lecturers and examiners are everywhere wanted; that there is no great field so poorly supplied with laborers, induces us to turn aside from our professional duties and teach those who may wish to engage in this pleasant and profitable pursuit. Circulars with particulars as to terms, sent on prepaid application. Address this office.

THE SEASON FOR BOOKSELLING.—The harvest is gathered and people have money. The heat of summer's passed, and the evenings are getting long and comfortable. Many a young man should lay the foundations of a useful life during the present fall and coming winter, by reading and study. This is the time to suggest the best plans and books. Why should not our lecturers address themselves to this subject? The most of our people are in the country, away from bookstores. If the books reach them at all it must be by the personal agency of somebody. Preachers labor under no embarrassment. Their influence is commanding. Many will purchase and read on their recommendation. They can not do better than to take immediate measures to introduce our standards into all their leading families. The next best thing is by agents. Young men may do well to sell by sample and collect on delivery. Single copies of works may be sent by post at small cost for postage. Our lists, with whole-sale rates, sent on application. Send prepaid addressed envelope in which to inclose catalogues with answer, and you may have particulars by return post. Address this office.

THE JOURNAL.—A returned soldier writes: In retiring from the army to peaceful life, I must try to express my gratitude for the JOURNAL. All through the bloody conflict now over, it has been a true friend, giving entertainment, counsel, and instruction. Respectfully yours, A. S.

AMES'S National Business College, SYRACUSE, N. Y.,

Furnishes the best facilities for a thorough practical Business education, and is the only school in the Empire State where Phonography and Telegraphing are practically and successfully taught.

THE COURSE OF INSTRUCTION meets the demands of the age; thorough, practical, and of immense importance to the **MERCHANT, FARMER, MECHANIC, ARTISAN, LAWYER, PHYSICIAN, TEACHER,** in short, to men in every vocation in life.

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In the space of a few months he obtains the experience of a life-time. No young man who would meet with success in a Business Life should fail to spend at least Twelve Weeks in our Rooms.

PHONOGRAPHY, TELEGRAPHING, AND PEN-MANSHIP receive special attention.

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Sick, Discharged, or Disabled, will find a few weeks' instruction of great aid in securing that employment best adapted to their circumstances. To such we shall make, under certain circumstances,

A LIBERAL REDUCTION

From our Regular Terms, and we do our best to procure for them good situations in Business. Students may enter at any time.

NO VACATIONS.

What is said of the Institution by the Press and patrons:

"We have frequently had occasion to make favorable mention of this deservedly popular Institution, and have been happy to observe the successful effort of Prof. Ames to establish and sustain an Institution which, in many important respects, is first of its character in the Empire State. The course of instruction there practiced embraces all that is taught in any Commercial or Business College, to which has been added Phonographic and Telegraph Institutes, which, in extent of patronage and thorough systematic instruction, are beyond competition. In point of penmanship, this Institution has certainly distanced all competitors, as conclusive evidence of which are the diplomas awarded by three New York State Fairs, three Vermont State Fairs, one International, and the Great New England Fair, recently held at Springfield, Mass."—*Fulton Patriot*.

The *Springfield Daily Union*, September 10, in speaking of the specimens, says: "They are of exceeding rare merit, and have formed one of the most attractive features of the exhibition. In grace, beauty, and perfection of execution, these specimens rival the finest steel engravings—many admirers pass them by as engravings. We believe the collection is unequalled in the United States. We would recommend young men desiring to pursue a course of Business Studies to address the Principal for information before going elsewhere."

The *Springfield Republican* of September 12, 1864, says: "They exhibited a wonderful proficiency in the art of penmanship, both as Business and Ornamental, and fully sustain the reputation of the College of being first in the Empire State. To them has justly been awarded a Diploma and Medal."

STANDARD PHONOGRAPHIC VISITOR—"This Institution gives the best report of Phonographic progress in the country."

"I find your modes of instruction really perfect—the very best I have ever seen, and I have visited many."—*O. S. Fowler*.

For full details of the Business Course see *College Journal*, which will be mailed free of charge, by addressing

D. T. AMES, President,
Syracuse, N. Y.

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CONTAINS THE FOLLOWING:

1. **VITAL TEMPERAMENT**.—William G. Hall, late of New York, a Tammany Hall Politician.

2. **MOTIVE TEMPERAMENT**.—Alexander Campbell, founder of the Campbellite Religious Sect called Disciples. He was President of Bethany College, Bethany, Va.

3. **MENTAL TEMPERAMENT**.—(Fanny Forrester) the late Mrs. Judson, wife of the missionary.

4. **GROUPING OF ORGANS**.

5. **AMATIVENESS LARGE**.—Col. Aaron Burr, once Vice-President of the United States.

6. **AMATIVENESS SMALL**.—Miss Modesty.

7. **PHILOPROGENITIVENESS LARGE**.—Mrs. Smith, the good stepmother.

8. **PHILOPROGENITIVENESS SMALL**.—No name; copied from "Spurzheim's Phrenology."

9. **INHABITIVENESS LARGE**.—Henry Clay.

10. **INHABITIVENESS SMALL**.—Mr. A., a roving, rambling, unsettled man.

11. **CONTINUITY LARGE**.—Rev. Mr. who preached two hours before he reached 17thly.

12. **ALIMENTIVENESS LARGE**.—Louis XVIII. of France. He was a gouty gourmandizer. Napoleon routed him out of his palace when he returned from Elba, and found his easy chair on wheels, which in his haste he left behind.

13. **Black Hawk**, the great American Indian Chief.

14. Gosse, a kind and benevolent Englishman, who gave away two fortunes, and having inherited a third, wisely appointed a financial agent to take care of it for him.

15. **Jacob Bell**, used to forget the faces of his intimate friends. Form small.

16. **COMBATIVEVENESS LARGE**.—Mr. Fry, a very combative lawyer, residing in Cincinnati, Ohio.

17. **1st. ACQUISITIVENESS LARGE**.—William Teller, a very noted thief and burglar in New York. He passed counterfeit bills in Hartford Conn., was tried and sentenced to fifteen years in the State Prison at Wethersfield, Conn. To get away he killed one of the keepers, Mr. Hoskin, and was executed for the crime in Hartford, Conn., in 1838. Fowler and Wells have his skull in New York. 2d. **ACQUISITIVENESS SMALL**.—A good and amiable negro.

18. **1st. VENERATION LARGE**.—Diana Water, a colored religious fanatic. She believed and endeavored to practice the injunction, "Pray always." She would stop in the streets of Philadelphia and pray most devotedly. She died in the Philadelphia Almshouse. The skull at Veneration was much thinner than elsewhere, and very porous. 2d. **VENERATION SMALL**.—Tardy, the pirate, executed at Washington, D. C., in 1830.

19. **CAUTIONIVENESS LARGE**.—Deacon Seth Terry, of Hartford, Conn., a lawyer, but remarkably honest, cautious, prudent, and guarded. He never makes a mistake which forethought can prevent.

20. **SMALL CAUTIONIVENESS**.—Charles XII., of Sweden, a most rash and adventurous character.

21. **CONSTRUCTIVENESS LARGE**.—Jacob Jordani: a man of great constructive talent. He was called an artist, but he had no Ideality, and was a mere artisan by means of mechanical talent.

22. **Lord Liverpool**, Constructiveness small.

23. **EVENTUALITY SMALL**.—Rev. Mr. Hall. He was obliged to write down everything he said in public, even to the giving out of the most trivial notice.

24. **Boy**.—Geo. Hedgcs, of Sag Harbor, Long Island, N. Y., could remember everything.

25. **APPROBATIVEVENESS LARGE**.—Lalande, the French astronomer. He said of himself that he "was an oil-cloth for blame, and a sponge for praise." His talents were great, but his vanity was insatiable.

26. **APPROBATIVEVENESS SMALL**.—Mr. Stubbs, a painter of animals, remarkably careless about the good or ill opinion of the world.

27. **INDIVIDUALITY LARGE**.—Ephraim Hyatt, of Sag Harbor, N. Y., a most observing man and ingenious mechanic. He is a good, thorough, self-taught astronomer, and built an orrery before he ever saw one.

28. **FORM, SIZE, COLOR, AND IDEALITY LARGE**.—Rubens, the painter.

29. **MORAL SENTIMENTS LARGE**.—Rev. Dr. Tying, of St. George's Episcopal Church, New York.

30. **MORAL SENTIMENTS SMALL**.—French malefactor.

31. Gosse. See No. 14.

32. "Judas, Jr." a Jew of New York, a most selfish and immoral man.

33. **CONSCIENTIOUSNESS LARGE**.—1st. Mrs. H., described in Combe's works as a woman of excessive honesty and the utmost irresolution. 2d. **LARGE FIRMNESS AND SMALL CONSCIENTIOUSNESS**.—Haggart, a thief and murderer.

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*[ΠΑΤΑΓΩ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΡΩΜΑΙΟΥΣ.
OF PAUL AN EPISTLE TO THE ROMANS.
*TO THE ROMANS.

ΚΕΦ. α'. 1.

1 Παυλος, δουλός Ιησού Χριστού, κλητός
Paul, a servant of Jesus Anointed, called
αποστόλος, αφωρισμένος εις ευαγγέλιον Θεού,
an apostle, having been set apart for glad tidings of God,
(ὁ προεπηγγέλατο διὰ τῶν προφητῶν αὐτοῦ
(which he proclaimed before through the prophets of himself)
ἐν γραφαῖς ἁγίαις.) 2 περὶ τοῦ υἱοῦ αὐτοῦ,
in writings holy, concerning the son of himself,
(τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ
(that having been born from seed of David according to
σαρκά· 3 τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν
flesh; 4 that having been designated set forth as son of God in
δυναμεί, κατὰ πνεῦμα ἁγιωσύνης, ἐξ ανα-
power, according to spirit of holiness, from a resur-
ρασις νεκρῶν.) 5 Ἰησὺ Χριστῷ τοῦ κυρίου
rection of dead men.) 6 Ἰησοῦ Χριστῷ τοῦ κυρίου
ἡμῶν, 7 (ὁ) οὐ ἐλαβόμεν χάριν καὶ ἀποστο-
us, through whom we received favor and apostle-
λήν εἰς ὑπακοὴν πιστεῖς ἐν παντί τοῖς ἔθνεσιν,
ship for obedience of faith in all the nations,
ὑπὲρ τοῦ ὀνόματος αὐτοῦ· 8 ἐν οἷς ἐστε καὶ
in behalf of the name of him; among whom are also
ὑμεῖς, κλητοὶ Ἰησού Χριστοῦ.) 9 Ἰσχυρὸς τοῖς
you, called ones of Jesus Anointed.) 10 ἰσχυρὸς τοῖς
οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις·
those who are in Rome beloved ones of God, called saints;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God Father of us,
καὶ κυρίου Ἰησού Χριστοῦ. 11 Πρῶτον μὲν
and Lord Jesus Christ. 12 Πρῶτον μὲν
ευχαριστῶ τῷ Θεῷ μου διὰ Ἰησού Χριστοῦ
I thank to the God mine through Jesus Anointed
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν κατα-
on account of all of you, because the faith of you is cele-
γελλεῖται ἐν ὅλῃ τῇ κόσμῳ. 13 Μαρτύριον γὰρ μου
brated in whole the world. 14 Μαρτύριον γὰρ μου
ἐστὶν ὁ Θεός, ὃς λατρεύω ἐν τῷ πνεύματι·
is the God, to whom I am servant in the spirit
μου ἐν τῷ ευαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὃς ἀδικ-
of mine ἐν τῷ glad tidings of the son of him, how un-
λείπτως μνησκῶ ὑμῶν τοιοῦμαι, 15 πάντοτε ἐπι-
tag remembrance of you I make, always in
τῶν προσευχῶν μου δεόμενος, εἰπως ἤδη ποτε
the prayers of mine asking, if possibly now at length
εὐδογήσωμαι ἐν τῷ θελήματι τοῦ Θεοῦ
I shall have a prosperous journey by the will of the God

CHAPTER I.

1 Paul, a Servant of
Christ Jesus, a Con-
stituted Apostle, set apart for the Glad Tidings of
God,—
2 (which was previously announced through
his PROPHECIES in the Holy Scriptures).—
3 concerning THAT SON
of his, who was born of
the Posterity of David as
to the flesh;
4 who was designated
the Son of God in Power
as to the Spirit of Holiness,
by his Resurrection
from the Dead,—Jesus
Christ our Lord;
5 through whom we re-
ceived Favor and Apostolic
office, in order to the Obedi-
ence of Faith among All
the NATIONS, on account
of his NAME;
6 among whom you are
also the invited ones of Je-
sus Christ;—
7 TO ALL who ARE in
Rome, the BELOVED of
God, Constituted Holy
ones; Favor and Peace to
you from God our Father,
and the Lord Jesus Christ.
8 And first, I give
thanks to my God through
Jesus Christ concerning
you all, because your
FAITH is celebrated in the
Whole WORLD.
9 For God is my Wit-
ness, whom I reverently
serve with my SPIRIT in
the GLAD TIDINGS of his
SON, how incessantly I
make mention of you;
10 I always asking in
my PRAYERS, that if by
any means, now at length,
I may have a prosperous
journey, by the WILL of
God, to come to you.

* VATICAN MANUSCRIPT.—Title—TO THE ROMANS.
concerning you all.

1. Christ Jesus.

2. con-

1. Acts xxi. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 11; 11. 7; 2 Tim. i. 11.
12. 15; 2. 2; 1 Cor. i. 15; 1. 2; 2 Cor. i. 1; 13; 2. 15; 2. 17; 2. 18; 2. 19; 2. 20; 2. 21; 2. 22; 2. 23; 2. 24; 2. 25; 2. 26; 2. 27; 2. 28; 2. 29; 2. 30; 2. 31; 2. 32; 2. 33; 2. 34; 2. 35; 2. 36; 2. 37; 2. 38; 2. 39; 2. 40; 2. 41; 2. 42; 2. 43; 2. 44; 2. 45; 2. 46; 2. 47; 2. 48; 2. 49; 2. 50; 2. 51; 2. 52; 2. 53; 2. 54; 2. 55; 2. 56; 2. 57; 2. 58; 2. 59; 2. 60; 2. 61; 2. 62; 2. 63; 2. 64; 2. 65; 2. 66; 2. 67; 2. 68; 2. 69; 2. 70; 2. 71; 2. 72; 2. 73; 2. 74; 2. 75; 2. 76; 2. 77; 2. 78; 2. 79; 2. 80; 2. 81; 2. 82; 2. 83; 2. 84; 2. 85; 2. 86; 2. 87; 2. 88; 2. 89; 2. 90; 2. 91; 2. 92; 2. 93; 2. 94; 2. 95; 2. 96; 2. 97; 2. 98; 2. 99; 2. 100; 2. 101; 2. 102; 2. 103; 2. 104; 2. 105; 2. 106; 2. 107; 2. 108; 2. 109; 2. 110; 2. 111; 2. 112; 2. 113; 2. 114; 2. 115; 2. 116; 2. 117; 2. 118; 2. 119; 2. 120; 2. 121; 2. 122; 2. 123; 2. 124; 2. 125; 2. 126; 2. 127; 2. 128; 2. 129; 2. 130; 2. 131; 2. 132; 2. 133; 2. 134; 2. 135; 2. 136; 2. 137; 2. 138; 2. 139; 2. 140; 2. 141; 2. 142; 2. 143; 2. 144; 2. 145; 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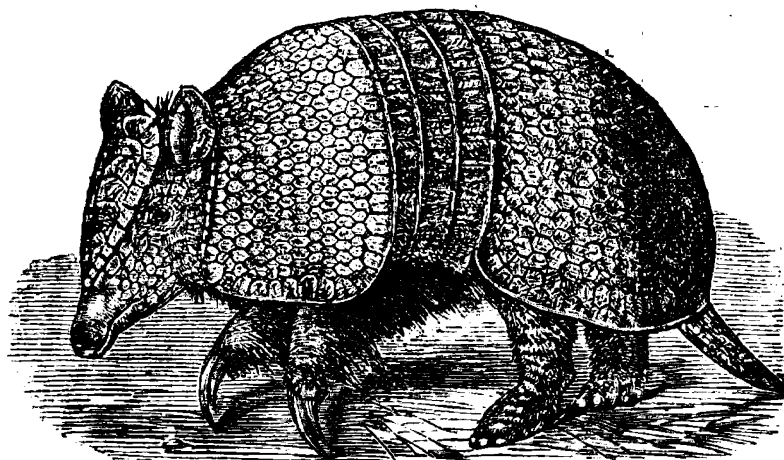


FIG. 1.—THE ARMADILLO OF SOUTH AMERICA.

THE ARMADILLO.

A new specimen of the armadillo (*Tatusia tricinata*) has lately been added to the collection of the London Zoological Society. It is a variety not heretofore exhibited there, and is thus described.

Its armor has only three of the usual bands across the body, the rest being composed of horny plates, which cover the other parts of the animal, and which are so arranged that it can roll itself up into a ball, resembling thus a spherical box, the lids of which are represented by the shields of the fore and hind quarters, while the cover of the head and the upper surface of the tail, which is incrustated with smaller knobs, close it perfectly in front. The plates and bands are composed of oblong or hexagonal shields, with a pretty raised pattern on each, and all so arranged as to increase the strength of the armor, yet to preserve a certain softness about the joints. This plating has somewhat the aspect of an ornamental carved surface worn down by use. The animal being, unlike the other kinds of armadillo, one of daylight habits of life, has a bright, keen black eye, looking somewhat viciously out of the half-opened shell, as it appears

other species of armadilloes, but on the points of the long sharp nails of the fore feet, while the hind feet have two round balls on the sole, and are placed half way up to the hock on the ground. When turned up, they look, at a distance, somewhat like small human feet. The rapidity with which our little friend is able to unroll and throw himself on his legs, no matter which part of the

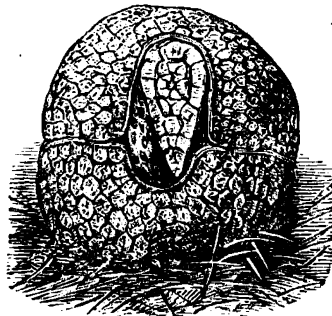


FIG. 2.—CLOSED.

ball is uppermost, is remarkable; and the effect of this movement is very odd and surprising, when the seemingly solid mass (the animal stubbornly feigning lifelessness) avails itself of the first moment of stillness and, suddenly jerking out a head, tail, and four little feet, scuttles off at a rapid rate to a place of safety. The fiercest dog could not harm this animal. The more the dog tries at the seams of the armor, the stronger is their contraction. Should the dog get his muzzle into the ball before it is quite closed, the sharp claws of the armadillo would quickly cause him to withdraw, and a renewed attempt would only find a solid round surface. None of the predaceous animals of the South American pampas, where it is mostly found, are large enough to take the ball in their mouths and crack it, while their teeth would in vain try to make an impression on part of it. The strength of this animal is great for its size, and there is a certain amount of obstinacy and resolution in its character, qualities without which its defenses would be useless. Our illustrations show it in three different postures—first, standing; secondly, peering out of its half-opened case; and thirdly, entirely coiled up.



FIG. 2.—HALF-CLOSED.

in our illustration. Generally, however, it has the expression of that inquisitive, self-possessed restlessness for which these animals are proverbial. Its trotting walk up and down, or all round, the place of its confinement is not performed on the sole of the fore legs, as in the case of the

LIGHT, MORE LIGHT!

Old earth had once its swaddling clothes,
In dumb phenomenal of time;
Its strength like growing childhood rose
Amid dark chaos and the chime
Of morning stars—whose music rung,
Where gloaming darkness wildly sung,
"Light, more light!"

And then its brawny manhood came—
Its heart the mighty summons felt,
Rebounding with its blood of flame,
And girded with an ocean belt;
Around its mountain ribs of rock
Was heard the awful thunder shock,
"Light, more light!"

And man was there, translating all
The mystic psalmody of Fate,
God's hieroglyphics on the wall,
Emblazoned o'er creation's gate—
Fire ciphers which the brooding night
Made vocal in a cry for light,
"Light, more light!"

Up went the shout through every age
A God's voice in the soul of man—
Resounding o'er a sea of rage,
Before the mighty battle-van
Of heroes, martyrs, and God's great,
Who scorn the light of lust and hate,
"Light, more light!"

TO KEEP TOMATOES.—Tomatoes are kept for years in France, in a saturated solution of salt. When wanted for use, they are soaked in fresh water to remove the saltiness. Perhaps the process called "dialyzing" might be useful in freshening them.

THE KITTEN'S HANDLE.—Little three-year old Mary was playing roughly with the kitten, carrying it by the tail. Her mother told her she would hurt pussy. "Why, no, I won't," said she; "I am carrying it by the handle."

THE ILLUSTRATED
Phrenological Journal

FOR 1865,

S. R. WELLS, EDITOR,
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The Journal.

Man, know thyself. All wisdom centers there ;
To none man seems ignoble, but to man.—Young.

OUR LEADING GENERALS.

IV. NEGLEY.

THIS gentleman has constitution enough to support his active brain. We are not able to say this of most men. He has health, also, and ought to be able to accomplish a "world of work." His brain does not exhaust his body, and his muscular exertion does not use up his vitality. He can make blood, and through it vital force as fast as he can use it, consequently he ought to be and do all that his head indicates.

Intellectually, he has the power to grasp at a single glance of the mind the truth in relation to a subject, to comprehend the interior essence of things, and that first judgment is his best. If he has an impression that it is best to buy, or not to buy, to sell or to hold on, to act now or in a particular manner, or to wait, that impression is wiser than any deliberate judgment he can make. Hence he is able to do a great deal in a very

short space of time. This intuition of the mind, considered in connection with the logical, plodding forces, may be compared to the head-light in a locomotive, which reveals the track for leagues ahead, in the darkest night ; but then the engineer, though he has thus discovered all about the track in the distance, has to labor his way along by the process of the revolution of his wheels ; so intui-

tion shows the way, while logic follows it up though being far behind. This intuitive talent he inherits from his mother, from whom also he takes the temperament and the face. He has a good memory of facts ; if an idea becomes thoroughly impressed upon his mind, his memory retains it. His Language is large, and had he been educated for speaking or writing, he would



PORTRAIT OF MAJOR-GENERAL JAMES S. NEGLEY.

have used language with smoothness, discrimination, taste, and force. He ought to have been placed, if he has not been, in a position where talking is required.

He is able to read character at a glance, and is seldom if ever mistaken in his first impressions. If he were a merchant, he would distrust the tricky and unworthy, and thus avoid losses. If he were master of a vessel, and were shipping a crew, as each man came on board he would estimate him, and know if he could be trusted and treated kindly; whether another needed pushing and watching with a stern eye; and he could not help treating every one just as his first impression taught him he should be treated. It may sometimes seem to him that his judgment of a man is a little too severe, that he thinks him worse than he is, but his impressions are almost always in the right direction, and should be heeded.

He has talent to understand and apply mechanism, to appreciate beauty and refinement, poetry and oratory. He values property, but is not craving or greedy to get it. He likes to make money and then enjoy it, and let those around him share it with him. He has real courage, real executiveness, and warmth of temper, but is not malicious, vindictive, selfish, or cruel in spirit.

He is stern and firm when his mind is made up and feelings settled; is not overstocked with self-esteem; confides in himself, but is not haughty; is ambitious to be approved, and to please his friends and the community, but he feels under obligations to do *right*, whether friends are pleased or not.

He can keep his own counsel, and is not inclined to tell that which would damage himself, his cause, or his friends. Socially, he is loving and warm-hearted, always gallant, interested in children and pets, in friends in general, and in woman in particular. He clings to life, feels a desire to prolong his existence as much as may be, and would defend himself against enemies, rise above bad climates, and exposure, and by the very force of his will resist diseases.

He has respect for sacred subjects, sympathy for those in distress, and willingness to render assistance as he has opportunity.

His Hope is not extravagant, but as his brain is well-supported by a strong and healthy body, all there is of cheerfulness and self-confidence in him is evinced. If he had a weak body, a constitution not properly sustained, he would occasionally have the "blues" and look on the dark side of life. If he had large Hope with his fine constitution, his prospects would be always glowing, like the arctic sun in summer. He has a sound, clear, substantial intellect, and a very practical mind. He is very sensitive and susceptible, and is well adapted to enjoy a high degree of civilization and refinement. He takes a strong hold on life through its physical phases, enjoys the luxuries of the table, and with his strong social nature is very hospitable, affectionate, and friendly. He gathers knowledge readily and has a clear and vigorous intellect, and being endowed with an intuitive appreciation of truth, his decisions are prompt and remarkable for correctness.

General Negley stands about five feet and ten

inches high, weighs not far from 170, and is well-proportioned throughout. He has a florid skin, dark aburn curly hair, a bright hazel eye, a prominent, slightly Roman nose, large thin nostrils, a well-cut mouth, with full rolling lips, an excellent chin, strong jaws, eyes set well apart. Perceptive faculties are large, and reflectives well developed. He is naturally modest, diffident, and very sensitive, but experience will give him assurance and self-reliance. In conclusion, we may say, General Negley is a remarkably well-made man. He is tough, hardy, elastic, and enduring, possessing one of the very best of constitutions. He is prompt, resolute, and free from fear. He is steadfast, perfectly reliable, honest, and honorable. He will keep his engagements, fulfill his promises, and never be behind time. Next to that of a soldier, his most appropriate sphere would be that of the lawyer, the judge, and the statesman. We predict for this gentleman a successful if not a brilliant future.

BIOGRAPHY.

MAJOR-GENERAL JAMES S. NEGLEY was born in East Liberty, Alleghany County, Pennsylvania, Dec. 26th, 1826. His education, embracing a collegiate course, was interrupted when he was in his nineteenth year by his enlistment in the army for the war with Mexico. His parents and friends attempted to dissuade him from going, and the legal authorities were appealed to, on the ground of his minority, to nullify his enlistment; but with the decision and spirit which has always characterized him, young Negley determined to go in spite of friends and family. Seeing this, his parents abandoned any further effort to detain him, and as a private of the First Pennsylvania Infantry he made the campaign from Vera Cruz to the city of Mexico. While participating in the siege of Puebla, news reached his family that his health was much impaired, and his friends, through their influence at Washington, procured his discharge direct from the War Department. This reached young Negley immediately after the fall of Puebla; but he indignantly refused to accept it, and remained on duty as a sergeant, to which he had been promoted, until the close of the war. On his return to Pennsylvania, Negley devoted himself actively to agriculture, and passionately to horticulture. He is one of the most accomplished horticulturists in the country, and when in the field of war his leisure hours were devoted to the study of various fruits, flowers, and shrubs in which the Southern fields and woods abounded. Many a march, long, tedious, exhausting, has been rendered delightful to his staff by his interesting descriptive illustrations of the hidden beauties and virtues of fragrant flowers and repulsive weeds. He did not meantime lose his passion for arms. His military ardor was not lost amid his peaceful pursuits in his vineyards and gardens, but during the thirteen years of peace which followed the Mexican War, he took great interest in the militia matters of his State; and among his last acts as a brigadier-general of Pennsylvania militia, was to earnestly urge on the Legislature the thorough reorganization of the militia in view of the civil war which he declared already threatened the country, and to offer on December 1st, 1860, the services of a brigade to the Governor.

Governor Curtin did not think the time had arrived for the work of raising troops, but on the 18th of April, 1861, amid all the excitement consequent on the actual commencement of hostilities, Governor Curtin summoned General Negley to his aid, and at once commissioned him as brigadier-general, in order to secure his services in organizing the immense force of volunteers who rendezvoused at Harrisburg at the first harsh call to arms of the guns of Sumter.

The career of General Negley from that time forward has been one of honor, promotion, and deserved success. He was commissioned brigadier-general in the three months' service, and engaged under Patterson in the Northern Virginia campaign, commanding in the only engagement of any importance fought by that army. On the expiration of the time of his three months' brigade, General Negley re-enlisted a brigade of three years' men, and in September, 1861, was ordered with it to Kentucky. Here he participated in the march on Nashville, and entered that city in February, 1862. From thence he was ordered to Columbia, Tennessee, in command of the district, and with orders to protect the rear of Buell's army, marching on Shiloh, and the division of General Mitchell moving on Huntsville. This duty he performed with signal success, and at the same time made several raids of great importance. One of these had for its object a demonstration in aid of General Morgan's division besieging Cumberland Gap. It was planned and executed by General Negley alone, and was highly successful. It embraced a formidable and rapid movement on and bombardment of Chattanooga, with demonstrations intended to convey the idea that it was intended to cross the Tennessee River. On his way to Chattanooga, General Negley fell in with and entirely defeated and dispersed General D. W. Adams' corps of rebel cavalry, pursuing them to the doors of Chattanooga. On June 7th he bombarded this city for several hours, at the same time demonstrating as if he intended to cross the river. The enemy had no troops sufficient to defend the place nearer than those at the Gap, and in order to hold Chattanooga against Negley they abandoned Cumberland Gap to General Morgan. As soon as he received notice that General Morgan had secured Cumberland Gap, General Negley retired from Chattanooga to Columbia and resumed the discharge of his duties as district commander. He employed the month and a half during which he held the district in several raids against guerrillas and rebel cavalry, dispersing them in every instance.

On August 31st, 1862, he received orders to evacuate Columbia and retire upon Nashville. This he did with great deliberation, although harassed in retreat by the forces of the enemy, and succeeded in carrying off large amounts of grain, large numbers of cattle, and, what was then new and forbidden, a large number of slaves, whom he employed as teamsters. Such use of the negroes of the South had never before been made by any officer of the army with which General Negley was then connected, and the innovation was denounced by many, though subsequently approved by the President and the nation.

The movements of Bragg, which had required

the abandonment of Columbia, also required the partial evacuation of Nashville, and General Buell selected General Negley to garrison the city with his own and General J. M. Palmer's divisions. On the march of the main army into Kentucky in pursuit of Bragg, General Negley found himself strongly besieged by the rebel forces under Breckinridge, Morgan, Forrest, and Anderson, and made every preparation to fortify and hold the city. He kept strict watch upon the enemy without the city, and lost no opportunity to strike him in the midst of his preparations to closely besiege the place. He made several rallies of great importance and with brilliant success. The principal of these consisted in an attack on the division of General Anderson at Laverne, Tennessee, in which he surprised their camp, routed, dispersed, or captured the whole force, and nearly captured the rebel commander, who was enabled to make his escape on an engine which happened to be in the town.

At the battle of Stone River, General Negley commanded a division of the center corps. On the first day he fought desperately and successfully for several hours, until by reason of the defeat of the right wing his flank became exposed, and he was compelled to retire upon the line of reserves. Here he fought for the remainder of the day and the succeeding one. On the afternoon of the third day of the battle, having been previously transferred to the left, he made a countercharge upon the advancing column of the rebels under Breckinridge, and completely broke and routed it, pursuing the vanquished ex-Vice-President into his intrenchments, and establishing himself on such a position on the right flank of the rebel line as required its early evacuation. For this service he was promptly promoted major-general.

During the campaign of Tullahoma and Chickamauga, General Negley commanded the same division, somewhat enlarged and reorganized, and took part in the operations at Beach Grove, the passage of the Elk and Tennessee rivers, and the battles of Dug Gap and Chickamauga. Among the most important services rendered by General Negley, or by any other general officer of the army, were the operations embracing the reconnaissance and battle at Dug Gap, Georgia, on Sept. 11th, 1863. He commanded the advance of the center column of Rosecrans' army in crossing Lookout Mountain. The three columns had been widely separated—fifty miles intervening between the right wing and center, and about thirty between the center and left wing. Knowing this, Bragg had concentrated his forces in front of the center, abandoning Chattanooga in such a way as to indicate he was in full retreat. Rosecrans ordered him to be pursued, and General Negley, debouching from Stevens' Gap of Lookout Mountain, was ordered to take Lafayette, Georgia. General Negley was advised and had reported that Bragg was concentrating his forces at that very point, but the report was discredited by General Rosecrans, and Negley was ordered forward. He advanced cautiously on the morning of September 11th, in command of his own and Baird's divisions, and, as he anticipated, soon encountered the enemy. He drove them for some time,

but soon found that he had Bragg's whole army in his front and on his flanks. It was subsequently discovered that Bragg had issued positive and peremptory orders to Generals Hindman, Hill, Buckner, and Polk to attack and destroy Negley, promising himself the easy capture of the other columns in detail. But Negley was too shrewd to be caught thus; although his trains and those of Baird encumbered the road in his rear, which the enemy soon threatened by moving on his flanks, he succeeded in saving every wagon and in slowly retiring on Stevens' Gap, where he could afford to battle with thrice his numbers. This engagement, which lasted all the day, was the first convincing proof which Rosecrans had of the presence of Bragg, and the first premonition of danger. It induced him to gather his scattered columns together. General Negley's discretion and valor on this occasion were not only alike commended by Generals Rosecrans and Thomas, but by General Bragg, who in his anger at their failure to destroy him, arrested Hindman and Polk, and preferred charges against them. These causes, which attributed Negley's escape from this danger to delay on the part of the rebels, were never sustained, and the rebels under arrest were returned to duty. The fact was that Negley had outwitted them, and had forewarned Rosecrans in time to save the army.

General Rosecrans was not able to get his army entirely concentrated before Bragg attacked him at Chickamauga. General Negley's division was on the move when the engagement began, marching in the direction of the sound of the artillery, and reached the field just in time to push forward on the right and fill up a gap created by the dispersion of General Van Cleve's division. In the desperate fight which ensued, the rebel General Preston Smith was killed, and the enemy driven in confusion. On the second day of the battle General Negley's division was not so fortunate. One brigade was sent to the extreme left, another was placed in the center, and the third held in reserve. Later in the day the General himself was taken from the command of the division and ordered to the command of a number of batteries which were concentrated on a hill on a new line to which it was proposed to retire, and which were intended to cover the retrograde movement. Before this maneuver could be executed, however, the right wing and center of the army were broken, and the troops fell back in confusion. The enemy charged upon the guns of General Negley in great force, and moving upon the flanks greatly threatened their capture. By great exertions the General succeeded in carrying them from the field without the aid of any infantry supports, and thus saved about fifty guns from capture.

On retiring to Rossville he found himself, in the absence of Rosecrans, McCook, and Crittenden at Chattanooga, the senior officer in that part of the field, and he immediately began the work of reorganizing the troops of the several divisions gathered indiscriminately there. He succeeded in reorganizing a large number of men, and selecting a strong position at Rossville Gap, endeavored to open communication with General Thomas. This was found impracticable, however. During the night General Thomas retired to this position, and

forming a junction with General Negley, ordered him to post the forces along the line selected by him, and prepared to give the enemy a warm reception on the next morning. Bragg was too wise to attack, and contented himself with merely reconnoitering the position. On the succeeding day the troops were retired to Chattanooga, and preparations were made for the siege which followed. During this siege General Negley was relieved from duty by General Rosecrans in such a manner and so unjustly that he was induced to demand an examination into his official conduct. This was granted, a court of inquiry was convened and an investigation made, resulting in General Negley's acquittal. The official record of the court states in conclusion that "General Negley exhibited throughout the day (the second day of the battle) and the following night great activity and zeal in the discharge of his duties, and the court do not find in the evidence before them any ground for censure." General Negley, on the conclusion of the trial, was ordered to report to the Adjutant-General at Washington, and did so, but soon after resigned. He is now engaged in the cultivation of his farm near Pittsburg, Penn.

In person General Negley is a little above medium height, stoutly built, and strong and active. Mild and determined, generous and just, he was recognized in the army as a strict disciplinarian and correct administrative officer; and his skillful defense of Nashville, his conduct at Stone River, Dug Gap, and Chickamauga, proved him to be an able general. In society his genial and courteous manner stamp him the true gentleman.

MORAL PHILOSOPHY.

BY JOHN DUNN.

WORKS upon this subject are so long-drawn, metaphysical, and panoplied in so much abstruse verbiage, that the *general* reader, and there are few others, comparatively, finds little in them to engage his attention or stimulate his reflections.

Moral requirements can be prescribed by no system of arbitrary laws like the physical sciences; rules regulative of human conduct can not be laid down co-extensive with the demand for practical application; no commentary can be digested so comprehensive as to be remedial of the whole code of moral sins. Philosophers may theorize and establish general principles, but beyond this the individual must be his own guide.

I draw this conclusion from the proposition universally received, that *moral law is the law of conscience*. It matters little whether conscience is an innate sense or an acquired property, though the writer favors the former opinion. It has been inferred because the Indian exhibits little or no traces of it, that the latter is the correct data; but may it not exist in the savage in embryo, requiring certain influences, *videlicet*, those of enlightenment, to develop it? as certain species in the vegetable kingdom undergo radical changes by change of soil. Certainly this example illustrates no creative power in the soil further than those qualities required to perfect development. Conscience may be trained, like the muscular system, by culture, or as memory may be strengthened by a course of mnemonics.

A second proposition is, that *conscience differs in individuals*. It is affected by abuse, by diversity of temperament, and by peculiarity of reasoning, though this is, of course, varied in a measure by education. Hence, what is right for one is wrong for another.

It is a great failing (if I may be presumptuous enough to thus term it) for writers to raise all conceivable difficulties, which are of no importance to any but those who litigate rival claims as moral philosophers, and clothe them in prolix disquisitions without first premising their importance when determined. Such subtleties, which merely evince the fertility of human genius, defeat the good purpose which they propose to accomplish, by disgusting the student with the barrenness and futility of the theme.

The fundamental law of ethics is *do right*. Having resolved to abide the precepts and demands which an observance of this rule requires, the individual must rely upon the monitor within by regarding its suggestions when its good offices are needed.

To this end *know thyself*. A close, scrutinizing criticism upon one's own nature and emotions is something which most people are last in calling into action, though Phrenology is fast dispelling this inexcusable ignorance.

Perhaps it is impertinent here to observe, however, and yet illustrative of my idea, that it does not require much incentive to arouse it to a zealous activity in behalf of our neighbor. We say of our friend, "He is a noble man, *but*!"—and that insufferable conjunction is preparatory to a great many things, all of which go to prove that he is not *perfect*. This is readily understood, and fortunately is a lever which we will use to pry into our own nature. It is a deceiving characteristic in emulous human nature which appropriates every virtue of a friend, and by a process at once inscrutable and happy, metamorphoses its vices into exemplary qualities. Yet this jealousy of virtue which flatters us into the belief that our vices are identical with it—*sheep in wolf's clothing*—only evinces a disposition which appreciates good, and which, in theory at least, prompts reform.

This, in brief, displays the importance of self-study and criticism. Courageous indeed is he who can examine the merits of his own nature and decide impartially when such decision is extremely distasteful to him! By *impartiality* I do not mean those judgments made in a spirit of self-immolation and self-martyrdom, for criticism is not essentially fault-finding (though frequently prostituted to it), inasmuch as, to know thyself, it does not require that we should only inform ourselves of our vices. The utility of the law which exacts this rigid justice toward ourselves is all in all to the moralist who accepts his conscience as his guide.

Besides stimulating reform, a thorough knowledge of one's self is necessary to correctly interpret the language of this prompter of right; to become familiar with its idiom, to know how to unlock its secrets, if so I may speak. For when an emotion is aroused by the performance of some specific act to determine how to do right, we must be able to scrupulously analyze our feelings,

and consistently separate the true from the false, the language of the conscience from the clamorings of a depraved nature. Thus can we only educate our reason, and by giving it dominion over our passions and prejudices, endow it with that sanctity which its high functions demand.

This study will retrieve, in a great measure, what has been lost in slighting the conscience when sensitive till the acuteness of its thrusts has been dulled, and the subject hardened into an insensibility of its manifestations.

Then, in conclusion, I reiterate that the only way to effect a stricter adherence to moral requirements when the individual must rely on his own conceptions of right and wrong, is *by culture*; and as with the individual so with the nation.

THE REVIEWERS REVIEWED.

THE *Christian Guardian*, of Toronto, opens its columns to Mr. E. Stephens, who criticises both Philalethes and his reviewer. He says:

"From a careful and an unprejudiced perusal of the statements made by each, it can not be denied that there is argument on both sides of the question; neither can it be denied that each of the disputants has argumentative tact and ability."

"Now, although we do not profess to be either a physiognomist or a phrenologist, nor to have given the subject scarcely a serious consideration, yet, after all that has been said about facts, etc., by Philalethes, if it be a fact that he has arrived to the age of mature manhood—which, from his ability as a writer and controversialist, seems quite evident—and has never observed that character, both moral and intellectual, corresponds with countenance, feature, form and size of brain, with quality of the whole as exhibited externally, just as much so as that physical constitution is exhibited by the physical frame, we have no hesitation in saying, not only that he has something yet to learn, but that as an observer of human nature he has many superiors even among the illiterate and most unpretending orders of society."

"Not disputing the alleged 'absurdities' based upon the errors of false teachers of the science, irrespective of facts, is there really anything absurd in supposing that man's mental and moral nature is externally exhibited? Were it really the case, might it not be made to subserve a good purpose? The savage propensity or faculty, for instance, whether in man or beast. And if through an external, settled lineament of the countenance this propensity might be exhibited, and be made subservient to good, why not any other? Is it not a fact, however absurd, that as there are no two minds exactly alike, so there are no two countenances and heads exactly alike in expression, form, and size? And does not this indicate a universal as well as a very nice and exact correspondence between the mental and moral organism, and the physical as exhibited externally? And if the faculties as a whole are thus externally depicted, why not the faculties in particular? Phrenology may have absurd defenders; but from what little I understand of it, I can really see nothing either absurd or dangerous about it."

"As to the peculiar prominences on certain individual heads not agreeing with the doctrines of Phrenology—this, I apprehend, in every case, either arises from the immaturity of the science, or from erroneous judgment as to the real, natural, and habitual character of the individual in question. Philalethes' looking for a very prominent bump of destruction in Bonaparte, for instance, arises from a misconception of his real character. Bonaparte's career was the result, not of an inherent love of destroying, nor even of uni-

versal conquest for its own sake, but of universal supremacy, sovereignty, and glory; and the conquering and destroying were merely necessary means to the end, and consequently have nothing to do with his natural character as exhibited by his phrenological organs [of destructiveness]."

"The discarding of the principles of Phrenology, because, by the force of concurring, incidental circumstances, individual actions of men, whether base or otherwise, do not answer to their phrenological character as shown by the external organs, is simply absurd. The prominences, etc., at first, merely discover man's natural capacity and inclinations; and the general tenor of his life, which depends greatly on outward circumstances, develops and causes the growth of the organs according to their use. The act of a robber, therefore, suddenly impelled by the force of circumstances, may not answer to his phrenological character. Every man knows that he can, and does, persevere in the performance of individual actions that are contrary to what his nature, irrespective of circumstances, would prompt him to, and in direct opposition to his habitual course of action; and though he be extolled to the skies or hung upon the gallows according to the character of the exceptional deed, his organs, which are determined by natural character and developed by his habits of life, will remain the same—exceptional acts not affecting the general character, nor, of course, the organs which are its index."

"And as to its necessarily leading to *immorality*, such a conclusion is, without doubt, hasty and unfounded. The science simply points out and gives position to the faculties that man is found to be endowed with, and which, but for corruption through the *fall* [perversion], would all harmoniously blend in doing homage to the Creator, promoting universal good, and the highest degree of happiness of which his nature is susceptible. *Man's corrupt nature* necessarily tends to evil, but the science which simply describes and gives names to the faculties of which it is composed, does not. The Bible, which teaches no science except theology, speaking of them collectively, while it pronounces them wholly corrupt, also makes provision for their entire renovation and restoration to their original order; and when Phrenology finds them in this restored state, although it recognizes the same faculties, it recognizes in *them all*, through the power of divine grace, a tendency to good—each and every faculty when sanctified having something to do in promoting the holiness and usefulness of the entire man."

[For a non-professional writer on Phrenology, we regard the above as a well-put statement, and we accept most of its conclusions as both philosophical and scientific. Philalethes is mistaken as to his reviewer. The person he names has had no connection with this Journal for years, nor has he written a line in it for a long time. This Journal will not be responsible for the mistakes or unfounded claims which others may make, but will simply speak for the truth and itself.]

CURIOUS ETHNOLOGICAL FACT.—It is said that among all the varieties of figures which have been dug up from the Chiriqui graves, in New Granada, there is not one which resembles either a horse, cow, pig, dog, cat, or any other domestic animal, which is strong proof that they were made by a race who existed prior to the introduction of these animals into this continent. Some assert, however, that fossil remains prove the horse to have been indigenous here, and not of Eastern origin, as many suppose.

[This is a very interesting question. What says Mr. E. G. Squier on the point? He has made this region of country a familiar stamping-ground, and ought to be able to tell us all about it.—Ed. A. P. J.]

BEAUTY, VIGOR, AND DEVELOPMENT.*

INTRODUCTION.

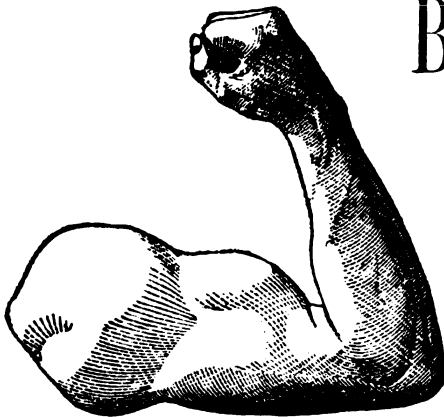


FIG. 1.—THE ARM OF A GYMNAST.†

symbolical of that purity which we conceive of as pertaining to the angels—a thing of joy, the blessing of God. There is an essential difference in the beauty of the sexes: while we associate the ideas of honor, power, and magnanimity with manly grace, we attribute all that is gentle, loving, and kind to Woman. Man was made for thoughtful, laborious life—Woman to study Man's best welfare, to calm his mind when turbulent or clouded with sorrow, to soothe him in his weariness, and by her influence and example to lead him on, step by step, to the paths of pleasantness and of peace. [This is an Englishman's view. We presume American women will dissent from this, and claim perfect equality.] We gaze with admiration and wonder at the mighty thews and sinews, the swelling muscles, and the powerful grandeur of a statue of the Apollo; but we experience in the contemplation of that of a Venus or Diana those nerve-thrills of fancy that are never inseparable from the poetry and imagery of the heart—feelings that affect us by reason of their intensity, that are powerfully pleasant because of their novelty and that they do not admit of either definition or expression.

Inharmony of development or deformity is simply the result of a departure from, or violation of, Nature's laws. The dread fiat of the Creator against sin has gone forth, and is unalterable. If man will defy it, he must pay the penalty in his own person, besides entailing sickness, misery, and premature death upon his offspring, if he ever have any. When men were content with the simple forms of existence—when they enjoyed the necessities of life without either desiring the conveniences or pining for the luxuries—vigorous health was the rule, rather than the exception, among them; but in an age when manly power and womanly grace are rendered subservient to that *ignis fatuus* of the mind which is vaguely and insufficiently described by the term pleasure, despair and wretchedness are rife in the world, and imbecility and hideousness stalk closely behind them. As a case in point, compare the artificial existence of the modern epicure with that of Nature's own son—the free, intrepid mountaineer. Not all the artifices of the former can command the elasticity of spirit, the freedom and lightness of limb, nor one half of the pleasurable sensations that are momentarily experienced by the latter.

The art of developing muscle and increasing bodily vigor appears to be inseparable, in the present age, from ropes and stakes, and men remarkable for excessive hardness of organization and peculiarity of visage. The most approved methods of imparting health, tone, and beauty to the

BEAUTY, or, rather, perfection of form, is the *harmony of development* produced by the hidden operations of that incomprehensible agent of Life which men denominate the vital power. There is that, even in mere physical beauty, which exercises an irresistible sway over the hearts and minds of men. The mighty and proud bow down before its influence; its charms are alike powerful for good and evil; and it is

skin are practiced almost exclusively in stables; while the lean are excited to extreme envy by the plumpness and beauty of proportion exhibited by some of the lower animals under the care and training of men to whom the chemistry of respiration and consumption of carbon are as dark mysteries.

The popular mind is the most wayward and capricious of all mental organisms—was, is, and ever shall be a huge enigma that defies solution, a Gordian knot of social entanglements the most tortuous and perplexing. We have taken upon ourselves the task of hygienic preceptor to such a mind, and publish these, our Notes, for its edification—with much fear and trepidation for the result in more respects than one.

PHILOSOPHY OF DEVELOPMENT.

VITAL CONSUMPTION AND RENOVATION.



FIG. 2.—HYGIEIA.

1. The processes of waste and repair are continually progressing in the system. Hufeland defines active life to be "an incessant exertion of agency and power; and consequently attended with a continual waste of power and consumption of the organs." The human body is reducible, like all other matter, to its elementary principles; it is constantly consuming and giving off these elements, and derives a renewal of the same from the nourishment supplied to it, and the atmosphere by which it is surrounded.

2. Growth is an accumulation of the repairing material, owing to a redundancy of the vital power. At maturity, the vital consumption gradually balances the renovating power of the body; and when the former begins to exceed the latter, decay and death finally set in.

3. When any particular limb, or the whole body, is put in motion, an increase of waste in its substance immediately takes place, followed, however, by a powerful reaction in the rest which succeeds this exertion, when the blood, which has been repeatedly purified during the exercise by the exhalation of its noxious compounds in perspiration, and by being exposed in the lungs at each inspiration to the action of pure, fresh air, builds up the lost substance, and with the balance in hand adds good, sound material for future use and exertion.

4. The more laborious the exertion the greater the waste; and if the vital power be not considerably weakened by exhaustion or fatigue, consequently renovation of the parts ensues. The blacksmith will develop a muscular arm sooner than if he were working with a smaller hammer in a carpenter's shop.

5. The states of reaction in favor of the renovating power after exertion must follow in close and regular succession upon each other to produce any marked effect upon development; for the daily consumption of the body never ceases for an instant, and unless there is an excess of the repairing material over that of waste, emaciation or loss of physical power and starvation will be the inevitable result.

PECULIARITIES INCIDENTAL TO OCCUPATION.

6. If one's occupation were to consist in wielding a heavy sledge in the morning, and posturing in the evening, one might safely count on the possession, in a short time, of well-developed limbs. Take, for example, the ponderous individual whom we have so often seen in the circus, whose sole ambition in life seems to be that of keeping a long pole, like the mizen-mast of a seventy-four, steadily balanced somewhere in his waistband for the special use and safety of his brother in the profession who amuses the multitude at the smaller end of it. You will find that not only are his lower limbs and extremities surprisingly developed, but his arms are brawny and his chest broad and capacious beyond all conceivable proportion—a truly fitting chest or case for the protection of stentorian lungs such as you will also invariably discover that our friend of the pole possesses. His agile brother, on the other hand, would fail most lamentably in the waistband particular, especially if his unwieldy compeer were to essay the swimming feat above; but he can turn out any number of catherine wheels, and involve himself in all sorts of difficulties with re-

* NOTES ON BEAUTY, VIGOR, AND DEVELOPMENT; OR, HOW TO ACQUIRE PLUMPNESS OF FORM, SOLIDITY OF MUSCLE, STRENGTH OF LIMB, AND CLEARNESS AND BEAUTY OF COMPLEXION, BY A COURSE OF EXERCISE, DIET, AND BATHING; WITH A SERIES OF IMPROVED EXERCISES FOR THE DUMB-BELLS, ETC. By William Milo, London. Slightly altered, with Notes and Illustrations by Handsome Charles, The Mugnet.

† We introduce this engraving to show the effects of exercise upon the growth of muscle. It is taken from a cast of the arm of Mr. James L. Montgomery, a teacher of gymnastics in New York. Mr. Montgomery, we are told, commenced the practice of gymnastics when about 19 years of age—was quite slender—weight 145 lbs.—chest 36 inches—arm around the biceps muscle or upper arm, 12½ inches. At the time the cast was taken he had practiced about four years—weight increased to 160 lbs.—chest 43 inches—fore-arm 18½ inches—around the biceps or upper arm, 18½ inches.

We do not believe that so great a development of muscle is generally desirable, or that it can be attained, in ordinary cases, without a sacrifice of brain power; but it shows what influence gymnastic exercises give us over the development of the physical system. For a model we should take Apollo in preference to Hercules; although the latter was by no means a useless member of the semi-celestial fraternity.

spect to his legs and hands; and if you could prevail upon him to preserve his natural posture for a few moments—which he seems very loth to do in company—you will perceive that the herculean development of limb and capacity of chest are wanting in him, but for both of which, perhaps, he is amply compensated by a general buoyancy of frame personally, and an external appearance that inspires one with a fabulous idea of whalebone, india-rubber, and patent springs. Every one is familiar with the vagaries of the vital force in the case of tailors, shoemakers, and the trades generally; that is, with reference to bowed legs, sunken chests, overgrown muscles and calves, and other peculiarities of growth incidental to each; these are all owing to the position of the limbs during their action, or rather to the repeated processes of repair of the parts actually exercised in their exact form or disposition at the time.*

7. "Training" is a method of exercising the limbs and muscles with prescribed force, and in a systematic regular manner, the states of reaction in favor of the renovating power succeeding each other with such rapidity that there is always an excess of power over and above that which is required to meet the consumption, and increased growth or development of the parts is thereby induced. [See our "Family Gymnasium."†]

8. Inharmony of development or deformity proceeds from an abuse of Nature's laws. Repeated excess exhausts the vital force, weakens muscular power and nervous energy, and gives an undue advantage to the consumption of the body, the operations of which are never idle, and if not kept down by vitality, rapidly merge into decay.

9. Muscular power produced by forced training is purchased at the expense of general vitality. Excessive exertion has the effect of exhausting the vital power like any other excess. Moderate exercise of bodily organs, on the other hand, strengthens them, and preserves them from decay. Exercise of the whole frame is more conducive to health than that of particular limbs. [For a more complete and philosophical exposition of this subject, see "Physical Perfection."‡ Published by FOWLER & WELLS.]

10. The health and vigor of the several limbs and organs of the body depend solely upon the simple condition that the functions which pertain to each shall be regularly and actively performed. Life, while it lasts, is the regular, incessant motion of the vital organs in their work of assimilation, secretion, excretion, renovation, etc. Exercise may be defined as voluntary motion of the limbs and muscles, and in thought of the nerves, which increases the power of the involuntary vital principle as well. If this voluntary motion be neglected, the vital force becomes inactive in a corresponding degree, and loss of physical vigor is the inevitable result.

11. A man who would resolutely set to work with a set of dumb-bells and chest expander, and an average stock of patience, would in six months reap a golden harvest of health and strength for his exertions. Men readily combine business with pleasure. Why not reserve a portion of leisure for private training to take the harm out of both?

BENEFICIAL EFFECTS OF EXERCISE.

12. Exercise equalizes circulation and accelerates the action of the heart. Running, jumping, and violent exertion of every kind not only increase the action of the heart, but also its *propelling* force; under the effect of fitful, violent, bodily motion, the blood is diffused throughout the minutest capillaries of the system, and rushes through the veins and arteries with a force akin somewhat to the impetuosity of a mill-stream. The quantity of blood in an average-sized adult may be taken at about four gallons—or between 28 and 30 pounds—the complete circulation of which is effected in 300 contractions of the heart. The pulse usually beats from 70 to 75 per minute. Walking at the rate of four miles per hour has been found to increase it from 75 to 130, and carrying a load of ten stone (140 lbs.) at a speed of three miles per hour, to 190 beats per minute.

13. Exercise powerfully induces *sensible* perspiration. What is termed *insensible* perspiration is imperceptibly taking place at all times in the body. During vigorous exercise it becomes sensible or visible, and may be seen exuding from the pores in every part of the skin.

14. Perspiration contains at least one per cent. of solid matter compounded of substances noxious to life. The quantity perspired daily by

an average-sized adult ranges from 25 to 35 ounces. If exercise be neglected, the poisonous matter can only be partly carried away from the blood by the insensible perspiration through the medium of the lung, liver, kidneys, and bowels, which, it is hardly necessary to observe, imposes additional labor upon these organs, and eventually occasions their disease.



FIG. 3.—INSENSIBLE PERSPIRATION.

["The difference between *sensible* and *insensible* perspiration consists only in the activity with which it passes off. *Insensible* perspiration, which is intended to be represented by fig. 3, is always emanating from the body when in a healthy state, from the first breath of infant life to the last of old age. But *sensible* perspiration is only occasional, as, for example, when muscular exercise is greater than common, heat excessive, or the system in certain states of fever.

"Among the uses of perspiration, one of the most notable is the removal of certain effete, worn-out, and noxious matters from the system. It has been estimated that not less than thirty-three ounces of perspirable matter are thrown off naturally in twenty-four hours, a large proportion of which, however, is water.

"Checking perspiration, or, in other words, allowing the skin to become inactive, is always attended with more or less harm to the constitution. True, in some cases, the bowels, kidneys, lungs, etc., may prove sufficient for the emergency, in throwing off the perspirable matter that should have passed out at the pores; but in other cases, serious disease is the result. A sudden check of the normal action of the skin is always attended with danger."—From the *Hydropathic Family Physician*.‡]

15. Exercise materially aids in the purification of the blood. The circulation, as we have seen, becomes rapid in proportion to the violence of bodily motion. The blood, when it arrives in the lungs after coursing through the body, is of a dark color, having been deprived of its *oxygen* during the operation. It receives a fresh supply of this life-giving principle from the atmosphere—the purity of the latter depending in a great measure upon the amount of oxygen which it contains—and this combining with certain of its constituents has the effect of changing it to a bright, florid hue, in which pure, healthy state it is distributed again throughout the whole arterial system, to build up and repair on every side the ravages occasioned by daily waste or disease.†

WALKING.

16. The blood of the pedestrian whose speed amounts to five miles an hour is completely purified and circulated every two minutes, while during moderate exercise this time is extended to two minutes and a half, and when the body is in a passive state, to about four minutes.

17. Strength will be gained, and the *contour* of our body improved by firm, hard muscles overlaying and hiding the bones, if a due amount of exercise be taken.

18. Exercise will gradually almost unconsciously give *tone* and vigor to the circulation, plumpness to the form, and steadiness and grace to the whole carriage. . . . Big, round, beautiful muscles are produced by vigorous and continuous activity of every part of the physical man.

19. Exercise powerfully stimulates the several functions of the body and brain.

20. Walking, Dr. Erasmus Wilson says, favors di-



FIG. 4.—IN A HURRY.

* The cranial developments are as marked and peculiar as are the muscular, and an experienced phrenologist can determine the trade of a man by his head.

† FAMILY GYMNASIUM. With numerous illustrations; containing the most improved Methods of applying Gymnastic, Calisthenic, Kinesiotherapeutic, and Vocal Exercises to the Development of the Bodily Organs, the Invigoration of their Functions, the Preservation of Health, and Cure of Diseases and Deformities. By R. T. Trall, M.D. \$1 75. F. & W. ‡ PHYSICAL PERFECTION; or the Philosophy of Human Beauty; showing how to Acquire and Retain Bodily Symmetry, Health, and Vigor; Secure Long Life, and Avoid the Infirmities and Deformities of Age. By D. H. Jacques. An excellent work. \$1 75.

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gestion and nutrition, facilitates respiration, stimulates the skin and promotes its action, increases the temperature of the body, and invigorates the physical and mental powers. [Walking is good exercise, but riding on a horse is better. For instructions in horsemanship see "Family Gymnasium" and "Physical Perfection."]

["Riding on horseback is a fine manly exercise (and womanly too), promoting respiration, circulation, and digestion; expanding the chest, and



FIG. 5. THE CORRECT POSITION. *ward Physical Perfection.*

21. If exercise is customary and habitual, it will maintain the circulation in healthful equilibrium. The muscles have their substance used up while they are being employed in vigorous contraction; but in the intervals of rest they will grow, enlarging by an excess of gain over loss, because blood is circulating through them, out of which they may appropriate the material of muscular tissue. So that it will not be only while we are taking exercise that we shall be equalizing the circulation, and deriving the benefits which attend that condition—we shall live through the day, and sleep through the night, under this prime condition of comfort and health; while we rest we shall be growing more fit for greater exertions. The exercise which fatigued at first will not be enough to satisfy us, as we get stronger and larger muscles. [Has the reader ever observed how much character there is in the walk? Look at this individual (fig. 7). Little good will his exercise do him. There is no energy, enterprise, or ambition here, and the person appears like one between "dead and alive," a sort of "froze and thawed" substance, good for nothing. He complains, grunts, whines, finds fault, and doses himself with various quack medicines—for imaginary ills; he has no friends, never married, and regards his birth a misfortune, in which those who know him fully agree.º]

SWIMMING AND ROWING.

[These modes of exercise should not have been omitted. As a hygienic agency, and a mode of physical culture, swimming takes a high place. Its free and graceful movements give healthful action to the muscles; the contact with the animate waves, so full of magnetic virtue, which it involves, refreshes and invigorates the body; and the conquest of a new element, which it secures, dilates the whole being with a sense of triumph and of power.

Everybody, we believe, should learn to swim—women no less than men. "Beauty, the mother of love," according to one of the significant myths of the ancients, "is the daughter of the waves and of light." Water and sunshine still acknowledge the relationship, and the fairest forms grow fairer still in the loving embrace of the limpid elements. The maidens of the Pacific islands swim like water nymphs; so do the Italian, Mexican, and South American women, and many others. Our wives and daughters need not be ashamed to follow their example in this matter; and we earnestly recommend our fair readers (as well as our readers not so fair), who have not already learned, to commence their lessons at the earliest opportunity. See the "Swimmer's Guide." Price 30 cents.

Sailing and rowing should be mentioned in connection with swimming, and with almost equal commendation. The latter may be easily learned, and is a capital exercise (with a light skiff) for women as well as for men.]



FIG. 6. A BAD POSITION.



FIG. 7.



FIG. 8.—BEGINNING OF THE PULL.

BATHING.

22. Bathing and exercise are very closely allied to each other; they both stimulate the actions of the skin, and both, if carried too far, are productive of fatigue. Bathing, again, is indebted to exercise for some of its useful properties. In like manner, the rules of bathing and those of exercise are very similar. Bathing, to be efficient in preserving health, should be regular, should be commenced by degrees, and increased by a process of training, and should not be permitted to intrude upon hours devoted to some important function, such as digestion. It must not approach too near a meal, that is to say, if it be attended by the least fatigue; nor must it follow a meal too closely, three or four hours being permitted to elapse. The time occupied in bathing in cold water by invalids should not exceed a few minutes, but ranging perhaps from two to ten; but persons in health may carry it to the point of satiety, provided always that they combine with it active exercise. The period for the tepid, warm, or vapor bath is from a quarter to half an hour, unless special indications require to be fulfilled. [Invalids require professional advice and direction adapted to the condition of each; but for those in health, a daily hand-bath, taken on rising in the morning, in cold water, is every way the best; a quart of pure soft water, and five minutes' time, is enough; wipe dry with soft towels; then rub vigorously with the hands.]

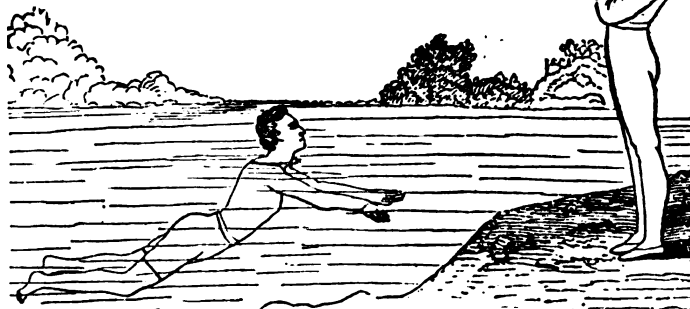


FIG. 9.—SWIMMING.

23. They who desire to pass the short time of life in good health, ought often to use cold bathing, for I can scarce express in words how much benefit may be had by cold baths; for they who use them, although almost spent with old age, have a strong and compact pulse, and a florid color in their face; they are very active and strong, their appetite and digestion are vigorous, their senses are perfect and exact; and in one word they have all their natural actions well performed. [Providing they live properly in other respects. See "Hydropathic Encyclopedia."º]

24. The effect of a warm-bath to a person in health is highly delightful. The sensations during the process are exquisite, and afterward no less so. . . . It equalizes the circulation of the blood; renders the skin supple and moist; promotes free perspiration, and relieves the body from a layer of thick, obstructive accumulation of scurf, and oleaginous surfacial deposit. . . . The flexibility of the joints, the freedom of respiration, the improved tone of nervous feeling in mind and body, intellect being brighter and every faculty livelier—memory, thought, and idea at command, after the baths—are notorious truths known to the patron of the warm ablution. Warm bathing also acts beneficially on the kidneys and urinary organs; it helps the bowels and stomach and liver, giving new life to each, the action of each being hereby healthily excited; it consequently promotes digestion, and, contrary to the popular fear of a warm bath weakening, it in reality strengthens the system, and fortifies it against cold. [Always providing the patient takes good care to eat moderately, keep out of a draught, and use no hot drinks or stimulants after bathing. But we should take the Turkish bath rather than any other, save the morning hand-bath. Turkish baths may now be had in all the chief towns in Great Britain; and at 15 Light Street, New York, and at 63 Columbia Street, Brooklyn—on the Heights. The Turkish bath is every way superior to the vapor, medicated, electrical, or any other.]

[TO BE CONTINUED.]

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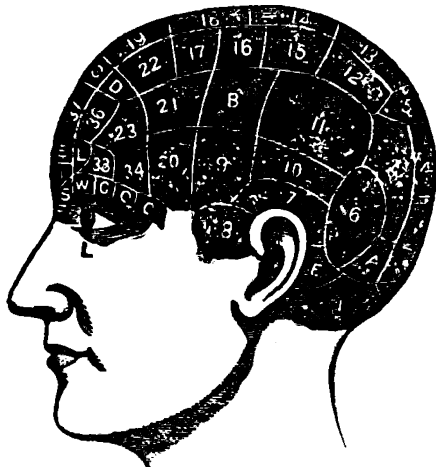


FIG. 1.—DIAGRAM.

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—*Spenser.*

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

FACULTY.—*Fr. faculté; Lat. facultas, from facere, to make.*—Ability to act or perform, whether inborn or cultivated; capacity for any natural function; especially, an original mental power or capacity for the well-known classes of mental activity.—*Webster.*

What a piece of work is man! How noble in reason! how infinite in faculties!—*Shakespeare.*

PHRENOLOGICAL writers sometimes use the word faculty in the general sense in which it is defined above. We say, for instance, that "all our faculties should be developed and cultivated harmoniously," or that "every mental faculty is liable to perversion or abuse;" but in a restricted sense, we apply the word

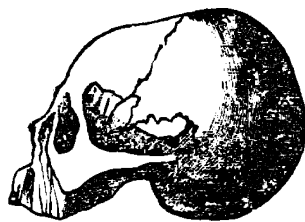


FIG. 2.

only to the intellectual powers, properly so called, while the moral powers are called *sentiments*, and the animal feelings *propensities*.

Speaking generally, the faculties, so far as known, are about forty in number, each of which has a separate special function and a separate organ in the brain. These faculties are arranged in groups, and may be considered either collectively or individually. See "Groups."

FAMILISM.—Of this passion [propensity or feeling] the conjugal attraction is the stem, which divides into seven branches—the paternal, the filial, the fraternal, the collateral, the ancestral, the natural, and the equivocal, which last is the state of uncertainty respecting real paternity.—*Fourier.*

The word is of Fourier's coinage, but might be adopted with advantage into the nomenclature of



FIG. 3.

Phrenology, and used to express collectively the powers of the whole group of the domestic or family affections.

FIRMNESS (14).—*Fr. fermeté.*—The state of being firm; fixedness; stability; constancy; certainty; steadfastness.—*Webster.*

The faculty here spoken of [Firmness] gives constancy and perseverance to all the other faculties, contributing to maintain their activity. It is an ingredient in love of dominion. Its applications bear different names as they emanate from its combination with other faculties, and relate to the situations of individuals in whom it is active.—*Spurzheim.*

It gives fortitude, constancy, perseverance, determination; and when too energetic, produces obstinacy, stubbornness, and infatuation.—*Combe.*

LOCATION.—The organ of this faculty is situated at the back part of the coronal region (14, fig. 1), on the median line, and between Veneration and Self-Esteem. Figs.



FIG. 5.

2 and 8 show how its degree of development affects the form of the skull.

PHYSIOGNOMICAL SIGNS.—The facial sign of Firmness, corresponding with the situation of its phrenological organ, is the perpendicular straightness and stiffness of the center of the upper lip (fig. 4). To tell a man to "keep a stiff upper lip" is equivalent to telling him to be firm—to hold his ground. This faculty has also one of its most striking indications in the size and strength of the cervical vertebrae, or bones of the neck, and in the perpendicularity of the neck itself, as shown in fig. 5. It will be seen that the conformation here indicated throws the head, face, and neck into the line of the phrenological organ of the faculty, and translates its natural language, as it were, into another dialect. When it predominates, it gives a peculiar hardness to the manner and stiffness and uprightness to the gait (the foot being brought down heavily on the heel), and an emphatic tone to the voice.

FUNCTION.—"Firmness," Mr. Combe says, "seems to be a faculty which has no relation to external objects; its influence terminates on the mind itself, and adds only a quality to the manifestations of the other powers: thus, acting along with Combativeness, it produces determined bravery; with Veneration, sustained devotion; and with Conscientiousness, inflexible integrity. It gives perseverance, however, in acting only on the other faculties which are possessed in an available degree. An individual having much Firmness and considerable Tune may persevere in making music; if Tune were greatly deficient, he would not be disposed to persevere in that attempt; but if he possessed much Causality, he might persevere in abstract study. At the same time Dr. Gall justly remarks, that firmness of character ought not to be confounded with perseverance in gratifying the predominating dispositions of the mind. Thus an individual in whom Acquisitiveness is the strongest propensity,



FIG. 4.

may, although Firmness be deficient, exhibit unceasing efforts to become rich, but he will be vacillating and unsteady in the means which he will employ; he will to-day be captivated by one project, to-morrow by another, and the next day by a third; whereas, with Firmness large, he would adopt the plan which appeared to him most promising, and steadily pursue it to the end. We may persevere in a course of action from two motives—either, first, because it is of itself agreeable, or, secondly, because we have resolved so to act. It is Firmness which gives origin to the latter motive, and enables us to persist with vigor in conduct once decided upon, whether agreeable or the reverse."

ILLUSTRATIVE EXAMPLES.—Firmness is much larger in some nations than in others. The English have it much more fully developed than the French. The latter, under the influence of large Combativeness and moderate Cautiousness, make lively and impetuous charges, shouting and cheering as they advance, but if repulsed or steadily resisted, their ardor abates, they become discouraged, and any serious reverse is apt to become a total defeat; while the English, on the other hand, are less impetuous and dashing, but hold steadily to their purpose, and if repulsed, return undiscouraged to the charge, or, if compelled to fall back, obstinately dispute the enemy's advance step by step. Americans of the Northern States resemble the English in this respect, though they unite with this persevering steadfastness some of the impetuosity of the French. The men of the South have less Firmness and show less persistency. The North American Indian has Firmness very fully developed.

We give portraits of several noted individuals distinguished for the manifestation of this faculty. It will be seen how well their heads correspond.

FORM (25).—*Fr. Configuration.*—The shape and structure of anything as distinguished from the material



FIG. 6.—DR. CALDWELL.

of which it is made; particular disposition of matter, giving it individuality or distinctive characteristics; configuration; figure.—*Webster.*

Imagination bodies forth

The forms of things unknown.—*Shakespeare.*

There seems to exist an essential fundamental power which takes cognizance of configuration generally, and one of whose peculiar applications or offices is recollection of persons.—*Spurheim*.

LOCATION.—The organ of this faculty is situated in the internal angle of the orbit (f. fig. 1), and if



FIG. 7.—JOHN QUINCY ADAMS.

large, pushes the eyeball toward the external angle, a little outward and downward.

PHYSIOGNOMICAL SIGN.—The phrenological organ and the physiognomical sign may be considered one in this case. It gives breadth between the eyes, as in the accompanying portrait of the celebrated Rubens (fig. 9).

FUNCTION.—It is this faculty which enables us to remember, and with the aid of Constructiveness to reproduce, the forms of persons and things—to make patterns, models, pictures, statues, etc., and to describe persons, places, and objects of all sorts. It disposes us also to give figure to every being and conception of our minds, as to God, to death, to hope. It is essential to painters, sculptors, and architects, and very important to the phrenologist and physiognomist.

ILLUSTRATIVE EXAMPLES.—"The celebrated Cuvier owed much of his success as a comparative anatomist to this organ. De Candolle mentions that 'his memory was particularly remarkable in what related to forms, considered in the widest sense of that word; the figure of an animal, seen in reality or in drawing, never left his mind, and served him as a point of comparison for all similar objects.' This organ, and also the organs



FIG. 8.—RUBENS.

lying along the superciliary ridge, were largely developed in his head.

"Mr. Audubon says of the late Mr. Bewick, the

most eminent wood-engraver whom England has produced: 'His eyes were placed farther apart than those of any man I have ever seen.'

"Children in whom the organ of Form is very large, learn to read with great facility, even in languages of which they are totally ignorant, and although the book be presented to them upside down.

"In the casts of two Chinese skulls in the Edinburgh Phrenological Society's collection the organ is greatly developed, and it is said to be large in the Chinese in general. Their use of characters for words may have sprung from the great size of this organ, which would enable them easily to invent and remember a variety of forms. In a collection of portraits of eminent painters, presented by Sir G. S. Mackenzie to the Society, the organ appears uncommonly large in those who excelled in portrait painting.

"The metaphysicians do not admit a faculty of this kind.

"Dr. Gall remarks, that some authors present the reader with descriptions of the persons whom they introduce, drawn with great minuteness and effect. Montaigne and Sterne, for example, are distinguished for this practice, and in the portraits of both the organ of Form is conspicuously large."

FORM IN ANIMALS.—This organ is well marked in animals. The dog has a large development of



FIG. 9.—RUBENS.

it. Cows, sheep, deer, geese, etc., seem to know by its form every member of its particular flock or herd, no matter how numerous they may be. M. Vimont, who was more familiar with the skulls of animals than any other man of his day, has remarked that this organ is very much developed in those animals whose brains most resemble those of man.

FRIENDSHIP, or Adhesiveness (3).—Fr. *Affectionabilité* or *Amitié*.—An attachment to a person, proceeding from intimate acquaintance and a reciprocation of kind offices, or from a favorable opinion of the amiable and respectable qualities of his mind.—*Webster*.

His friendships still to few confined

Were always of the middling kind.—*Swift*.

The faculty of Attachment [Friendship] inclines most in a general way to friendship or love of fellow-creatures, and is consequently the germ of association or society.—*Broussais*.

This faculty gives the instinctive tendency to attachment, and causes us to experience the greatest delight in a return of affection.—*Combe*.

LOCATION.—The organ of Friendship is situated at the posterior edge of the parietal bone (3. fig. 1), just above the lambdoidal suture. It projects at the posterior and lateral part of the head on each

side of Adhesiveness and a little higher than Philoprogenitiveness, and when very large produces two annular protuberances there.

PHYSIOGNOMICAL SIGN.—Friendship (Adhesiveness) holds fast, clings, adheres, and is represented by the round muscle which surrounds the



FIG. 10.—HORACE VERNET.

mouth and *draws together* or closes the lips. When this muscle is large and strong it produces slightly converging wrinkles in the red part of the lips (fig. 11), sometimes extending slightly into the white part. Small perpendicular wrinkles in the red part of the lips indicate a smaller degree of Friendship, but not a deficiency. Perfectly smooth lips, though they may be loving, are not to be trusted undoubtingly in matters of friendship. In the hour of adversity, when the true friend is more a friend than ever before, they may be found wanting.

"The great activity of this organ disposes persons to embrace and cling to each other; two children in whom it is active will put their arms round each other's necks, and lay their heads together, causing them to approach in the direction of the organ of Adhesiveness, or assuming this attitude as nearly as possible. A dog, when anxious to show his attachment, will rub his head at the seat of this organ on his master's leg."

FUNCTION.—"Those in whom it is strong," Mr. Combe says, "feel an involuntary impulse to embrace and cling to any object which is capable of experiencing fondness. It gives ardor and a firm grasp to the shake with the hand. In boys, it frequently displays itself in attachment to dogs, rabbits, birds, horses, or other animals. In girls, it adds fondness to the embraces bestowed upon the doll. The feelings which it inspires abound in the poetry of Moore. He beautifully describes its effects in the following lines:



FIG. 11.

'The heart, like a tendril accustomed to cling,
Let it grow where it will, can not flourish alone;
But will lean to the nearest and loveliest thing
It can twine with itself, and make closely its own.'

It also inspires the verse—

'The heart that loves truly, love never forgets,
But as truly loves on to the close;
As the sun-flower turns to her god as he sets,
The same look that she turned when he rose.'

The old Scotch ballad, 'There's nae luck about the house,' breathes the very spirit of this faculty."

ILLUSTRATIVE EXAMPLES.—"There is a great difference among individuals in regard to the strength of this feeling. Some men have many acquaintances but no friends; while others remain attached to certain individuals during every change of circumstances, and do not readily enlarge the circle of their intimates. When the organ is large, great delight is felt in friendship and attachment, the idea of distant friends often presents itself, and the glow of affection rushes into the mind with all the warmth and vivacity of a passion. Those in whom it is small, care little for friendship; out of sight, out of mind, is their maxim. We frequently see individuals of very different characters and genius lastingly attached to each other. Adhesiveness, strong in both, seems to be the bond of union. They perhaps feel many points of repulsion, and are not happy if too long and too closely united; but still, on being separated, they experience a longing for each other's society, which makes them forget and forgive everything to obtain its gratification. There are husbands and wives who can not live together, and who yet become miserable when long separated. I conceive this to arise from strong Adhesiveness in both, combined with other faculties in each which do not harmonize."

IN ANIMALS.—Some of the lower animals possess this propensity as well as man. It is particularly strong in the dog. Horses and oxen also manifest it both toward their masters and toward each other.

THE NOSE.

Noses, like faces, have quite a variety of forms, but they may be reduced to two kinds, namely, the snub nose and the Roman nose—the nose that is chiefly developed on the bridge, and the nose that is chiefly developed at the end. And there is no use of undertaking to make the insignificant markings of the nose intelligible as indexes of character until the radical distinction of character belonging to these two opposite forms is understood; especially so when we consider that the principles involved in these two grand distinctions are equally applicable to all the minor details.

Noses, then, may be divided into, first, the concave, physical, or snub nose; secondly, the convex, mental, or Roman nose. These two divisions, simple as they are, comprise all the noses of the entire human race. I have here applied three different epithets to each of these two kinds of nose. One of these epithets to each of these kinds will likely be new to the reader, namely, "physical" to the first, and "mental" to the second kind. My reasons for the employment of these terms will appear hereafter. The other terms are sufficiently plain.

I will first give some attention to the snub nose, or, more properly, the concave nose; for snub is a term more especially applicable to a particular kind of concave nose. "Concave" is the more comprehensive term. The general law of concavity of the nose may be thus stated: In proportion as the nose is concave, the mind is passive to the external, to the *non ego*; and as a

second law subsidiary to the above, I will give the following: In proportion as the nose is concave, the inclination is to be related to the external as an opposite.

We have now before us the two great laws of relation between the character of the mind and the concavity of the nose. The first, however, is that with which we have principally to do, the second being only the means by which the evils of the first are corrected. It is the natural compensation of the first. The snub-nosed man is not so much anything of himself, as he is a constituent part of a complicated machine. He does not so much act as he is acted upon. He is an instrument in the hands of his superiors. Coarse and ignoble in his nature, he has a vigorous body, and a cast of mind that finds its chief gratification in taking care of and making a display of that body. Coarse in mind but fine, rather *refined*, in manners. Hence the phrenologist will find in his head the following organs large: in the back-head, Approbativeness, Combateness, Adhesiveness, and Secretiveness, the first being the largest of all. These are organs which have no independence of activity (except Secretiveness to a slight degree), but merely put us in relation to others, and to a greater or less extent subject us to the control of other persons and things. Their stimuli are exterior to self. Predominant Approbativeness and Combateness are the two horns to which the goads are applied, and the brass buttons attached by the "big general" when he steers his livestock to the field of carnage! But they make not the individual *independent*, defeating or defeated. These organs are huge in the Irish. Is Ireland free? [She will be one of these days—so the Fenians assure us.]

In the front head we find large Acquisitiveness, Constructiveness, Calculation, and Causality, but with respect to the functions of this last organ, I may have a word to say at another time, and will, therefore, not give it much attention now. All these organs, it may be perceived, concern themselves with the external as their direct stimuli, and with the material rather than the spiritual. And though they are chiefly selfish in the *ends* which they serve, they are entirely subservient to persons and things which are beyond the control of the individual. They put us in intelligent relation to the material universe about us. They are the intellectual complements of the occipital organs named. To illustrate: the organ of Approbativeness gives the mechanic or laborer the desire to please his employer; the organ of Constructiveness enables him to employ successfully the means of doing it; but they are all faculties of a low order. They only perceive the *external* properties of material things, and take no notice of spiritual existence.

But I called the concave nose the "physical" nose. It is a nose that marks a defect of character, but this defectiveness does not so much appertain to the body as to the mind itself. I call it physical, because all the *positive* qualities which it indicates are qualities of body and not of mind. It has a hearty relish for the various pleasures and performances which require physical *sensibility* and physical force; but it is blunt in its perceptions of the higher nature of man, and

even in its perceptions of the finer and more delicate qualities of material things, as their color and smell.

The concave nose is not a nose of great moral courage, though it has physical courage in a high degree. Under the first, or great law of concavity of the nose, we have an Approbativeness and activity of passion generally in the individual, that make him subservient to the purposes of others. But under the second or subsidiary law we have Combateness, to correct in a measure his otherwise directly passive character. But we must not lose sight of the important fact, that Combateness is itself a passion by which we are subjected to the external, only in such a manner as to operate conservatively as to the individual. And we must not mistake Combateness for anything that leads *directly* to independence. Combateness is a passion finding its stimulus in the *non ego*, and as such it exposes to the direct control of the external, and all independence originates from within.

I will now make a few remarks upon the convex or Roman nose. You remember that to the concave nose I have given the quality of *passion*. To the convex nose belongs the faculty of *will*—of motion from self. In the one case the individual is acted upon, in the other he *acts*. The concave nose is preserved from being merged in the external by acting in an antagonistic relation thereto. The convex nose is preserved from the control of the external by means altogether different, namely, by exclusion or ostracism therefrom. What the snub nose is offended by, he fights; what the Roman nose hates, he shuns or destroys. The great physiognomical law of the Roman nose is *independence* of action. The Roman nose has a few objects of affection which he loves as himself, and which he loves as individuals and for what they are. The snub nose has many objects of affection to which he is attached as a *class*, and for their accidental relations to him or to some particular class in which he ranks himself. The Roman loves the individual; the pug nose is attracted to the *class* of individuals. It may now be asked, is the Roman nose, then, an indication of the greater excellence? This will depend upon our notions of what is excellent. But since the Roman nose indicates a predominance of the causative forces of the *mind*, we may answer in the affirmative. But since the concave nose indicates the presence of an extensive apparatus acting as modifying conditions of body, it is also indicative of its own peculiar excellence. The character of the Roman nose we esteem; the performances of the concave nose excite our admiration. The Roman-nosed Washington fought for a *cause*, i. e., the defense of a principle (see also the portrait of Lafayette), and commands the esteem of mankind. The concave-nosed Napoleon fought because he was skilled in the *art* of war, and to gratify *passions*—and excites our admiration. J. W. M.

CAMERON, MARSHALL CO., W. VA.

[We believe that our correspondent (unfortunately for his illustration, if not for his theory) has made a serious mistake in regard to Napoleon's nose. It was, judging from the portraits and busts that we have seen, what we are accustomed to call Greco-Roman—that is, deviating from the straight in the direction of convexity, but not so prominent as the true Roman nose. That of Washington was a little more prominent, but not in the ordinary acceptance of the term a strongly marked Roman nose. See our December No.]

Free Trade vs. a Tariff.

[We present herewith both sides of one of the greatest questions in political economy at present before the people. Mr. Joshua Leavitt, one of the ripest of our American editors, and now connected with the *Independent* newspaper, advocates his side under the head of "The Argument for Free Trade," and Mr. Horace Greeley, editor of the *Tribune*, and too well known to need further mention, gives us the other side, under the head of "Protection Explained." Both articles were written expressly for our columns, and each expresses the sentiments of a party as well as of its writer. We take great pleasure in laying them before our readers.—Ed. A. P. J.]

THE ARGUMENT FOR FREE TRADE.

BY JOSHUA LEAVITT, OF THE "INDEPENDENT."

TRADE is the interchange of commodities. It is an exchange between men of things which they have severally produced. One gives to another that which he can spare, and receives in return that which he wants. And the other gives to the first that which he can spare, to receive in return that which he wants. Each gives that which he values less, in exchange for that which he values more, and each receives that which he values more, in place of that which he values less. Both, therefore, are gainers. It is the normal and proper effect of trade to make all the parties better off than they were, by just so much as what they receive is worth more to them than what they give in exchange. If a man consumes all that he obtains in trade, he has so much more to enjoy. If he saves a part of it, he finds himself just so much richer than he was. It is in this way, chiefly, that communities and nations become rich, by producing more than they want, and exchanging the surplus for that which is still more valuable to them.

The nature of trade is not affected by the circumstance of the employment of many intervening agencies, as merchants and factors, shippers and forwarders, in making the exchanges; nor by the use of money, or bills of exchange, or any other means of negotiation and adjustment of values; nor by the distance of the parties, or the roundabout way of distributing various products, even over distant parts of the world. The owner of a prairie farm in Illinois sends flour to feed a planter in Brazil, who, in his turn, sends coffee to a manufacturer in France, who, again, sends silks and muslins to adorn our Western farmer's wife and daughters. The motive is, that each party values that which he receives, more than that which he has parted with, and thus all are better off by the process. In modern times, the operations of trade are vastly complicated. Even the humblest individual is not fed and clothed so poorly, but that his means of living are the product of a great number of exchanges, some of them reaching to distant countries. But the principles are simple enough to be easily understood by any one who thinks.

It is only by a good deal of reflection that any of us can realize for how large a part of all the things that we acquire, or possess, or enjoy, we are indebted to trade. Nearly everything that goes to sustain our bodies, to gratify our wishes, to embellish our lives, to increase our

possessions, comes to us by the operations of trade. We may compare our condition with that of our fathers, or with our ancestors of former ages, and see how many things are added to our means of enjoyment, by the extension of trade bringing within our reach the products of all climes and all industries, and distributing in return some or other of our products to every distant nation.

Trade is also a chief and indispensable means of the advancement of society. No nation ever made any considerable progress in improvement without the advantages derived from trade. It promotes mutual acquaintance and good feeling among men, circulates useful knowledge, expands the thoughts, liberalizes the mind, broadens the views, and harmonizes the character. The natural selfishness of mankind, if left uncounteracted by trade, tends to make people sordid and narrow-souled. Find a community or a nation where there is but little trade, and the people neither possess nor enjoy what they do not produce among themselves, and you will find the natural home of bigotry and exclusiveness, of narrow views and gloomy hearts, of souls indifferent alike to the welfare of their fellow-men and to the beneficent designs of their Maker. But if you can open their eyes to new opportunities, create in them new wants which can only be supplied by trade, and awaken new industries to meet these new necessities, you shall see a few years work a marvelous change for the better in that people. It is rare to find even an individual engaged in useful trade who has not become more enlarged in his views and more expanded in his liberality than he would otherwise have been. The indebtedness of society to the ennobling influences of trade, in the founding of public institutions, in cherishing the spirit of liberty, in extending the blessings of civilization, is sufficiently well-known. If conducted with tolerable justice, trade illustrates in no small degree the excellence of the second table of the law—"Thou shalt love thy neighbor as thyself"—and may be carried on in acts of obedience to the golden rule itself—"All things whatsoever ye would that men should do to you, do ye even so to them."

If we consider the constitution of man, as a being designed by his Creator to inherit this world, and to develop all the capabilities of the earth to subserve his interests, and then look at the world as devised and fitted up to be the abode and instrument of such a race of beings, we shall be convinced that it was the original intention of the Maker to have the intercourse of trade constitute a very large share of the interests of the human race. Thus, the diversity in the circumstances and wants of men are endless—far greater than the number of individuals in the race, because each one is constantly changing in his conditions or tastes, and so changing in his wants. Individuals grow more intelligent to know what things are within their reach, more cultivated in their tastes as to the value of things that are to be enjoyed, more skillful or industrious in producing the means to purchase new satisfactions, and thus enlarge their circle of trade. This diversity of preferences gives life to trade, by the different values which different individuals attach

to the same things. The desire to exchange is stimulated by the infinite variety of products which the earth affords, by the variety of climates, diversifying both wants and products, and by the marvelous effects which industry and skill develop in diversifying both products and their uses. The diversities of soil on a single farm; the difference between the hillside and the valley, or the northern and southern aspect, of the chemical or mechanical condition of the soil and the subsoil, the rocks that underlie, or the stones that encumber a field, the presence or absence of waters, the degrees of latitude, the altitude of situation, and innumerable other differences, determine the wants or the products of the occupants, and so give occasions and means for trade with other men. Then the rivers and oceans, which were once supposed to separate mankind naturally into jealous and hostile nations, are now, by the advance of intelligence and civilization, made the highways of nations, the channels of an ever-increasing and ever-multiplying trade, which exchanges among every people on earth the products of every clime, the industries of every hand, and the inventions of every mind.

To illustrate the connection between trade and the advancement of civilization, one may look first at an assembly of savages, or of communities which have but little trade, and note the dull uniformity of their dress and appearance. Then visit a congregation in a prosperous and cultivated town, and observe the boundless variety of clothing and ornamentation. No two are alike, but each is as peculiar in taste as distinct in features. Observe the public table at one of our large hotels, and study the origin of every viand and condiment, every sauce and implement, and then notice the guests as they severally dress and partake their dinner. In the choice of food, the proportions of different articles, the condiments used, the quantities of each sort, no two are alike. If it were not for trade, this infinite diversity of tastes and preferences would be an aching void, a source of pain, instead of being, as it is, a source of more complete enjoyment of the good things with which a bountiful Providence spreads our table. In short, it is impossible to imagine what the Creator could have done more than he has done, to show that the intercourse of trade among all classes of mankind was intended and provided for, to be in all ages, and more and more as the world advances, a principal source of human happiness, and a principal means of human improvement.

It hardly needs an argument, now, to show that trade ought to be FREE. To obstruct or hinder the free course of trade is against nature, against humanity, against Heaven. The common sense of mankind has settled it, that it is a good thing to remove obstructions, and to increase the facilities for the extension of trade, by opening roads, bridging streams, taking away toll-gates, building canals and railroads, digging away sand-bars, constructing harbors, putting up warehouses, and so on. The world is the better for such things. History honors the governments that promote trade. The great discoverers of new fields and new channels of trade are regarded as great benefactors of the race. The freedom of the mind to invent new methods of production,

and of the hand to practice new industries, to diversify and increase the means of trade, is neither more natural nor more necessary than the freedom of trade by which the producer is enabled to make the most out of his products, by exchanging them for those things which he himself considers the most valuable equivalent.

The increase of trade is a matter of common interest among all nations and to all classes in society. The more trade, the better for the world. Trade is increased by the increase of production, and this is stimulated by the increase of consumption. As the wants of people are multiplied, their industry is excited. With new desires they put forth new energies, and contrive new processes to procure the means of gratifying their wants by an extension of trade. This requires freedom of thought to devise, and freedom of action to execute, and then freedom of exchange to turn the products to the best advantage. It is owing to the absolute freedom of all industry and invention in this country, that a distinguished commercial authority in Europe has been compelled to admit that "labor in the United States, as a whole, is twice as productive as it is in any other country."* The absolute freedom of interchange among all parts of this extended country, with the vast improvements in the means of transportation and intercourse, and the great simplification of our method of doing business, makes our domestic trade more vigorous and profitable than that of any other people of equal numbers in the world. The immense financial resources of the country, as drawn out by the civil war, astonishing ourselves as well as foreign nations, illustrates the productive power of free industry and free trade. No man has dared attempt to show by reason why the freedom of trade, which is so beneficial at home, should not be equally beneficial with other nations.

It should be kept in mind that the benefits of trade are strictly reciprocal. The mutual dependence is absolute, and the community of interest is complete. The producer is helpless without the consumer. The seller is impoverished by the poverty of the buyer. No affluence of production can create wealth, except by finding purchasers able to pay. Many years ago a planter in South Carolina found that an acre of land cultivated in *Palma Christi* was very profitable, with castor-oil selling at four dollars a gallon. The next year he planted his whole farm to *Palma Christi*, and after supplying the market with as much oil as could be consumed, that is, the usual quantity required, at one dollar a gallon, the rest was a total loss, and he was ruined. Those commercial communities which conduct business upon the cutthroat policy of getting all they can out of their customers, by draining, and impoverishing, or demoralizing them to such an extent as to leave them without the power of increased production, will soon find themselves embarrassed for the want of customers. Indeed, the trade of civilized nations is now greatly crippled by the lack of ability in the less advanced countries to produce the means of purchasing the commodities sent to them. And this is owing, in no small degree, to the skinning

policy, which takes no thought of the permanent welfare of the customer countries. In like manner, any system of exclusion or protection which seeks to cripple the energies or restrict the success of a customer nation, must inevitably react at length upon the selfishness that could resort to so short-sighted a policy. By giving for the time an artificial advantage to some of its own industries, it first weakens its power of production by lessening the incentives to invention and enterprise, and then it curtails its markets by diminishing the ability of other countries to purchase and pay for its goods.

The natural and necessary burden upon trade is its expense. This is two-fold, the cost of transportation and the cost of the management of trade. By modern improvements in transportation, the cost of that part of the business has been greatly reduced from what it was in former ages. And by the increase of commercial confidence, the simplification of accounts, the facilities of exchange, and other improved methods, the cost of the management of commercial affairs is much reduced in proportion to the number and extent of the transactions. How unphilosophical it is now, to add one fifth or one third to the expense of foreign trade, by custom-house duties to that extent. If this were now to be proposed for the first time, it would be exclaimed against by the united voice of civilization and humanity throughout the world.* That the effect of such duties is to restrict and diminish the amount of trade, is as certain as the multiplication-table. There can not be a more futile attempt to keep your cake while eating it, than to suppose that you can increase the cost of commercial exchanges between nations without diminishing the amount of trade, and to a much greater extent than the amount of the tax, because this addition to the cost of conveyance is followed, of course, by a corresponding increase in the profits that are charged by the merchants.

Unavoidably, this as well as all other expenses of the exchange of commodities comes eventually out of the producers, lessens their ability to purchase and consume the products of others, reduces their accumulations of capital, and in various ways diminishes their power of production, and thus abridges the whole volume of trade, obstructs the advance of civilization, and if persisted in, would gradually reduce the nations back to their primitive isolation and barbarism.

Considered as a method of taxation, for the mere purpose of raising a revenue, it can be demonstrated that it is one of the most costly processes by which a government can draw money from the people. In a country situated as this is, with a line of two thousand miles of inland frontier, the progress of settlements in Canada will soon render the prevention of smuggling an impossibility. The genius of our institutions will not admit of the employment of such a host of custom-house officers, informers, and coast-guards, as monarchical governments have found necessary to prevent smuggling, with ter-

* Even protectionists admit that "the losses and expenses occasioned by the inconveniences" incidental to any obstructions and lack of proper facilities in the transportation of products, "are added to the cost of commodities." See *New York Tribune*, Oct. 7, 1865, p. 4, 6th col.

ritories and boundaries of so much less extent than ours.

To suppose that it is necessary for the government to resort to this costly and injurious process of raising money, is to assume that the American people are too stupid to understand their own interests, too sordid to be willing to pay their money openly and directly for the support of their own government, and by consequence too base to be worthy of freedom or capable of self-government.

To suppose that a protective system is necessary to the prosperity of a nation, is to assume that God has made some mistake in the constitution of things for the benefit of trade, and has left out some element essential to national growth by the normal method of production and exchange. Such is not the fact. God has made necessity the mother of invention, and generosity to be the soul of enterprise. Poverty is the natural nurse of frugality, and labor is the conservator of strength. By these, capital is accumulated, skill increased, co-operation promoted, credit established, enterprise stimulated. In this way, production is cheapened by contrivance and increased by energy, and so trade is indefinitely extended. It is a reproach to our free institutions, to our Christian civilization, to the wisdom and beneficence of the Creator, to assert that such a people, in such a country, with such culture, are unable to make headway among the nations, in the struggle for national advancement, on the field of free and honorable competition, with thought free, labor free, and TRADE FREE.

PROTECTION EXPLAINED.

BY HORACE GREELEY, OF THE "TRIBUNE."

THE purpose of political economy is the increase at once of individual, national, and general wealth. Whatever renders human labor more effective—that is, more productive—ministers to this end. To lure a larger and still larger proportion of the human family from idleness to industry, from want to thrift, from squalor to comfort, such is the aim of the true economist.

Diversity of pursuits is an inexorable condition of our thrift and prosperity. A community exclusively engaged in lumbering, mining, fishing, grain-growing, or anything else, will have no employment for a large proportion even of its adults, and must permit many if not most of its children to grow up idle, unskilled, and dependent. The child reared in daily contact with the diversified and complex operations of a county like the Middlesex of Massachusetts or the Alleghany of Pennsylvania, can hardly fail to be more efficient in after-life than if acquainted only with the rude cultivation of a sea island, or the silk manufacture of a Spitalfields or Lyons. Industry is the chief education of a majority of our race, who rank higher or lower in the scale of being as its processes wherewith they are familiar are more or less varied and perfect.

Protection has been prejudiced in the eyes of thousands by being invoked (at least, its opponents so say) to achieve impossibilities—to insure the growing of pineapples in Greenland or the breeding of reindeer at Timbuctoo. Political economy and common sense alike condemn such absurdities as the attempt to make a business of extracting sunbeams from cucumbers or boil a tea-kettle with the heat latent in snowballs. Show

* The *London Economist*, August, 1865.

us that Nature forbids the prosecution of any pursuit in this or that region—that an article, staple, or fabric can only be there produced at a cost of double or treble the labor required for its production elsewhere—and we agree that it is not there a proper subject for Protection. Rest assured that we have considered our ground, and are neither madmen nor idiots. None are more averse than we to superseding good and cheap articles by rivals at once inferior and more costly, and none more readily than we agree and insist that raw materials and bulky staples should be gathered from all quarters and subjected only to light revenue duties, if to any at all.

Wherein, then, do we differ from our adversaries, the so-called Free Traders? I answer:

I. We insist that *the money price at which an article is sold affords no absolute criterion of its cost*. For instance: the State of Iowa buys cloth and sells grain. Let us suppose that, with our factories and workshops in Europe, the average prices obtained by her farmers should be fifty cents per bushel for wheat and twenty-five for Indian corn, while they bought their fabrics of Europe at prices indicated by the retailing of good satinets at one dollar per yard. Now let us suppose a protective tariff imposed which should levy a duty of fifty cents per yard on imported satinets, and thus transfer their manufacture for our consumption to this country, and in part to Iowa and its vicinity, thus creating and maintaining an adequate home market for our breadstuffs, thereby raising the price of grain in Iowa to one dollar per bushel for wheat and fifty cents for corn; while the home-made satinets are retailed for a dollar and a quarter per yard. Is it not plain that the Iowa farmers obtain their fabrics really cheaper, though nominally dearer, than before?—that each farmer's surplus of wheat or corn will buy him more cloth at the enhanced than it did at the lower price? And does the circumstance that the former is termed artificial, the latter natural, make any essential difference?

But why is the home-made cloth really cheaper to the farmer than its foreign rival, though it is possible to sell him the cloth at a lower money price? I answer—Because the fabrication of his cloth in Europe necessitates the exportation of his grain, and the consequent graduation of its price by that ruling in Europe, deducting from his returns the cost of transporting it thither. Let us suppose that Iowa grows mainly wheat for sale, and must send the larger portion of her surplus across the Atlantic to find consumers, selling it in Birmingham or Sheffield at two dollars per bushel, whereof one dollar and fifty cents is absorbed in the cost and charges of transmission. Of course, her farmers can receive, in the average, but fifty cents per bushel. But transfer the production of her fabrics from Europe to America, and much of it to Iowa or its vicinity, and now the price of wheat in Iowa rises by a law inexorable as that of gravitation. It is no longer depressed by the necessity of finding a market for a good part of it four thousand miles away, but rises to a far higher level. And not only is wheat dearer to the farmer, though cheaper to the manufacturer, than it was, but the farmer now finds a ready market for fruit, vegetables, hay, etc., etc.,

which he could scarcely sell at any price so long as our people's productive energies were devoted to agriculture alone.

What we seek by Protection is to shorten the distance which separates farmers from manufacturers, and thereby diminish the too heavy cost of exchanging their products respectively. If a thousand farmers growing grain in Iowa, and a thousand manufacturers making wares and fabrics in England, exchange their products across four thousand miles of land and water, employing the services and consuming the time of three thousand forwarders; boatmen, railroad hands, seamen, etc., etc., in so doing, it is manifest that the whole five thousand must be subsisted on the products of the two thousand actual producers. Now bring the manufacturers so near the farmers that one thousand men can easily perform all the labor required to exchange their products, and it is manifest that we have liberated two thousand from various non-productive employments or functions, and added them to the number of producers. We have more grain grown and more cloth made, more wealth created and less capacity absorbed in pursuits which, however necessary under certain circumstances, add nothing to the sum of human comforts.

The Protection we advocate is simply the saving of human labor. We maintain that, instead of sending wool, grain, and meat from Iowa to England, and bringing back fabrics in return, it is cheaper and better to bring the fabricant, once for all, from England to Iowa or near it, and there feed him from the products of our generous soil. We hold that the farmer and the manufacturer are alike benefited by this course; and that it insures to each a fuller reward for his labor, and a larger measure of sustenance and enjoyment.

Protection, then, is not narrow nor selfish nor exclusive. It does not ignore the brotherhood of man, nor seek special advantage at the expense of general good. It seeks to build up our own country by drawing hither the better portion of the population of Europe through the proffer of higher wages, a better position, and greater comfort, than they enjoy or can expect in their native land. Why not?

A QUESTION PRETTILY STATED.

[The following stanzas, from an eminent English poet, are not new. We publish them as a study for the curious. What is referred to?]

'Twas whispered in heaven, 'twas muttered in hell,
And echo caught faintly the sound as it fell;
On the confines of earth 'twas permitted to rest,
And the depths of the ocean its presence confessed.
'Twill be found in the sphere when 'tis riven asunder—
Be seen in the lightning, and heard in the thunder;
'Twas allotted to man with his earliest breath,
Attends at his birth, and waits him in death.
It presides o'er his happiness, honor, and health,
Is the prop of his house, and the end of his wealth;
Without it the soldier and seaman may roam,
But woe to the wretch who expels it from home!
In the whispers of conscience its voice will be found,
Nor e'en in the whirlwind of passion be drowned;
'Twill not soften the heart, and though deaf to the ear,
'Twill make it acutely and instantly hear;
But in shade let it rest, like a delicate flower—
Oh, breathe on it softly, it dies in an hour!

On Psychology.

The soul, the mother of deep fears, of high hopes infinite,
Of glorious dreams, mysterious tears, of sleepless inner sight;
Lovely, but solemn it arose,
Unfolding what no more might close.—Mrs. Hemans.

IMMORTALITY OF THE SOUL.

The question of the soul's natural immortality is being discussed by different theological teachers. Some take the position that the soul dies with the body, and that the dead know not anything; others say that the soul is a separate entity and that it has natural life, either connected with the body or separated from it.

Knowledge is the effect of *memory*, for without *memory* there would be no knowledge, and without *perception* no memory, and without *power* there would be no perception or conscious life. Life, then, is the effect of power. Power is not a separate entity or thing in the abstract but, is a quality of something. Hence a thing that does not possess animating power can not animate.

It is affirmed by *materialists* that organization produces conscious life. If no *element* or principle which possesses conscious life enters into the organization, it can not produce it. For if we add naught to naught, naught would still remain. Animating power governs the organization which it animates. That which animates and governs must be greater than that which is animated and governed. Hence it is an impossibility for organization to produce animating power, for effects can not be greater than their causes.

It requires power to bring together and hold matter in organic form, and also to animate it while in that form. Hence that which possesses power to throw matter into organic forms and animate it must be greater than the organization. Organizations serve only to exhibit the powers of the organizers, and the powers of the animating principle or soul. Hence the organization can not effect the natural immortality of the animating principle. Its continual association with the organization would make it continually alive; but to bring about this end, the organizer would have to increase the strength of the law of affinity which holds matter in organic form, so that the organization and the animating principle might be fully adapted to each other. Machinery is one thing, and water is another thing. The machinery does not depend on the water for its existence, nor the water on the machine. The action of the machinery depends on its proper association with water, and *vice versa* on this association depends the manifestation of the powers of matter. So in reference to the organization and the animating principle. The former depends on the latter for its capacity to act, and the latter depends on the former for a means through which to manifest itself. Hence each may exist separately, but not act perfectly, because the one co-operates with the other.

It is evident that where there is organization, there must be an organizer, and where there is animation, there must be an animator. It is declared that God is the organizer and the animator—that he quickeneth all things. He must do this one of three ways first, by using something foreign to himself—that possesses powers of con-

scious life, which would prove that conscious life did not depend on him for its existence, and that he is not an independent God. Second, by associating himself with that which he wishes to animate, which would be only a manifestation of the powers of God as a conscious being through that which he animates, and the idea of self-government by that which is animated would be destroyed. Thirdly, God is the God of life, and it is nowhere stated in his revealed word that he created life or spirit, but gave it. That is, that he imparted a virtue which possesses powers of conscious life, and this virtue when imparted was no more a part of him after he had imparted it than I am of my father, or the virtue the Saviour imparted to heal the sick was a part of him after he had imparted it.

This view of the subject seems to be the most rational. Some may think that God created conscious life. Create means to form or bring into existence. God possesses powers of conscious life. To create powers of conscious life would be to create powers and qualities which are like those which form a part of himself. If he could create one quality like himself, why not another, and so on, until he created a god equal with himself? This could not be, for causes must be greater than their effects. And two omnipresent and infinite beings could not exist. A. D.

FORESEEING AND FOREKNOWING.

UNDER the first title, in your March number for 1865, page 80, your correspondent was laboring under a common illusion, in which her desire or expectation was simply mother to the thought, thereby foreshadowing their direction. The anticipation was commonplace, her Ideality strongly excited, and the result sharply pictured to her imagination, hence the fancied corresponding vision—like the thousand-and-one other supposed visions, always based on leading figures connected with the subjects of our desires or apprehensions, thus affecting the mental vision, in which memory or Ideality alone depicts forms in the absence of real figures.

The existence of ghosts, though believed in by many, are, necessarily, only creations of the mental vision, as the spiritual idea of a ghost would be wholly inadequate to make an impression upon the real eye, which materiality alone can do. The mental vision associates and clothes all such fancied apparitions in white grave-clothes, or the accustomed habiliments of earth, and, therefore, if decayed bodies have their ghosts, old clothes must, also, have theirs, as it is not pretended that any have ever seen unclothed ghosts. All rational people must, therefore, discard ghosts from further serious entertainment, as besides the necessary association of the absurd ghost of old clothes, the eye could not behold a spiritual ghost, nor the sense of touch be made cognizant, and so we prefer to end this analysis of airy nothings.

The undeveloped future (except effects inferred from visible or other tangibly repeated causes, with their observed attendant phenomena) is, necessarily, unknown to finite minds, because being non-operative is wanting in expression,

and therefore can neither have a definite cause or effect to our comprehension, and so, retrospectively, can not have expression in the present; hence foreknowing is simply ideal.

Effects necessarily follow causes, and thus existing operating causes effect a succession of inevitable results in time (always projected far into the future); but if we have no cognizance of the effect, yet know the cause, physical or psychological, our forecast of the results partakes exclusively of the perception of imperfect induction. It is this latter condition of finite minds, which, perceiving existing causes without experience of effects, tends to lead the understanding astray upon imperfect induction (i. e., having no guide in observed action) into all the varied moods of unwarrantable conviction suited to the Ideality or mental derangement of the individual. Thus in dreamy alliance with the undeveloped, inoperative future, man only fancies that future retrojected into the present, and thus foreknowing is simply imaginative, or reasoning upon imperfect induction. ● CHAS. E. TOWNSEND.

LOUGHT VALLEY, N. Y.

[Our valued contributor has our thanks for the foregoing compact reasonings. We do not purpose, at this time, to express any opinion in regard to their soundness, but will consider the question still open. Will some one who may occupy a different standpoint, and who is capable of making an equally compact and lucid statement, tell us how the matter looks to him?]

L I F E.

BY FRANCES LAMARTINE.

What is earth-life? 'Tis but a gleam
Caught from Time's evanescent stream,

Where lights and shadows play—
A flower that blossoms in the morn,
To wither ere another dawn,
Touched early by decay.

What is earth-life? 'Tis but a breath—
A star that gleams through clouds of death,
To vanish quickly there—

A transient joy, a sigh, a tear,
Lost music, that we scarcely hear,
Borne on the passing air.

What is earth-life? 'Tis but a breeze,
That sighs a moment through the trees
When autumn voices moan—
A fragile warbler of the skies,
That plumes its wings, then swiftly flies
To distant lands alone.

What, then, is life? A phantom here,
That fades, no more to reappear
Upon the shores of Time;
But in yon bright eternity,
'Tis Heaven's most real reality,
Unchanging and sublime.

FIVE CORNERS, N. Y.

THINGS LOST FOREVER.—Lost wealth may be regained by industry; the wrecked of health restored by temperance; forgotten knowledge may be ours again by study; alienated friendship soothed into forgetfulness; and even forfeited reputation redeemed by patience and virtue. But who ever again looked upon his vanished hours? recalled his wasted years? stamped them with wisdom, or effaced from Heaven's record the fearful blot of his wasted life?

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beluga blend.—*Thomson.*

LOVE AND LOVERS. THIRD ARTICLE.

ALL the world are disputing about terms, now-a-days, and it is perhaps just as well to arrive at a fair understanding about what we mean when we talk of love. Dictionaries and Latin derivations have nothing to do with the little noun, as far as we are concerned. We do not mean that sentimental passion that develops itself in Byron's Poems, Moore's Melodies, and pink billets-doux scented with patchouli, and containing three-quarters of an idea to a pint of ink. We do not mean the natural inclination that young people of either sex have for each other's society—neither do we mean the spasmodic ordeal that is held up in feverish sensation novels; something that resembles real love about as much as a distorted Chinese idol looks like healthy humanity! Love, according to our interpretation, is not born in a night—it strikes its roots into a more enduring foundation than occasional fancy. The devotion that flourishes only through a brief honey-moon's existence, and fades away before life's more serious aspect, can not be worthy of the name. We want no such hollow imitations as this. Our love is all-enduring, all-forgiving, all-extenuating. It extends into the merest trifles of every-day existence—it soars up into the highest and more exalted spheres. It watches the face with ever-anxious tenderness, it anticipates the unspoken wish, it is perpetually on the *qui vive*. Nothing is too small or inconsequential to escape its vigilance. It sews on strings and buttons before they are fairly loose; it browns the puddings with artistic exactitude; it keeps the book or newspaper ready to the hand; it never retorts "I told you so!" It does not bang the door with masculine unconsciousness, when headaches or weak nerves are in the ascendant; it keeps up all the little lover-like ways of its courtship days; it makes tender allowance for smoky chimneys, cross servants, and sick babies! Our love is for daily domestic use, something that, as the advertisements say, "no family should be without!"

"Lovers are not husbands," say the sage givers of good advice. No, but husbands should be improvements on lovers. Should be, we say; what a pity that they are not always! Take our advice, girls, and don't marry until you are quite sure that all this asseverated devotion is real, and not spurious. If you have a bad servant you can discharge him, but a bad husband is not to be got rid of on any terms! Getting married on false pretenses is generally apt to turn out rather a bad business. We think the wise world would open its eyes in surprise if it really knew the reason of half the matrimonial alliances that it sanctions every day of its life. Some marry for a home; some for a position in society; some through a lackadaisical desire for what they call "sympathy;" some to get their stockings mended and their bronchitis nursed; some to get possession of a meek household slave cheaper than she

can be obtained in the Circassian market; some to avoid the burning shame and disgrace of dying an old maid! So the world goes. But nevertheless, to the honor of humanity be it spoken, there are still abundance of real genuine love-matches being made; there are yet people in existence who marry because they suit one another physically, morally, and mentally.

There is a good deal to be said on this particular topic of suitability. Do you remember the old proverb—"Love goes where it is sent?" Congeniality is not to be accounted for by any human conjectures or calculations. Make up your mind that a man will be suited by just such or such a style of woman, and lo and behold! he destroys your whole fabric of logical reasoning by going and marrying some one who is in all respects diametrically opposite to your ideal. Just so it is with the girls; when you have found some one whom you fancy to be their very counterpart, they suddenly astonish you by turning round and preferring the last person in the world whom you would have dreamed of! And then, after all, these contradictory young people will probably have the audacity to be very happy together all their lives long. We don't believe in match-making, according to the popular acceptance of the term. Half the misery of married life springs from this maneuvering system. Matches ought to make themselves, and will, if you only let them alone, just as spontaneously and naturally as little birds pair off in spring.

Sometimes, however, in the great whirl of society, we meet young people who seem as if were temporarily isolated, and the reigning Mrs. Grundy looks compassionately on and whispers mysteriously in your ear, "She has been disappointed!" Disappointed in what? We should rather be tempted to say she has had a providential escape. It is certainly not very pleasant to see an admirer drift away from you into some other current; it is not agreeable to discover that your affection has been thrown away on an undeserving object; but it is a great deal worse to be tied for life to a scamp. Blessed be such disappointments, say we, even though they be bitter draughts at first. It is better to be disappointed as a girl than broken-hearted as a wife!

And if a young man, to use the common parlance, gets "jilted," we advise him not to waste too many lamentations over his bad luck, but to enter the lists again. A girl who trifles with the sincere homage of an honest heart may be very attractive and fascinating, but she will hardly be likely to make a good wife, and we counsel our masculine friends to give her a wide berth. Because you have been deceived once, it does not necessarily follow that there is no more truth nor honesty in the world. Put a little philosophical salve on your wounds and try again. And instead of grumbling over your little bit of adversity, thank your stars that you were aroused from the delusive dream before it was too late, even though the waking might have been a little rougher than was altogether pleasant. There are plenty of nice girls left, and your chance is quite as good as it was before. A distinguished divine of the present day asserts that it is necessary for a young man to make just so

many "false starts" in life before he may fairly be said to have begun the world, and the same rule may hold good in love and courtship. At all events no nature is any way the worse for having passed through such an ordeal as this, unless it may be those peculiar temperaments that grow sour and acrid in the blasting winds of adversity—old bachelors pre-ordained. For such we fear there is no hope.

We have heard a great amount of wholesale criticism lavished upon the conversation of young people who are in love, or engaged. Now this is scarcely right or just. We make no pretensions, as a nation, to being conversationally perfect; it would hardly be difficult to pick flaws of language in any circle, and we really do not see that lovers are any worse than other people in this respect. "So silly." We beg leave essentially to differ here. Silly people will be silly, whether they are young or old, married or single; and if they happen to have reached the ante-matrimonial stage, they will most undoubtedly make silly lovers. But we have yet to learn that the conversation of two sensible young people, even if they happen to be engaged, is materially different from that of the rest of our wise world. "All made up of romance and sentiment." Not *all*. And we freely volunteer our opinion as one individual of the aristocratic public, that existence without *any* of the "romantic and sentimental" elements would be an unmitigated bore! Who wants to talk perpetually about the price of coal and revenue taxes? What are poetry and painting, sunshine and flowers intended for, if not to talk about? And if lovers are to be debarred from anything that is not earthy and prosaic, simply because they are lovers, why, we consider them to be living under rather a hard dispensation! Only, lovers of this year, 1865, remember that it is in the power of your own tongues to vindicate or condemn yourselves. Remember that there are enough acidulated critics standing ready to take advantage of the least opportunity for fault-finding, and do not give them a chance to sneer about "love-sick nonsense!" People may be money-sick, business-sick, church-mission-sick, society-sick, or fashion-sick, without comment or criticism, but they must on no account be love-sick. The strict justice and impartiality of the "they say" doctrine is something sublime to contemplate!

But let the callous, case-hardened fault-finders cavil as they will, none of their venom can check the warm, natural current of human affection. God intended that our world should be full of love and lovers; shall we, in our petty importance, be more discerning than the All-wise Father? We believe that a tenderer, more penetrating eye than ours keeps watch over the happiness and interests of our lives; we believe that a true marriage—a marriage alike of hearts and hands—is sanctioned and approved by Heaven. "Whom God hath joined together, let no man put asunder." Is there no truth in the good old Bible words?

There are people who seem made exactly for each other—whose ideas, fancies, likings, and thoughts all run in the same channel; there are others, again, who have to learn to love one another—whose angularities must be softened down, and tastes cultivated in new directions before

they can fairly assimilate. Yet we see the latter class happy in married life quite as often as the former. Similarity does not always insure harmony.

Are we expressing our opinion too freely about these topics? People *will* get married; they *will* love and be loved, and under this extraordinary state of things are we asking too much when we demand the privilege of free discussion. *We* think not; what is your opinion, good public?

MRS. GEORGE WASHINGTON WYLLYS.

THE WIFE TO HER HUSBAND.

[The *Christian Times* says the following beautiful effusion is from the pen of a member of the "Society of Friends." It has won several husbands from the club and the bar-room to their domestic hearth. May it win many more!]

You took me, William, when a girl, unto your home and heart,
To bear in all your after-fate a fond and faithful part;
And tell me, have I ever tried that duty to forego,
Or pined there was no joy for me, when you were sunk in woe?
No; I would rather share your tear than any other's glee,
For though you're nothing to the world, you're all the world to me:
You make a palace of my shed, this rough-hewn bench a throne;
There's sunlight for me in your smiles, and music in your tone.
I look upon you when you sleep—my eyes with tears grow dim,
I cry, O Parent of the poor, look down from heaven on him!
Behold him toil from day to day exhausting strength and soul;
O look with mercy on him, Lord, for thou canst make him whole.
And when at last relieving sleep has on my eyelids smiled,
How oft are they forbade to close in slumber by our child!
I take the little murmurer that spoils my span of rest,
And feel it is a part of thee I lull upon my breast.
There's only one return I crave, I may not need it long,
And it may soothe thee when I'm where the wretched feel no wrong;
I ask for not less frugal fare, if such as I have got
Suffice to make me fair to thee, for more I murmur not;
But I would ask some share of hours which you on clubs bestow,
Of knowledge, which you prize so much, might I not something know?
Subtract from meetings among men, each eve, an hour for me,
Make me companion of your soul, as I may safely be;
If you will read, I'll sit and work, then think when you're away;
Less tedious I shall find the time, dear William, of your stay.
A meet companion soon I'll be, e'en of your studious hours,
And teacher of those little ones you call our cottage flowers.

WOMEN MUST LOVE.—Disguise or shun the facts as we will, women must love with all her soul, or she ceases to be a woman. She may love an idea, or a cold-hearted, selfish man, or one who gives the deep, passionate love of a warm heart in return; or she may love a child, or a lap-dog, or a bird, a plant, or some gold-fishes; any or all of these she may love, but love she must, and love she will.

[Pray why shouldn't she? Is it not as much her nature to love as it is to eat? She would be a very singular mortal if she did not love something. Nor is the masculine gender exempt from the same weakness. If he be properly organized, he is a more passionate—less spiritual—lover than woman.]



PORTRAIT OF WILLIAM DARLING.

THE FATHER OF GRACE DARLING.

THIS is a strongly marked though modest and unpretending face. Frankness, candor, affection, and generosity are its leading features. The large perceptive faculties, the prominent nose, the well-formed mouth, and the fine strong chin indicate practical common sense, executiveness, social affection, and strength of constitution. The comparatively small eye, and the limited space allotted to the organ of Language, evince a want of culture and a lack of intellectual education. But *nature* made him a man, and the Christian religion a benefactor. His Benevolence was enormously developed, and Veneration was large. He was the very opposite of a selfish man.

Read the following record of his life.

A gray-haired, feeble old man has just died in a village on the Northumberland coast (England), whose name, if he had cared so to use it, would have been a passport through the world better than any foreign minister ever issued. Above all, it would have been a *vise* of honor and respect wherever the English language is spoken. It was in itself a title of nobility—not such, indeed, as kings and princes can confer, not such as James II. sold wholesale, nor such as those which William the Conqueror's fighting men won by plunder and rapine, and perpetuated. The old man's house was made illustrious without accolade or jeweled orders, and although he dies and leaves no heir to bear his surname, it will not be forgotten like those of the other type. Yet until he died we scarcely knew that William Darling lived, because honor of the kind which he represented does not go a-begging for good things, but is contented with itself, and trusts the rest to God, who pays all wages faithfully when work is finished. Chance tourists and visitors to the

coast sometimes saw him, and raised their hats to his silver hairs; or, straying by accident into the little church where he worshiped every Sabbath, a stranger would observe the aged and venerable form enter the porch, and some one would whisper, as the first sentences of prayer to Him who never forgets began, "That is Grace Darling's father!" And then a thrill would pass through the heart of the visitor to gaze upon the lonely survivor and parent of the North-country girl whom all the world honors, and whose musical name is the burden of a beautiful story of that love of man which is the love of Christ translated into human language and deeds.

If you sail or steam along the rugged Northern coast of England, bound, say, to Edinburgh or Aberdeen—and evening falls between Newcastle and Berwick, you will see a lookout kept for the Fern Islands light, and presently sight the dark, low rocks and the seething surf on them. [We, too, have sailed past the rocks, and in sight of the charmed though dangerous spot, and how well we remember the emotions of gratitude which filled us at the recital of the heroic deed of father and daughter!] And then, if you want telling, somebody will say, "That's Grace Darling's lighthouse;" and should you ask for the narrative, any one of the crew will play historian. How, on a blacker and fiercer night than the run of bad weather off this iron shore, the Forfarshire, a Dundee packet, laden with goods and passengers, mistaking the lights, struck the seaward reef, and how Grace and her father were tending the light, and heard voices calling through the thick darkness for help. And then they made out signals, and the gestures of poor forlorn creatures all alone and drowning in the hungry gray sea, without a chance of life, unless at the risk of other lives. North-coast boatmen are not afraid of wet jackets, and never were, but the old sailors shook their heads at those savage breakers and that howling night-wind, and said that the castaways must look to God's mercy.

Yet Grace Darling, only a girl of nineteen, then stood up among them, and said that God's mercy could help the strong to aid the weak, and that it touched their manhood to stand by and let poor creatures perish without a struggle for it. And when her entreaties could not move the coastmen, terrified as even they were by the boiling waters, she went to her womanly weapon, and cried. Noble tears!—dear tears!—tears that glisten through a noble history forever, as diamonds and the rest of it never can, because they came straight out of a pure heart into gentle eyes, and fell fast with the sweet passion of saving tears for others! One stalwart fellow, her father, couldn't stand Grace's tears. "*The wench shall have her will*" (The girl shall have her way), he said, and they launched the cobbles and got afloat and pulled clear, the girl's arms, not made for laces and bracelets, but daintily rounded for work like that, tugging stoutly at the oar. And whether He was abroad who made the lake waves lie still in Galilee, or whether they had only luck, or whether the bitter storm gave over blowing for a spell, certainly Grace "had her will;" for the cobbles reached the Forfarshire, and rounded to under her lee, out of the worst of the wash, and the Northumbrian girl—God bless her!—and her father picked out of the jaws of death eight shivering wretches, and a woman besides, Grace's especial prize, whose babies were dead already in her lap, drenched to death in spite of the break-water of the mother's bosom.

Such is the story of the coast, the story of all the world, now-a-days, because it is one that everybody can remember and understand, and tell to his own children, as we had it of our mothers and fathers; and till the English is a dead language, our tongue, and the dangerous nest of rocks upon the North coast, will keep the memory of Grace Darling green. Grace Darling died of consumption a few years after that good night's work. Her name has just been given to the new life-boat established at Holy Isle by the National Life-boat Institution.

[The impulse to risk one's life to save another springs not from the selfish propensities, but from the moral and religious. He alone is truly brave, who, trusting his life in the keeping of Providence, goes forth to duty, lead where it may. One may have what is called physical courage, and manifest a plucky spirit, and still be a moral coward. It is only the God-fearing and God-loving man who is not afraid to die. Infidels, skeptics, and selfish men are cowards to a man.]

NO FENCES IN GERMANY.—The Secretary of the Ohio Agricultural Society is now traveling in Germany. Speaking of the country near Dresden, he says: "Every foot of land not in forests is cultivated. There are no fences; the field is plowed up to the roadside, and fruits and flowers are grown by every roadside that I have traveled; no one disturbs them. The cattle, sheep, and swine are kept in the stables, or, if taken out, are under the charge of a shepherd or herdsman. Here and there, dotted over the landscape, we saw sheep in pasture, but have seen no cattle or swine 'running about loose.' The genus 'loafer' is unknown here."

This is as it should be. Fences are a needless expense. Let those who keep cattle fence them in, instead of obliging others to fence them out. The cost of fences in this State is every year more than the amount expended for public schools.

MONEY and time have both their value. He who makes a bad use of the one will never make a good use of the other.



FIG. 1.—HENRY STIFF.



FIG. 2.—EARL SHAFTESBURY.

CONTRASTED HEADS. QUALITY ILLUSTRATED.

HERE is the likeness of a big-headed, coarse-bodied, and stupid-minded fellow. Instead of an ordinary-sized head, measuring twenty-two inches in circumference, of good texture, and well proportioned, it was more than twenty-four inches, ill shaped, and of the coarsest grain. See how dull and spiritless the eye! how flat and blunt the features! There is no expression—no point—no character. We have taken some pains to obtain the history of this person, which we append. Organized on so low a key, the quality being so flabby, so coarse, and so poor, his enjoyments would necessarily be on the same low plane, and he would live in his propensities instead of in the intellect or moral sentiments. He would be almost oblivious to all the finer feelings of poetry, music, literature, the fine arts, or to philosophy. A nation peopled with such beings only, would not be self-supporting; this class become paupers, fill our poor-houses; and, when pinched by want, failing to obtain by honest industry the means of support, they fall into vice and crime, and end their career in prison or on the gallows.

Compare fig. 1 with fig. 2. See how clearly cut are all the features in the latter! how definite, pointed, and expressive! With a brain slightly above the average, in point of size, and with a body in proper proportions, all of the best quality and finest texture, there are evidences of life, spirit, and action in every line and in every lineament. In this case the mind has an excellent medium through which to act, and all the emanations are clear and luminous. In the other, they are thick, muddy, and opaque. One is sensible, the other almost senseless. One is bright and clear as crystal, the other is dull and "soggy." One has the clear ring of perfect steel, the other is more like pewter. Reader, do you see?

A correspondent, who knew him well, sends us

the following brief account of Harry Stiff. He was the illegitimate son of Henry Rohrer, of Lancaster County, Pa., a man endowed with but a moderate amount of brains. Harry showed no aptness or taste for anything in particular until he arrived at about the age of thirty years, when he evinced a passion for grave-digging, and so strong was his love of it that he would dig one for nothing rather than lose the job. Wherever he heard that any one was dangerously ill, he would call and solicit the job of digging the grave, informing them that fifty cents was his price, but if they thought that too high, he would take twenty-five! On one occasion, a man who had two sons lost one of them by death, and Harry dug his grave. The day after the funeral the gentleman asked Harry what his bill was. Harry answered, "No matter about that now; wait till the other one is buried;" and as the other was well, and has remained so ever since, Harry never received his pay. This mania lasted him until his death.

Harry's routine of business consisted mainly in doing errands about town and in grave-digging. His charges for the former were exceedingly moderate, as he never asked but two cents for the performance of a job, unless it took him over an hour to accomplish it, and he would always take a cent rather than lose the contract. He made it a constant practice to beg of everybody, old and young, male and female, rich and poor; but he resented and refused the proffer of everything but money, liquor, and food, and of the two latter he was never known to have so much but that he would make an effort to partake of a little more. In short, from about thirty to fifty years of age, when he died, Harry was both a glutton and a drunkard; and being exceedingly loathsome in his person, he was an occupant of out-houses, dog-kennels, poor-house, and lock-up for nearly half of his life. At last he lay down in a stable at night, and was discovered next morning dead. Thus he lived and died, and none care to know his last resting-place.

RETURN OF PEACE.

SWEET harp of hymning seraphim!
Would we might imitate thy lays,
As low before the throne of Him
Thou pourest forth celestial praise.
With hearts replete with gratitude,
Filled with love's pure, exalted flame,
We would approach the Wise and Good,
His loving kindness to proclaim—
That He hath stilled Rebellion's power
And saved us in His chosen hour.
From East and West—throughout our land,
From North and South, let millions rise
To bless, to glorify Thy hand,*
And laud Thy goodness to the skies.
Thanksgiving, glory to Thy name
Who did'st our cruel foes disperse;
Now let our grateful hearts proclaim
Thy love, Thy wondrous works rehearse,
Thy mercies we would celebrate
To all thy people, oh, how great!
Help thou our rulers, we implore;
Wisely and truly may our laws
Protect the right—the wronged restore,
Uphold the just, the righteous cause;
Freedom and liberty to all—
Let all enjoy the sacred boon,
Let the oppressed hail our call,
Responsive join our joyous tune—
"Our starry banner! let it wave
To bless the free, to nerve the brave!"

OUR DEAD AND WOUNDED WARRIORS.—The official returns in the U. S. War Department show that the whole number of deaths reported in the army since the war broke out will aggregate 325,000. These are the dead on one side only. If we assume the mortality on the rebel side at 175,000, which is certainly inside the mark, we have a total of 500,000 who have perished in the war. There are, in addition, at least half a million on both sides who are permanently disabled by wounds or sickness, making the number of victims over a million of human beings who have been sacrificed to intemperance, ignorance, fanaticism, ambition, and treason.

* The right hand of the Lord bringeth mighty things to pass—
PSALMIST.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzbein*.

SORROW.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

Why should we murmur or complain
That we are called to suffer pain,
When God in love has sent the cross,
That it may be our gain, not loss?

Our gain!—no earthly good we see—
No path from care or sorrow free—
A rough and toilsome way to tread—
And dark and fearful clouds to dread.

Our gain!—a home of rest above—
A portion in our Saviour's love—
A place upon that blissful shore—
Oh! could we ask or wish for more? c.

RELIGIOUS FERVOR WITHOUT HONESTY.

In a recent article in the *Christian Intelligencer*, entitled "Fervor vs. Integrity," we find these statements:

"The combination of the fervors of devotion with the meannesses of immorality is not unexampled in any generation. Many set such a thing down as sheer, conscious hypocrisy, and worldly men always adopt this short and easy method of solving the mystery. But it is certain that many men of this class are not purposely deceivers. We find in an exchange a very fair statement of an instance of this kind. The writer says he once knew a church deacon who was very fervent in the prayer-meeting, but was notoriously selfish and grasping in his business. Once caught in a mean, dishonorable act, he was asked how he could reconcile his life in the store with his prayers and exhortations in the conference-room. He replied: 'Oh, Mr. Brown, you are always confounding things worldly and spiritual!' This deacon, when he earnestly prayed, was no hypocrite. The emotions in his hours of devotion were real, sometimes they would almost rise to ecstasy. This was the piety of feeling, but it did not control his conscience, and was not founded on principle. He made the strength of his emotions the test of his piety. If these were intense, he thought himself in a high frame of religious experience; if they were sluggish, he would lament his coldness. Religion and life were to a great degree distinct. His hour in the meeting and his day in the store were like living in two different worlds. The one was sacred—the other was profane. He thought little of the moral man, and disconnected religion from daily life."

Instances like this are by no means uncommon in every community, but those who are set to guide and instruct mankind, generally seem little imbued with the true philosophy of such cases. Phrenology explains them completely, and nothing else does. We suspect the *Intelligencer* is indebted to Phrenology for its approximate correctness of opinion. All the metaphysicians of the old school utterly fail in giving a satisfactory solution of such cases. Persons who have reverence without conscience are generally men in whom the faculties of Spirituality, Veneration, and Benevolence are large, and in whom Conscientiousness is subordinate, and perhaps Firmness and Self-Esteem deficient, and these men are just as sincere in their devotional manifestations as

one is who admires art through the strong faculties of Ideality, Form, and Color. It is quite possible for a man to be a very knave in ethics while he is highly endowed with art talent. Everybody knows that men are not always equally intellectual and honest, or equally intellectual and religious. Men of profound thought may be very skeptical in religion. On the other hand, persons may be profoundly supernal and religious, and not have brightness of mind, philosophical capacity, or esthetical taste. Editors, ministers, and judges seem to forget, or else do not know, that the moral sense, i. e. the ethical faculty, may be strong or weak, while the religious or devotional faculties may be the reverse. Or, rather, they do not know or believe that each moral as well as each intellectual power has its special organ in the brain. People wonder when they find a man who is devotional and at the same time dishonest; but nothing is more common than to find men strictly honest whose rectitude is unquestioned, but who are not devout. They have no religious fervor. They feel perhaps inclined, intellectually, to recognize that there is a Supreme Ruler of the universe, but feel little or no tendency to worship him. They sit in revivals, and in the midst of the most pathetic religious influences, and are as calm and serene as philosophers. Indeed, if it be a supposable case, and we think it is, they may be as destitute of the tendency to worship as some are of music or of mechanical skill. Philosophers are not all musicians, nor *vice versa*. Conscientious men are not all reverential and spiritual men, nor are all spiritual or reverential men by any means conscientious.

Religious devotion comes from a faculty distinct from that from which Conscientiousness proceeds. Thomas Didymus—who is slandered in most pulpits for being a doubter, as if he were hardly worthy of being a disciple—had apparently large Veneration, but not very large Spirituality or the organ of belief. He was a practical man, and determined to know the truth if possible, and therefore said to his fellow-disciples, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And when our Saviour met him and showed him these evidences, which were convincing, he instantly and fervently responded, "My Lord and my God." There was Veneration which was ready to act when his belief could be assured. He did not wish to be a hypocrite, but he determined that no deception should be practiced upon him. If the account of Christ's having risen had been left to Thomas, as questions are to-day, to be decided, he would have been a skeptic. Argument never convinced Thomas, he wanted tangible proof, and when he got it he was as ready to worship as anybody.

In the Christian Church how common it is for all these varied phases of mental and moral development to be exemplified! One man, like St. John, can be relied upon in the way of generosity and labors of love, but he is good for nothing to fight battles, to stand erect, bear burdens, and strive against evil. Another man, like St. Peter, has the force elements. He is the man of courage, self-esteem, firmness, pride, and conscientiousness,

but he has not a great deal of sympathy; he is one of the sturdy pillars of the Church; he may be a good financier, a good secular manager; but when you want the sick visited or the poor looked after, he is not the man to do it. If you want a debt of the church paid off, he is just the man. Another has great faith. He is inclined "to see visions—to dream dreams"—always ready to take fire at every new phase of religious enthusiasm. If there comes up "a second advent" wave, he counts one in it. If there is any passage in his religious life which is particularly ethereal, he always has ready the wings with which to soar. Other men of honest, steadfast faith never have any visions or dreams, nor any exalted emotions. They are always self-condemned. They have not much Veneration, not a great deal of Spirituality, not much Hope, or Self-Esteem; but they have good sense, guardedness, Caution, and large Conscientiousness. They are good workers, "working out their salvation with fear and trembling," relying upon the promise that "it is God who worketh in them to will and do of His good pleasure." They hope to be saved at last, "so as by fire," and to come into the Paradise of God, dusty, weary, wayworn, and late, and are thankful for such a prospect.

Human idiosyncrasy is wonderfully varied. Men are not at all amazed when they find one man a genius in mechanism, another a bungler, one a musician, another with no power to appreciate music. They are not surprised when they perceive that one man has a gift for getting, and another a weakness for spending money. Everybody knows that one boy goes into a scrimmage with a gusto, while another is guarded, timid, and non-combative; that one is brave and self-confident, while another is shrinking, diffident, and disposed to undervalue himself; that one is reticent, while another is loquacious. Some of these opposing traits of character may be found under the same roof, in the same brood of children. Where the father and mother are not very much alike, the children can inherit these oppugnant peculiarities, and still be brethren. But when, in religious matters, one man is found to have reverence and enthusiasm far surpassing his integrity, and another having integrity, staunchness, and uprightness proverbially strong, with coolness and doubtfulness in reference to matters of faith and devotion, then even religious teachers are amazed. They can explain everything that belongs to natural intelligence and secular life, but when they come into the religious realm they feel that they must find every religious and ethical element equally strong in a man, or he is a hypocrite. And nothing is more common in the public mind than this: if a man show any partiality or special respect for religious observance, and do not at the same time exhibit any more than an ordinary share of Conscientiousness or integrity in secular things, he is counted an arrant knave and hypocrite. It is unfortunate for a man to be deficient in Conscientiousness, whether he be professedly religious or otherwise, and it is unfortunate for a man, who happily is so nobly endowed with Conscientiousness as to be marked in a community, if he be deficient in the worshiping and spiritual elements.

How common it is to find men in a community who are very industrious, exceedingly economical, and sharp in all their business transactions, shrewd, clear, and earnest to make money, yet sternly honest, no man being able to lay at their door the charge of injustice. Other men there are who love money only equally well, but, lacking in Conscientiousness, take exceptional means for the acquisition of property. They are sharp, tricky, and penurious in their greed, not because they have large Acquisitiveness merely, but they have not sufficient Conscientiousness to regulate their Acquisitiveness. Many a man steals with a good deal less Acquisitiveness than one of the most thoroughly honest deacons possesses. The latter is frugal, careful, economical, and saves; but he is honest, having Conscientiousness enough to be upright and just. There is many a good, honest, Christian man who is high-tempered, but with Caution, Conscientiousness, Veneration, and common sense, he manages to "keep his body under," govern his language, and "be angry and sin not." Such a person can carry a volcano in his heart, and not let it boil over upon offending heads. But let him have a good occasion to work out his force and indignation, and he is a terror to evil-doers. Hundreds of men pass for being good when they are only weak; there is nothing in them that gives strength and power to their manifestations. A sheep is good, and a pigeon is good, merely because they have no power to be otherwise. It takes but little sugar to make lemonade if there is but little lemon-juice in the preparation, but a great deal when the lemon-juice is well supplied.

No! these differences in men exist, and exist under organic conditions, whether the world is willing to accept it and understand it, or not. These laws are certainly true in respect to talent, and are equally true also in respect to emotion, whether the man pretends to ethical, aspirational, moral, or religious life. But these are not all possessed in equal degree any more than the other mental powers are. Many a man has good eyesight but poor hearing power. Our natural senses are not equal, one with another. Fortunate is he who has all his senses, all his moral sentiments, all his intellectual powers, and all his religious faculties in equal strength of development and harmony of action. When such a man can be found, if his culture has been right, it may be said of him—"Mark the perfect man, and behold the upright!"

TO MAN'S INTERCEDER. AN ACROSTIC.

BY E. C. ROSE.

Judicious plans presented for inspection,
Evincing all free from stains of imperfection;
Staid frankness, too, in acts most pure in feeling,
Unfeigned desire for man's best good revealing,
Shown in a spirit boundless love expressing,
Come from the golden "fount of every blessing."
He that in spells of earthly toil engages,
Receives not at all times a settled wages;
It seems that life's presentments oft displease us,
So then it will in spirit truly ease us
To shun earth's wiles and place our trust in Jesus.
PRAIRIE POND, ILL.

INSTINCT OF ANIMALS. FINDING THEIR WAY HOME—LOCALITY.

A CORRESPONDENT writes us: "A neighbor purchased two pigs from my father, which he put into a bag and carried home. A few days after we saw them come back, not along the road—the way they were carried—but straight across fields, woods, hills, fences, and creek, the distance being about a mile. Now how did they find the way?"

ANSWER.—The faculty of Locality acts with great precision and intuitiveness in many of the lower animals. It is possessed alike by man, bird, and animal.

Geography is a science based upon Locality. The same may be said of astronomy. Animals have no guide-boards, no turnpikes fenced in, no streets with curb-stones to keep them within bounds; but they traverse the unmarked forest and field with the unerring accuracy of a surveyor. Bees fly straight to their hives when they are loaded, and bee-hunters take advantage of this known instinct. Setting down their dish of honey, the bees load themselves at once, without the necessity of flying hither and thither among flowers in a thousand ways. When filled, they rise, take two or three turns in a circle of perhaps fifty feet in diameter to "orient" themselves, as the Germans say, and then take what is called "a bee-line"—that is to say, a straight line—for their hive, or hollow tree. The bee-hunter follows the direction the bee takes, and when he has gone as far as he thinks proper, sets down his dish of honey again, to wait the return of the bee. Pret' / soon the bee, with perhaps a dozen in company, comes sweeping by; the smell of the honey arrests them, and they settle upon it, load themselves, and go straight home with it. Thus the hunter follows until he discovers the hive or the "bee-tree."

Dogs may be put into an inclosure—a carriage, for instance—and carried a hundred miles through winding ways, and if set free, they will take a bee-line back, not by highway or cross-road, but in defiance of all roads, swimming rivers and crossing forests. Hunting-dogs will chase their game all day in strange forests, making all sorts of zigzag and complicated turnings; and when the game is abandoned, or burrowed, or treed, they can lead their masters, who may be ignorant of the route, directly home.

Pigs are known to possess the same instinct. We have heard a dozen of well-authenticated instances where pigs a month or two old, having been carried in a wagon in an old flour-barrel for miles, have, on gaining their liberty, drawn a straight line for their old home, swimming, in one case, the Raritan River, in another the Connecticut, crossing corn-fields and wheat-fields, their tracks being traced.

A friend at our elbow informs us that his father, in 1856, bought two yokes of cattle in Hastings, Minn., which had just been brought up the Mississippi River on a boat from Illinois, a distance of several hundred miles, the river running very crookedly, and being of course between high bluffs much of the distance. They were taken from Hastings back into the country twenty-five miles, near a place called Northfield, and worked about three months. After being turned

out to pasture, they suddenly disappeared, and were found at a place called Lake City, on Lake Pepin, which is on a direct line from Northfield to the place where they were grown, a distance of seventy miles from Northfield. As our informant was the one who traced and found them, the fact is authentic.

Indians traverse deserts and forests on a trail invisible to the white man's eye. Horses find their way when their driver is at a loss, even in the darkest night. This faculty in man gives him an idea of his whereabouts and the whereabouts of other places, as they stand related to the one wherein he is. A man without Locality might almost as well travel in a circuit, or in a walled inclosure, as to go abroad alone, for he has no idea of the relative position of places. But one who has this faculty largely developed, carried in his mind constantly the direction which all known places bear to the place where he is. Should he live in New York, he knows the direction of Boston, Philadelphia, Washington, and Montreal. Let him travel a day's journey in any direction, and the relative position of all these places is changed, and he can still explain and point out their direction from him.

Some persons go about a house in the dark without stumbling or groping. The orderly house-keeper knows at what place each article in the pantry is located, each book in the library, each article in the wardrobe, and puts her hand upon them without doubt or uncertainty. This is Locality, or the faculty for judging locations. But when its assumes that perfectness as evinced in *instinct*, it creates a marvel. Persons ask us how the bee can build so mathematical a cell; so economical, so strong and perfect. It is instinctive, the result of a law of its nature, and it does it just as a young bird swallows when food is put in its mouth, or as a little fish uses its fins, or the fledgling its wings. What makes a baby shut its eyes when something is brought near to it, or rub it with his little hand when a particle of dust irritates it? Pope says of reason and instinct: "This *must* go right, the other *may* go wrong."

CAN'ST THOU BE DEAD?

FRANCIS L. KING DIED MARCH 9TH, 1865.

CAN'ST thou be dead? Thou seem'st a sculptured form
Of Parian marble 'mid white flowers reclining;
The spell of beauty breathes on all around,

A sweet enchantment with sad thoughts entwining,
And on thy smiling lip and gentle brow
There rests no shade of pain or sorrow now.

Yes, thou art dead!—the silent grave hath won thee
Ere one bright hope had faded from thy heart,
And with thy bridal robes and flowers upon thee,
We yield thee up, all lovely as thou art.
'Tis fitting thus, that one so young and fair,
Should meet her God with garlands in her hair.

'Tis fitting thus, for life has been to thee
A summer day wherein was naught of sadness,
And in its morning thou hast passed away
Ere earth had lost one sparkle of its gladness:
From love's full rapture without one alloy,
Thou hast passed on unto more perfect joy.

And so we lay thee in the tomb's dark shrine,
With thy pale bridal flowers to fade and wither;
Still in our memory thou shalt remain
"A thing of beauty" and a "joy forever,"
Till by the promise which our God has given,
These broken links are gathered up in heaven.

SARAH A. KING.

NEW YORK, NOVEMBER, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precipice of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Fin.*

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INTEGRITY.

"Fiat justitia, ruat cælum."

No society, civilized or savage, which has not JUSTICE for its basis can long exist. It is in the "mutual trust" which one reposes in another, and which begets general confidence, and in that alone that society, the state, and the nation can be built up and perpetuated.

As education, civilization, and Christianity extend among a people, a higher standard of "Right" is established; and just in proportion as this standard is regarded, do individuals and peoples become truly elevated in the scale of humanity.

Without the most inflexible honesty there must be confusion, distrust, anarchy, and a total lack of all real progress and improvement. Without honesty, mankind would relapse into utter selfishness and barbarism; and the fact that we are progressive is an evidence of the inherent integrity of mankind. Without integrity there could be no established religion, no commerce, no government, no nation, no society. It is on the basis of integrity that all our enterprises, all our projects for mental and material improvement are built; and this principle in its application among men is extending in influence, and in its consequent happy results. Is not the tendency of all our systems, social, intellectual, and moral, favorable to its development? Are not our parents, teachers, physicians, preachers, editors, bankers, mechanics, farmers, and business men honest? Do not our mothers teach us that honesty is inseparable from the attainment of true dignity and honor? and is it not the influence of this principle which has led men to suffer torture and death rather than sacrifice their convictions of truth?

We do not agree with the one who

said, "All men have their price;" on the contrary, we hold that very many, even the majority of the cultivated and better class, would sooner suffer the amputation of a limb than violate their sense of right. Some there are—alas, too many!—so low, so ignorant, and so weak in moral sense, that they yield to slight temptations. But the great body of mankind are not thus wanting in moral principle.

Nor is it true that "all men are rogues, and only want the opportunity to cheat, swindle, rob, and murder." We are not discussing the question of "total depravity," nor are we disposed to magnify man's virtue. We would simply consider men as they are, and merely accord to them exact justice.

When we hear of a great defalcation by some comparatively youthful person, who is totally unfit to be trusted with millions, or even hundreds of dollars, the world cry out through the newspapers that Wall Street is corrupt, and that the bottom is about to fall out. But no such distressing calamity ensues, and Wall Street remains as "firm" and as busy as ever. The very fact that there are only occasional defalcations is an evidence of the correctness of our statement—that most men are governed by principles of integrity. We confess, however, our surprise, when we see with what recklessness business men confide their means to the hands of untried striplings, of whose private character they know little or nothing, and who are entirely without the restraints of moral or religious influence. We confess our astonishment that there are so few instances of peculation and robbery. Do we not employ boys in their "teens" to stand at our money-drawers and receive our uncounted cash? Do we not send them to the bank with thousands of dollars, and permit them to collect unliquidated accounts? Who are these boys? What of their parents? and what are their social surroundings? Surely we forget those prayerful words, "Lead us *not* into temptation," when we place irresponsible and undeveloped youths in such positions of trust. Do we not expect too much from them? Do we first prepare, and then pay them liberally for their services? or do we pinch them down to the lowest living point, and then demand their fullest and most faithful services? If the latter, then who

is to blame for the little slips and pickings here and there, and, finally, for the formation of habits which lead to greater crime, and end with a felon's doom? Who are these employers? Are they honest, honorable men? are they Christians? or are they covetous wretches who require their clerks to dissimulate and misrepresent, so as to obtain good prices for poor "plunder?"

Our cashiers and confidential clerks, and those who have the handling of money, ought to be mature, if not middle-aged persons. When religious women are more generally employed for places of trust it will be better for employers. Business men are morally culpable for placing undeveloped lads in positions of responsibility, and it is unreasonable to look for that stability and moral character in a child which would be expected in an adult. We grant that there are bad men even in high places, and who, by means of their shrewdness and cunning, attain positions for which they are totally unfitted, and the words of the wise man in respect to that community are perfect in their application: "When the wicked beareth rule, the people mourn."

Some are so weak as to confide in those they know are rogues, consoling themselves with the notion that *they* will not be cheated, although their "clever" agent is known to have practiced his dishonesty on others. Men of that stamp are never safe. When such terms as "slippery, cunning, uncertain, intriguing, underhanded, sly, artful," etc., are justly applied to a person, it is manifest that he is not a suitable candidate for an office in a savings bank, nor in any bank, and those who trust him do so at their peril. Men should be *chosen* for such positions, and not elected, as politicians are; and when such a method of appointment is adopted, there will be no disappointment on the part of depositors and stockholders. The application of Phrenology would be useful in such cases, and would show whether the candidate has sufficient Conscientiousness to be firmly honest; whether his Acquisitiveness is such as to enable him to properly appreciate money and property; whether he has Cautiousness enough to be watchful and guarded; whether he has Hope enough to make him enterprising, and Intellect sufficient

to guide and give him judgment. It should also be ascertained what are his social relations; whether he is at anchor, or floating about on the waves of society, mingling with those who are "fast."

We repeat that the great body of professional and business men are honest and honorable, and so with working-men. If the lad now languishing in prison had been put to a trade instead of behind the counter at the money-drawer, he would now have been an honest, industrious mechanic. Let us be wise, and be sure that we put the "right one in the right place;" high integrity, in places of trust; then society will move on in harmony, and the community will no more be shocked by sudden announcements of "misplaced confidence" and gigantic frauds.

"SUNSHINE."

By the use of this term we do not mean merely *sunlight*, but the direct rays or *shine* of the sun. Mankind are dying for the want of it. We build our houses, to be sure, with a world of windows, but they are chiefly put in to make a handsome display outside. We are careful to curtain them inside and blind them outside so as to shut out the precious rays of the sun. It is a good argument in favor of curtains and blinds, that if the light be let in too strongly it will fade the carpet. So far as carpets are concerned this is true, as they are generally made, but can we have no colors in carpets which the light will not seriously affect? If carpets fade by letting the light in, there is another thing that fades by keeping the light out, viz., the human being. On the shady side of the street, the hospital and prison, cholera, scrofula, bilious complaints, and nervous diseases are more frequent and fatal than on the sunny side. We advise everybody to live on the sunny side of their houses. The room in which the family spends most of its time should be on the side where the sun can find its way into it. Let the parlor, if it be seldom used, be on the shady side. We observe that there is not a cottager so ignorant that will not set her plants, if she have taste enough to grow them, in the east window in the morning, and at noon carry them to a south window, and in the afternoon put them in a west window. But perhaps she is careful to keep her children in the shade, and her precious self, so far as possible, out of the rays of the sun. The plants in obedience to natural law are kept healthy, while the children and mother being kept in the shade, suffer in consequence.

Light is beginning to be considered a great curative agent, and we apprehend that the time is not far distant when there will be sun-baths, Corridors with glass roofs will be so adjusted that persons can properly remove their clothing and take a bath in the sun for an hour or two,

much to the improvement of their health. The chief advantage of going to the country is to get into the sunshine, and to be in the pure breezes. If we desired merely to keep cool, we should stay in the shady city. People talk of "hot walls" and "burning pavements;" it is much hotter in country, for the breeze that plays there in mid-day brings only heated air in from out-doors. But in the city the breeze brings air in from the shady side of the street, and the lower rooms of a city house are consequently much cooler in mid-day than the exposed houses of the country.

Our soldiers, who were able to bear the labor and fatigue of war, are invigorated by the outdoor life they lived. We know a young man in New York who came back from the war and resumed his former occupation of book-keeping, and lost thirty pounds' weight in six weeks. It would do him good to be a farmer.

Parents can do nothing better for their puny sick boys than to put them on a farm for three or four summers and let the sun bathe them the live-long-day. They will, by such a life, grow rapidly, and become tough, brawny, and broad. We have seen this tried to the highest advantage in more than one instance under our advice.

Our attention has recently been called to this subject by a series of articles in the *New Jerusalem Messenger*, by Dr. John Ellis. We commend the subject to other physicians, to preachers, teachers, and parents. Be not afraid of sunshine.

WASHINGTON AS HE WAS.

Portraits of Washington, in every style of art, and of every possible size, painted, engraved, and photographed, are to be found in all parts of the civilized world. In this country they are numbered by millions. In one respect, they are all alike. They are invariably copies, more or less faithful, of Stuart's original picture, a work which, with all its merits, is far from perfect.

We confess that we have always looked at the common portraits of the Father of his Country with a feeling akin to disappointment, and an incipient doubt whether the greatness of the wearer of such a physiognomy had not been overrated. Thousands of others, we suspect, have experienced similar feelings. They are now to be dissipated. We have at last a picture of Washington worthy of the subject. Singularly enough it was reserved for the present day, and for an artist till now comparatively unknown to fame, to produce the first truly faithful representation of our great *pater patriæ*.

We refer to the portrait lately painted by Mr. J. W. Dodge, of this city, magnificent photographic copies of which are just beginning to come into general circulation, and one of which is before us. We now, for the first time, realize how Washington really looked, and can see in his face some of the greatness which was so wonderfully exhibited in his life. Mr. Dodge has here shown us Washington as he was; and he has done this by disregarding, mainly, the common model, and going back as near the original face as possible in Houdon's cast, taken from life in 1785, eight years before Stuart's picture was painted, which gave

him an exact copy, so far as form is concerned, from which to draw. In painting the hair, which the cast does not represent, Mr. Dodge has copied Stuart. One of the grand defects of Stuart's picture resulted from the unnatural expression of the mouth consequent upon the presence of a set of the clumsy false teeth of that day. These had not been inserted when Houdon's cast was taken, and we have in Mr. Dodge's picture the handsome, firm, noble mouth of the real Washington. But the reader must not infer that this is the only or even the principal merit of the portrait, or that its excellence is all accounted for by the mention of Houdon's cast. The artist, with that mysterious, but none the less real, *intuitive perception* which is one of the distinctive characteristics of the artistic organization, has, as it were, placed himself face to face with the living Washington of 1785, and has painted what he mentally saw before him. This, after all, is the secret of the picture. Nothing less can explain the wondrous grandeur of the revered face before us.

Very fine photographs of Mr. Dodge's picture are (or should be) for sale everywhere.* They are of imperial size, and should adorn the walls of every home where the name of the Father of his Country is admiringly and lovingly cherished.

IMMORTALITY.—We have opened our columns for a discussion of this important subject to writers who take somewhat different views from those entertained by ourselves. Each is responsible for his own opinions, and the reader is left free to accept which he chooses, or to reject them all. The contradiction (real or apparent) which our correspondent "A. S." points out is not, as he seems to suppose, a case of editorial inconsistency. Mr. Townsend, whose article in the July number is referred to, speaks for himself over his own signature, and is alone responsible for his views. The difference between him and us, however, we apprehend, consists mainly in a difference of meaning attached to the words made use of.

WANTED IN NEW YORK several churches, to be supplied open and free to the poor. It is a most deplorable fact that there are fewer accommodations, considering the number of people in a given ward here in New York, than in any Western State or Territory occupied by other than Indians of the forest. Our rich men subscribe money most liberally to build churches, schools, and colleges in the country, when there are thousands within their own city limits entirely without religious privileges. Here is ground for missionary work. Here are minds to be instructed and souls to be saved. Who will inaugurate a movement in this direction? The rich and the well-to-do are provided for, but the very poor children of dissipated parents, beggars, and paupers are growing up in ignorance, vice, and crime; many of these are totally without the means of grace. The Five Points' Mission has done much; other parties are doing something. But there is vastly more to be done to rescue these neglected thousands from perdition. We call on our churches—we call on the city authorities—we call on all good men and women who have at heart the elevation and the salvation of our city poor. By putting these poor people in the way of saving their souls, we shall at the same time put them in the way of saving their bodies from disease and premature death. Where are the Howards? the Father Mathews? the city's benefactors?

* They may be had at this office; price, \$3.

VALUABLE SPECIMENS.

ADDITIONS TO OUR CABINET.—We have received from Mr. J. B. WAYNE—firm of MESSRS. WAYNE & ROBINSON, Founders and Machinists, of Detroit, Michigan—a box of copper and silver ore, with an Indian stone hammer, from the Lake Superior mines. The valuable collection was accompanied by the inclosed note.

"The hammer is a curiosity and a relic of olden times in this 'new' country; and although once plentiful about the ancient pits at the mine, they are now quite scarce, and rarely found. You have undoubtedly read up the subject of ancient mining on Lake Superior, and the conjectures as to who used these rude hammers, slung in wythes of raw hide, after the ancient manner of thrashing grain with a flail, minus the rod; you will observe that the specimen I send you is a discarded one, for it has been used until split, and rendered unfit for further service.

"The pure ore is from Marquette, Jackson Mine, and is as a drop compared to the ocean. Dr. JOHN ELLIS, of New York, and myself visited the same, and he can inform you of the extent and vastness, etc., etc. The other specimens are from various points of the copper range, and serve to illustrate and give you a general idea of the nature of the metal in its native state: one small piece 'from under the stamps' contains native silver, and this is the form in which silver occurs on Lake Superior.

"Trusting you will find them interesting and worthy a place in your Cabinet, I remain yours sincerely,

"J. B. WAYNE."

[As an interesting item in this connection, we add the following on Ancient Mining:

The Lake Superior Copper Range abounds in evidences of ancient mining, though all the work is rude in comparison with the operations of the present day.

In examining these old workings in all parts of the mineral region, it is evident that they have been made at two different periods, by two different races of people, one of whom simply removed the soil, and by the agency of fire and their rude stone hammers have pounded out the small horns of copper that protruded from the outcrop of the deposit. The others have sunk several feet into the rock, have driven in short levels, or rather burrowed into the rock a considerable distance.

These works are probably the most ancient of the two, as the others have undoubtedly been made by the old Indian tribes, who used only the rudest of tools—stones gathered from the shore of the lake. The more ancient workers appear to have had some kind of tools with which they could cut copper and rock, and as many tools of copper have been found, in shape and size resembling the chisels of the carpenter, it is quite reasonable to suppose that they had some method of hardening copper until it could be used in the same manner as iron at the present day.

With these tools they have worked into the rock a considerable distance, and have taken out large pieces of metallic copper. In an old working at the Minnesota Mine a mass of six tons was found raised on skids 20 feet below the surface, but it appears to have been abandoned. This pit could not have been made by Indian workers as it was too deep for them to have been made by fire and stone hammers.

In all these workings a noticeable feature is the almost entire absence of the rude stone hammers, which are found in abundance in and around the pits made by the Indians showing pretty clearly that they had better tools to operate with than their successors. And their work is another evidence that they were a superior people to the Indians, though inferior to us.

In cleaning out and digging around these workings not a single stone hammer has been found, nor any trace of the action of fire; and we can only suppose that they possessed tools but little inferior to those now in use. These they must have had, for it is impossible to suppose these excavations in a solid rock were made without the aid of tools of hard metal. But what that metal was, or how it was fashioned, we have not the slightest trace as yet.

ALEXANDER CAMPBELL NOT DEAD.—The following note explains itself:

I see by a notice in your JOURNAL of this month that in an important item of news you are in error. On page 123 you speak of the death of "Dr. Alexander Campbell" as having taken place at Covington, Ky., on August 11. The Dr. Campbell who died there was Dr. Duncan Campbell, President of Georgetown College, Ky. Alexander Campbell still lives at Bethany, Va., and is still at the head of the college there, at the age of seventy-six.

In another particular you err. Alexander

Campbell founded no sect. The seven hundred thousand persons in the United States who accept the Holy Scriptures as *their faith*, constitute no denomination. They exist only in separate congregations, united by no ecclesiastical ties into a distinct religious organization; and especially do they eschew the nickname that has been—as a mad-dog term—affixed to them by those who have labored in vain to arrest a progress in religious truth unknown to the history of human opinion since the infancy of Christianity.

You may remember me as the principal of a female academy near Frankfort, Ky., which, in company with Dr. Buchanan, you visited in 1833, when you made examinations of the pupils and of my family. I also read your JOURNAL for some years. Very respectfully yours, P. S. FALL, Minister to the Congregation of Christ in Nashville, Tenn.

[Our notice was taken from a religious journal published in Ohio.—Ed. A. P. J.]

LECTURERS ON PHRENOLOGY.—Never before was there so great a demand for lecturers and examiners with so small a supply. The people are crying out for "Light, light—more light!" and there are none, or very few, capable of imparting it. What is to be done? This. Teachers, physicians, and preachers must study it and apply it. They must not turn away from it, and because of their own ignorance call it hard names. A fool, who lacks sense to comprehend, may cry out "humbug," but that is not argument. Sensible men and women are disposed to examine the subject, though at first it seems intricate and even difficult. But it may be easily learned by those who can become teachers, preachers, or physicians. A good English education, however, we consider indispensable to its successful practice. Blockheads, vagabonds, and pretenders may dabble in it to the disgrace of all concerned, and quacks can only be displaced by the genuine article. Let competent lecturers enter the field at once, and let others prepare.

WANTED IN THE SOUTH.—There is work for a number of phrenologists, lecturers, and examiners in the Southern cities—Richmond, Charleston, Savannah, Montgomery, Mobile, New Orleans, Natchez, Vicksburg, Memphis, Nashville, and other places. These towns will soon fill up with an active, enterprising population, and they will want to avail themselves of any suggestions and advantages which Phrenology may have to offer. But who is there competent to occupy those fields? The two or three phrenologists who divided their time between the North and the South are now either settled or fully occupied in other fields. The self-styled "Doctors" or "Professors" have turned "quacks"—they were never anything else—and now go about filching money from the sick and infirm. But there is not at present in all the South a respectable phrenologist who can lecture and delineate character acceptably! nor is there any part of the American continent where they are more needed. Even the more intelligent of the negroes in large numbers would patronize Phrenology and apply its teachings. When winter sets in, there will be a very large emigration from the North and from Europe to the South, and these would also be glad to have any reliable phrenological missionary among them. Only intelligent, Christian men are wanted. Who will go? The harvest is ripe, the laborers are few, and the cry is for "Help! help!"

OUR PRIVATE CLASS.—We are encouraged with the prospect of having in January next a fine class composed of MEN who shall do honor to the cause of science, reform, and religion. We are determined to supersede and supplant the miserable quacks and pretenders who disgrace themselves and bring contempt on a noble science; and the way to do it is to instruct and send competent men into the field. Before worthy lecturers and examiners, the impostors will disappear like fog before the sun.

Again we say, those who would improve themselves and help on the good work, may now have an opportunity to do so.

Communications.

COSMOGONY,
AND THE IMMEDIATE POLAR REGIONS.

THE article of our correspondent "B. F. F.," in the September number of the JOURNAL, has proved a decided "success" in one respect, at least. It has attracted attention and has been read; in proof of which we have been deluged with communications concerning it—some commending and others criticising or opposing the theory advanced. We have room for only brief extracts from two or three of these well-meant articles, and do not think the subject can be very profitably discussed at present. The true way to settle the question in regard to the hole in the "hub," is to go to the pole and look for it! For doing this, we commend the plan of our correspondent, Mr. Isaac P. Noyes, which follows:

POLAR EXPLORATIONS.

PROVIDENCE, Sept. 5th, 1863.

Mrs. EDITOR: I have read B. F. F.'s article on "The Immediate Polar Regions," which appeared in the September number of the JOURNAL, and I take the liberty to propose to you a way by which I think we may gain more knowledge of this northern country.

Many expeditions, fitted out at great expense, have been made to the North Pole for the purpose of discovery; yet we are still quite ignorant in regard to the Arctic regions. These expeditions can not be called failures, because they have been of profit to the world, and have proved that the inhabitants of warmer latitudes can exist in those icy latitudes if provided with suitable food and raiment.

Now that there has been so much interest in this subject, it is fully evident that the world desires to know more about this north country; therefore why not be more practical in going to work to accomplish this desired object?

The previous expeditions have proved to us how useless it will be proceed further in the old way; therefore I propose to go by vessel, as others have done, as far north as possible during the summer months, and there unload the vessel or vessels, as the case may be, and build on shore a good substantial building, which will answer the double purpose of a store-house and dwelling—a warm place of shelter. This I think practicable; for did not Dr. Kane build a small house on the shore for an observatory?

Having thus established a base of supplies, as soon as the vessel can be unloaded, I would have it return, so as not to get frozen in. Plenty of building material should be sent, ready to put up on arrival, so that there may be very little delay in providing a shelter.

When the base of supplies is well established, I would establish depôts at suitable distances apart, as the party proceeds northward. It will be remembered by those who have read Dr.

Kane's work, that it has been the practice of parties exploring those regions to establish dépôts a few days' journey apart, but they merely deposited their supplies, and covered them over with dirt, stones, snow, or whatever was at hand; now in place of these temporary dépôts, I propose, at each place or dépôt, to build a small comfortable building, and leave at each of these buildings a suitable guard. Thus advance by degrees, and having, as all expeditions have had, dog trains, to keep up communications between the same.

By this method I think we can accomplish our desired object, viz., obtain a full and complete knowledge of this country. As to the expense, would not the world pay liberally where there was a probability of something more certain than the expeditions undertaken in the old way could accomplish? They were very expensive, and there were many of them; now, if it is desirable—and we have the best of reasons to think that it is—would not this be the cheapest as well as the most certain way of proceeding for favorable results? Very respectfully yours,

ISAAC P. NOYES.

OTHER WORLD MAKERS.

Another correspondent has hunted up the following cosmogonical statistics:

1st. Leslie conceived the interior of the earth to be a hollow sphere filled with "an imponderable fluid of enormous expansive force."

2d. The hollow sphere has been peopled with plants and animals, on which two small subterranean-revolving planets, Pluto and Proserpine were supposed to shed a mild light.

3d. A constant uniform temperature is supposed to prevail in these inner regions, and the air being rendered self-luminous by compression.

4th. Near the North Pole, in 82° of latitude, an enormous opening is imagined, from which the polar light visible in Aurora streams forth, and by which a descent into the hollow sphere may be made; so powerful is the morbid inclination of men to fill unseen spaces with shapes of wonder, regardless of the counter-evidence of well-established facts.

5th. Even the celebrated Halley, at the end of the 17th century, hollowed out the earth in his magnetic speculations; a freely rotating subterranean nucleus was supposed to occasion by its varying positions the diurnal and annual changes of the magnetic declinations. L. H.

THE AURORA BOREALIS.

Mr. Adam Springfield, a Polish gentleman, residing at Jackson, Mich., gives us an account of a remarkable exhibition of the boreal lights, witnessed by him on the morning of August 9th, 1865. He says:

The day had been very warm and the atmosphere sultry. We retired about eleven o'clock, having closed all the windows in anticipation of a thunder-storm. About one o'clock I awoke from want of fresh air and got up to open a window, when I perceived a bright light in the north. Being a great admirer of the beauties and wonders of nature, I went out to see this phenomenon, when I was startled by the magnificence of the aspect. The electric flashes rushed with great velocity to a considerable height, reaching the angle of 90°. I called my wife to see this "Northern light." But then, wonder of wonders! the flashes proceeded from all around, even from the south. After the elapse of an hour or so, the streams of electric light ascending from north and south met over our heads about 5° or 6° south of the zenith, where they formed serpent-like lines, such as two opposite streams of water would cause if they met like waves. This lasted till three o'clock. Now the curious circumstance in this case was that there were flashes of electric light ascending from the South Pole. They were not caused by reflection, for if that had been the case they would not have produced those curved lines of light where they met. Consequently this was a

Northern and Southern light. Now this corresponds perfectly with the supposition expressed by "B. F. F." in the September JOURNAL, for if the water rushes into the earth at both poles, then there is the same cause for a Northern as for a Southern light. A. S.

PER CONTRA.

Another correspondent argues as follows:

He (B. F. F.) states that "while the matter composing this world was yet in a plastic state, it commenced revolving around a given axis, and the centrifugal force slightly overbalancing the centripetal, on account of the attraction of cohesion being weak, the soft mass receded a certain distance from the axis, till it was hardened by the cooling and drying process. In this way was formed a great hollow or tubular aperture within the globe."

Afterward he states that "there is no centrifugal force at the axis" (which is true), and this argument of his own upsets his whole theory. For since there is no force at the axis to throw the material from it, how can the revolution of the earth form a tube right through the center? and if it should or could, why would not this centrifugal force increase (the material being farther from the center), and throw the earth all in pieces? Would it not seem more natural if the centrifugal force were so great that the surface would be extended from the center, but the ends of the axis approximate until the earth would assume the form of a great wheel, save the hole through the hub?

It has been calculated by some of our best philosophers, that the centripetal force of the earth is about seventeen times greater than the centrifugal, and since we have no history of the days ever being shorter than at the present time, it is probable that the centrifugal force was never greater than now. If this be so, then what "B. F. F." assumes to have made the earth tubular did not exist, hence I do not think there is a hole through. F. D. L.

Well, this is enough for the present, and all that our limited space will permit us to print.

CELIBACY—AN ANTI-SHAKER VIEW.

MR. EDITOR—I should like the privilege of suggesting a few thoughts to our Shaker friends, through your Journal, upon some of their principles as set forth in the August number of your excellent periodical.

I think that when your Shaker correspondent presents the idea that celibacy was "the cross of which Jesus so often makes mention, and which occasioned him incomparably more hours of agony than any literal crucifixion," she is as far from the facts in the case as Brigham Young when he tells us that Jesus had several wives. The "natural relationships of earth" are ordained by God, and it is our duty as well as privilege to so recognize them, and purify them of selfishness. Every passion, faculty, and sentiment of our nature was made for the promotion and enlargement of our means of happiness. When each is exercised for its legitimate purpose, in harmony with all the others, it produces pure pleasure; in quality corresponding with the height of the faculty in the brain; and in amount, proportioned to the number of faculties exercised. It is the perversion of these elements of mind from their legitimate purpose to that of mere self-gratification, under the impulse of the abnormal force of one or more of them, that constitutes wrong or sin. The self-denial of which Jesus speaks is the denial of this perverted action of man's propensities and func-

tions; and bearing the cross is bearing with undaunted firmness the buffetings or persecutions which such self-denial brings.

It is our duty to propagate our race, as well as to feed, clothe, and educate it. Is there any virtue in starving ourselves because others kill themselves with gluttony? Neither is there virtue "in the sacrifice of the nature" that calls us into the conjugal and parental relations, though others suffer untold agonies as a consequence of abnormal love or lust. But a large portion of our race are unfit for the proper discharge of these duties, as they inherit in an abnormal degree, and through ignorance of the laws that govern them, are prepared to transmit to posterity, impurities that degrade and make them miserable, rather than purify, elevate, and rejoice them. Such persons would benefit themselves and their race to become Shakers. But they never will. Is it right, then, for those who have faint glimpses of the wrongs of society from this quarter, to fly from their duty in this respect, and throw the responsibility of supplying the world's nursery upon this class of individuals, thinking, that denying their God-given nature, and thus shirking the momentous responsibilities connected therewith, is in harmony with the Divine Will? Surely, if it is the duty of any to enjoy the conjugal parental relation, it belongs to those who, standing upon a high point, can discern the evils and wrongs that afflict society in this relation, and possess moral power to restrain themselves from the infliction of those evils. If our whole race were to become Shakers it would soon disappear. Is not this sufficient evidence that in this respect they err, unless it is wrong for the race to exist?

No evidence can be drawn from the history and sayings of Jesus to show that he condemned the marriage relation, or that celibacy was honored by him above the married relation, or that his temptations were in any way related to this subject, only by sympathy with others who were the victims of the wrongs and errors that bedeviled humanity in this matter, as well as in all others. His sympathies were linked with humanity at large. His mission was to teach and infuse the principles of universal love into our race—to show by both precept and example that to enjoy "peace on earth and good-will to men," we must not wrong others, must forgive the wrongs of others to us, and do all that we can to promote the welfare of all. This was his great work. And his neglect to enter the married relation while doing it is no condemnation of that relation, or proof that we could do more good outside of that relation than in it. Each individual must be his or her own judge in this matter. The wrong is not in the relation that we sustain, but in violating the laws of God in our nature. If we violate these, whether in the physical, social, mental, or moral department of our nature, we must suffer. If we obey them we shall be happy. WM. CLARK.

MONTICELLO, IOWA.

THE JOURNAL IN SCHOOL.—A school-boy writes: "I must say that after having looked over the July number of the PHRENOLOGICAL JOURNAL, that I am perfectly satisfied it contains the best reading matter of any paper or journal I ever saw. It should be used in the public schools. It would teach the scholar to know himself. It teaches one the way to live; this is one reason why it is not admitted into the fashionable circles of our day. Let it be as it may, I would rather miss anything else than the JOURNAL."

PHRENOLOGY FOR YOUNG MEN.

[We commend the following plain matter-of-fact statement from the pen of a young man to other young men. What Phrenology has done for "A. H." it will do for you, if you will but make it your guide as he has done. The path to usefulness and honor, if not to fame and fortune, is open to all, and our science points it out.]

MR. EDITOR—Four years ago, to satisfy my curiosity, I dropped in at your old office, 308 Broadway, was examined, and received a chart. As a proof that I have made some improvement, I will state that at the time of being examined, I was a "foremast Jack" on board a vessel lying at one of the wharfs, and my education consisted in being able to read, write, and cipher. I knew something of men and the world, but being somewhat deficient in language, and my knowledge being unclassified, I could not get hold of what I knew to make use of it.

I had studied Phrenology but a short time before I was fully convinced of its truths, and subsequent reading, observation, and reflection have constantly strengthened my convictions. Though I have read every work on Phrenology that I could get hold of, it was not these alone that convinced me of its truth; but reading and study on other subjects, such as history, physiology, mental and moral philosophy, etc., *pro or con*—has had the same tendency.

At first I encountered scores of anti-phrenologists, generally educated men, who "pitched into" me without mercy, offering all sorts of objections, and asserting that Phrenology always led to materialism and skepticism. After stating one day that it was the best system of mental philosophy we have, I thought a preacher, who overheard, would annihilate me.

"You say it is the best system of mental philosophy we have—I should like to know in what respects?"

I proceeded to explain, when he broke in—

"You say it is good, which I doubt; but if it be ever so good, there is not enough of it to be of much value. "Why," said he, "I could learn all the bumps and their definitions and locations in a few hours, and that is all there is of Phrenology."

I told him that he could also learn the Greek alphabet in a few hours, but he would not then be a Greek scholar; and that Phrenology was as much more comprehensive than the Greek language as the whole human mind was than one faculty. More recently I have had less opposition, and believe this useful science to be gaining fast among the American people.

Let me relate a little more of my personal experience, and then I will close. After becoming interested in Phrenology, and through that in education, I determined to change my vocation so that I should have better opportunities to train and develop my mind, and therefore prepared myself and commenced teaching a small district school, and may say that I was successful beyond the expectations of my friends or the district that engaged me. I taught and governed almost wholly upon phrenological principles. Since then, have taught several other schools with like success. Last year I attended school in Brooklyn,

teaching enough to pay expenses, and the coming school year, commencing September 1st, I shall do the same. Intend to dig along a few years in this way, and have now an intention of learning a profession, an acquisition that, four years ago, when coasting between Washington or Philadelphia and the Eastern cities, Providence, Boston, etc., I had no more thought of ever possessing than of inheriting a million dollars, or of becoming President of the United States.

Phrenology started and has encouraged me all along in my present course, and I hope in return that I shall be able to do something to promote this useful science.

A. H.

TOBACCO—THE OTHER SIDE.

MR. EDITOR—In a late number of the PHRENOLOGICAL JOURNAL there was a communication on the injurious effects of tobacco, and as you have spoken of these injurious effects in previous numbers, I thought it would be as well to say something on the other side of the question.

The first thing to be noticed is the use of tobacco by foreigners—for instance, the English and Germans.

As far as my observation goes, there are no healthier people in the world, or longer lived. Second, the extent which laboring men use it, especially the Irishman. Third, the use of it by the Frenchmen, the half-breeds, and the Indians. These all use it to a fearful extent. If it is injurious, they would hardly live as long as they do, particularly the Frenchmen. It is quite a common occurrence while at work, even at mowing, to see Frenchmen with pipes in their mouths, and I can truthfully say that of their waking hours they are smoking one-fourth of the time. It has also been said that it makes a man's brains muddled; any man that is used to smoking will tell you the contrary, and that it makes his thoughts clearer and more to the point. What is better to see than an old man, with white locks, sitting by his doorway on a summer evening smoking his pipe—in fact, it is the *beau ideal* of meditation or reflection. Though not an old smoker myself, I can say that it has improved me wonderfully, changing me from a lymphatic temperament to a more bilious one, and therefore a more determined and go-ahead man than formerly, and I write this to get at the truth of the matter—to get the truth from those who have smoked and been convinced it is injurious. I would add that the Frenchmen spoken of are properly Canadians, or "*Hab-lans*."

G. A. K.

REMARKS.—We cheerfully permit the other side to have a hearing; but must call our correspondent's attention to the fact that the cases cited are far from proving that the use of tobacco is not hurtful. If he can show that other persons with the same original constitutions, external conditions, and habits in other respects, but who have abstained from the use of tobacco, are not more healthy and long-lived than the tobacco-users, he will have accomplished something. Cases are on record in which persons addicted to the habitual use of alcoholic liquors, or other poisons, have lived to an old age, but the fact can not be accepted as proof of the benefit of such poisons. They lived in spite of their bad habits, and might have lived even longer had their habits been more in accordance with the laws of life.

That smoking has a tendency to reduce corpulence and correct a tendency to a predominance

of the lymphatic temperament, is doubtless true, but we fear that in this, as in many other cases, the remedy is worse than the disease. In reference to the effects of tobacco upon the mental powers, we will simply quote the following, which we clipped from a scientific journal:

TOBACCO VS. INTELLECT.—The French have lately discovered a striking relation between the use of tobacco and insanity. The number of paralytic and demented patients has kept pace with the revenue from the weed, which is now upward of thirty millions of dollars per annum. M. Jolly, who has laid before the Academy of Science an elaborate paper on the subject, declares that "the immoderate use of tobacco, and more especially of the pipe, produces a weakness in the brain and in the spinal marrow, which causes madness." A more definite statement is given by M. Bertillon, in the *Union Medicale*, as the result of an investigation made in the Polytechnic School, in which 102 of 160 advanced pupils were smokers. In the classification by merit one third or one fourth of the pupils in the higher classes were smokers, while in the lower series three fourths, and at the tail of the list four fifths were smokers. A comparison was also made between sixty-six confirmed smokers and sixty non-smokers, who entered the school. At the date of entering, the abstainers were found to stand 23 per cent. in advance of the smokers. After nine months of tuition, side by side, the non-smokers stood 30 per cent. in advance, having gained 13 per cent. on their fumigated competitors. This result is declared by M. Bertillon to be in accordance with the general experience of the Polytechnic School.

GOOD ADVICE TO YOUNG MEN.

[Our correspondent "Maggie" is right; and if our young men will not listen to so fair a monitor, it will be useless for anybody else to admonish them. Hear her:]

I would recommend the study of Phrenology to all young men; study it, investigate it; it will aid you in accomplishing all you undertake; it will aid you in choosing occupations for which you are best adapted, and it is a most sure guide in aiding you in choosing a good, kind companion for life.

Now, perhaps, some of you may ask, "Where, and to whom shall I go that I may attain a thorough knowledge of Phrenology?" Young man, I will tell you. Go to Messrs. Fowler & Wells, 389 Broadway, New York, and they will tell you what to study, and how you can gain a thorough knowledge of Phrenology. Subscribe for the PHRENOLOGICAL JOURNAL, and then you will soon learn what that true and useful science is. Young men, profit by the advice I have given you, and take my word for it, that ere long you will cheerfully reap the benefit. MAGGIE LEARY.

A GOOD WORD FROM A SUBSCRIBER.—*Messrs. Publishers:* Many thanks to you, gentlemen, for the exceedingly entertaining, instructive, reforming, and ennobling matter that your paper comes to me freighted with. When I think of the many miseducated, but honest and well-meaning hearts into which the seed you are sowing is falling as good seed into good soil, and which, like good soil watered and warmed from heaven, will cause that seed to spring up and bear fruit, some fifty, some a hundred, and some a thousand fold, to the honor and glory of God and the happiness of the human race, I can not but exclaim from the fullness of my heart, Away with prejudice, superstition, dogmatism, narrow-mindedness, and every other impediment to the progress of man onward and upward, and let the truth have free course, run, and be glorified! I wish you great success.

S. O. G.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

THOUGHTS ON THE FUTURE CIVIL POLICY OF AMERICA. By John William Draper, M.D., LL.D. New York: Harper & Brothers. 1865. Price, \$8.

In his excellent work on "The Intellectual Development of Europe," Dr. Draper has shown how the historical progress of nations illustrates the fact that social advancement is as completely under the control of natural law as is the bodily growth of an individual. In the present work he makes an application of the same principles to the case of America. It is a most timely and very interesting work. We are glad to see works of this class multiplied. They will help to lift the great social questions to which they relate out of the low sphere of partisan politics and place them on the plane of scientific discussion where, entirely above the artificial fogs in which the demagogue purposely involves everything, they can be seen more clearly and investigated more dispassionately. There is a lack of fullness and thoroughness about this work which is to be regretted, but which is doubtless the result of a desire to meet promptly an existing popular demand and a consequent hasty preparation. It hardly fulfills the promise which its title-page seems to hold out, but is nevertheless, so far as it goes, a good book, and one which we could wish to see in the hands of every American citizen.

SESAME AND LILIES. Two Lectures delivered in Manchester in 1864. By John Ruskin, M.A. 1. Of Kings' Treasures; 2. Of Queens' Gardens. New York: John Wiley & Son. 1865. Price, \$1.

The reader who desires to know what is the subject of this book will study the title-page in vain. It is not a work on grain or flowers, and has little to say of those grand personages who are popularly supposed to sit on thrones, or of their treasures or pleasure-grounds. The author has chosen words here apparently with the purpose of concealing rather than of announcing his subject. He wishes to take us by a winding-path to the proper point of view for seeing what he has to show. Well, we will no longer imitate his example. Mr. Ruskin here talks to us about books, and about the way we read them, or could or should read them; and this he does in that quaint but elegant, poetical, and indescribably charming way which is so peculiarly his own; and the real instruction, the useful hints, the pregnant suggestions of which the book is so full are not the less valuable or practical because so attractively wreathed with the most beautiful flowers of speech. When one has read the book, he will be ready to admit that the title is a most fitting one after all.

LIBRARY OF MESMERISM AND PSYCHOLOGY. In two vols. 12mo. 900 pp. \$4. New York: Fowler and Wells, 389 Broadway.

The New York *Nerve* says: "This is a curious and yet a useful work. It treats at considerable length the philosophy of Mesmerism, of Fascination, Electrical Psychology, the Science of the Soul, etc., etc. These themes have served alike for the ridicule of would-be savants and for the contemplative study of earnest philosophers. Much light is yet needed on these subjects; but as time passes knowledge increases, and points which are to-day doubtful or obscure will to-morrow be plain as the sunlight. The mysteries of one generation are the every-day truths of the next."

[It is not claimed that the whole subject is exhausted in those two volumes, but it is claimed that the best light to the date of writing is given therein. How to Mesmerize, How to Fascinate, and How to Psychologize, with fact, philosophy, and suggestion, is included in the work.]

THE SILVER SUNBEAM: A Practical and Theoretical Text-Book on Sun-Drawing and Photographic Printing. By J. Towler, M.D. New York: for sale by Fowler and Wells. Price, \$1 75.

This work is not simply the production of an accomplished scholar, but of one who has worked out to a practical issue the greater part of what he describes. In the space of some four hundred 12mo pages we have one of the completest manuals of photography that have been issued. It embraces every branch of the art, the processes in daily use being treated in minute detail, while the less

popular or necessary branches are stated with clear brevity; and we have here a mass of matter which has been collected, appreciated, digested, and arranged, so that it comes before the reader with clearness, force, and freshness.

RECOLLECTIONS OF SEVENTY YEARS. By Mrs. John Farrar, author of "The Young Lady's Friend," etc. Ticknor & Fields. 1865. \$1 50.

In this volume are garnered the recollections of a long and distinguished literary life. The author's sketches of many eminent literary personages in the Old World are written in a peculiarly pleasing style, and abound in anecdote and incident. Among the many notables whom it was the author's good fortune to meet and know, may be mentioned Mrs. Barbauld, Mr. and Mrs. Ople, Benjamin West, Lord Nelson, Crabbe, Joanna Baillie, Miss Edgeworth, George Combe, and Mrs. Somerville.

A TREATISE ON THE ARTIFICIAL PROPAGATION OF CERTAIN KINDS OF FISH; with the description and habits of such kinds as are the most suitable for Pisciculture. By Theodatus Garlie, M.D. Cleveland: Thomas Brown. Price, \$1.

This work has been several years in print, but is not so widely known as it should be. The subject is one not only of great scientific interest, but of vast practical importance, and Dr. Garlie has treated it in a way to make the information he gives at once available to those who desire to stock their ponds or streams with the most desirable kinds of fish.

THE TRAPPER'S GUIDE; A Treatise on the Capture of the Fur-Bearing Animals. By B. Newhouse. With Illustrations. For sale by Fowler and Wells, New York. Price, 75 cents.

Trapping is a most attractive pursuit to the enterprising young man, and in some portions of our country can be made a very profitable one. Here is a book, which can be carried in the pocket or the knapsack, in which may be found all the necessary information for the tyro, with much that more experienced sportsman may profit from. Every boy who traps for musk-rats and minks on the streams of his neighborhood should have it. It will tell him what traps to buy, where and how to set them, how to cure the skins, etc.

FIRST LESSONS IN ENGLISH GRAMMAR. By Simon Kerl, A.M. New York: Iverson, Phinney, Blakeman & Co. Price, 50 cents.

This is a well-meant and partially successful attempt to simplify and make attractive to children the almost universally abominated study of English Grammar. All such attempts should be encouraged; but a truly rational book of "First Lessons" in our good old English tongue remains to be written.

GRAPES.—George W. Campbell, Delaware, Ohio, sends us his excellent "Descriptive Catalogue of Hardy Native Grape Vines." It embraces all the favorite varieties suited to a northern climate, all of which are offered at reasonable prices. Address as above.

FLOWERING BULBS.—James Vick, Rochester, N. Y., publishes a handsome "Catalogue of Hardy Flowering Bulbs, and Guide to the Flower Garden for the Autumn of 1865," for which address him, inclosing 10 cents.

NEW MUSIC.—Horace Waters, No. 481 Broadway, New York, has just published, "Dixie Doodle," by W. H. Stevens; "Sweet Love, Good-night to Thee," a ballad, by J. L. Hatton; "Too Late to Marry," by R. T. Pratten; "Lily of the Valley," mazurka, by Sydney Smith; "Were I But His Own Wife," a ballad, by Mrs. E. A. Parkhurst.

W. Jennings Demorest sends us "Beau Monde Quadrille," arranged by H. B. Dodworth; "The Whip-poor-will Song," by H. Mailard; "Water Lily Polka," by T. Moeling; and "We Never Can Forget," by Henry Tucker, words by Mrs. M. A. Kidder. The last is a ballad of Andersonville Prison Pen, and both words and music are full of true pathos.

[We look for a great revival of musical talent in America, "now that the war is over," and doubt not the best inspirations of the composers will take shape in the production of a higher and better class of music. We are decidedly a music-loving people, and may lead the world in this divine art.]

NEW PUBLICATIONS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

THE IRON FURNACE; or, Slavery and Secession. By Rev. John H. Aughey, a Refugee from Mississippi. With steel Portrait and Illustrations. 12mo. Price, \$1 25.

MAN, MORAL AND PHYSICAL; or, The Influence of Health and Disease on Religious Experience. By Rev. Joseph H. Jones, D.D. A new edition. 12mo. \$1 75.

LOUIS NAPOLEON the Destined Monarch of the World and Personal Antichrist foretold in Prophecy to confirm a Seven Years' Covenant with the Jews about or soon after 1864-5, and subsequently to become completely supreme over England and most of America, and all Christendom, until he finally perishes at the Battle of Armageddon, about or soon after 1872-3. With Diagrams and Maps. By Rev. M. Baxter. 12mo. Price, \$1 25.

OUR SOCIAL HEALTH. A Discourse. By Garth Wilkinson, M.D. 8vo. pp. 88. Paper, 25 cents.

A MANUAL OF ZOOLOGY FOR SCHOOLS, COLLEGE, AND THE GENERAL READER. By Sanborn Tenney, A.M., author of "Geology," etc. 12mo. pp. xii, 540. Illustrated. Cloth, \$3 50.

THOUGHTS ON THE DEATH OF LITTLE CHILDREN. By Samuel Ingham Prime, D.D. With an Appendix selected from various Authors. New and enlarged Edition. 16mo. pp. 170. New York. Cloth, \$1 50.

THE LAW AND PRACTICE IN CIVIL ACTIONS, AND PROCEEDINGS IN JUSTICES' COURTS AND ON APPEALS TO THE COUNTY COURTS, IN THE STATE OF NEW YORK, ETC. By William Wait, Counselor at Law. In Two Volumes. Vol. 1. 8vo. pp. lxxi, 1179. Sheep, \$7 50.

FOUR YEARS IN SECESSION. Adventures within and beyond the Union Lines, embracing a great variety of Facts, Incidents, and Romance of the War, etc., etc. By Julius Henri Browne, Special War Correspondent of the *Tribune*. 8vo. pp. vi, 450. Illustrated. Cloth, \$3 50.

THE SECRET SERVICE, THE FIELD, THE DUNGEON, AND THE ESCAPE. By A. T. Richardson, *Tribune* Correspondent. 8vo. pp. 512. Illustrated. Cloth, \$3; Sheep, \$3 50.

BELLE BOYD IN CAMP AND PRISON. Written by herself (Mrs. Harding). With an Introduction by George Augustus Sala. 12mo. pp. 464. Cloth, \$1 75.

THE ORIENTAL CHURCH AND THE LATIN. By James King, upward of Forty Years Missionary in Palestine and Greece. 16mo. pp. 184. Cloth, 75 cents.

OUR ARTIST IN CUBA.—A pocket volume of sketches, mostly comic, illustrating the adventures and incidents of a visit to the West Indies in 1865. By George W. Carleton. With 50 drawings on wood. Beautifully printed on tinted paper, and handsomely bound in cloth. Price, \$1 50.

CYCLOPEDIA AND REGISTER OF IMPORTANT EVENTS OF THE YEAR 1864. Embracing Political, Civil, Military, and Social Affairs, Public Documents, Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. \$6.

THE RENEWAL OF LIFE; Lectures, chiefly Clinical. By Thomas King Chambers, M.D. \$5.

THE ATLANTIC MONTHLY is getting into bad repute. The New York *Christian Advocate* and *Journal* says of it:

"As a literary magazine it is worthy of all praise, and as such it is an honor to its publishers and to the whole country. But of its theological and religious character no orthodox Christian, no believer in the great and saving verities of our holy religion, can speak with favor. It is in full sympathy with the extreme unevangelical wing of the Unitarians of Boston, and its columns are not unfrequently filled and reeking not only with godless humanitarianism, but also with offensive attacks upon the orthodox faith. Its reputation in this particular was early fixed by Dr. Holmes' 'Autocrat of the Breakfast Table' talks, and more recently it has been the vehicle by which 'Gail Hamilton' has brought many of her off-novice and impure vagaries before the public. We regret that a work otherwise so excellent should be so full of the dangerous, though insidious poison of liberalism, which is the modern euphemism for doctrinal licentiousness."

[Now for some hot shots from Holmes and Hamilton. What have they to say for the faith which they lack? Of the smart little doctor it may be said that his theology, like his head, is very small in the middle, and short at both ends; and the idea of holding him up as the representa-

tive of either American literature, or anything else, is perfectly preposterous. But neither the *Atlantic Monthly* nor its offspring, the "*Young Folks*," is dependent for its reputation or usefulness on infidels, skeptics, or popinjays.]

THE GREAT WEST. Travelers', Emigrants', Miners', and Settlers' Guide and Hand Book to the Western, Northwestern, and Pacific States and Territories. With a full and accurate account of their Mineral and Agricultural Resources, Climate, Soil, etc., accompanied by a map, showing the best routes to the Gold and Silver Mines, and a complete Table of Distances, etc. To which are added copies of the United States Homestead Law, and the Mining Laws of the respective States. Compiled from the latest official sources, by Edward H. Hall, author of "Ho! for the West," "*Western Gazetteer*," etc. 1 vol. 12mo. Paper cover, 50 cents. Sent free by mail on receipt of price. Address this Office.

"SWEETENING."—Would you know all about making sugar? Read the "*Sorgo Journal*," published at \$9 a year, 116 Main Street, Cincinnati, Ohio. It is the only serial in America devoted to the Northern cane and sugar beet enterprise.

PROCEEDINGS OF THE SARATOGA NATIONAL TEMPERANCE CONVENTION, held last August at Saratoga, have been published in a handsome pamphlet of 96 pages, containing addresses and papers as follows: "Temperance and Religion," by the Rev. Dr. Chickering; "Prohibition," by the Rev. Dr. Newell; "National Temperance and Tract Publication House and Depository," by Mr. James Black; "The Effects of Alcohol as a Medicine," by Charles Jewett, M.D.; "The Prohibitory Movement in Great Britain," by the United Kingdom Alliance; also reports of speeches by Gov. Buckingham, Documents by Rev. John Pierpont, Rev. T. L. Cuyler, Gerrit Smith, and others are included. The pamphlet also embodies the roll of the Convention, with the churches and other organizations represented, and the whole affair forms undoubtedly a very valuable Temperance document. For sale at this office. Sent, post paid, for 80 cents.

LINCOLN AND JOHNSON.—The best portraits we have seen of Mr. Johnson and his martyred predecessor are those of Mr. J. W. Dodge, the painter of the likeness of Washington elsewhere noticed. That of the present chief magistrate was painted from life in Washington during the last spring, and is pronounced a most striking likeness. The face certainly looks like that of the intelligent, honest, firm, brave, magnanimous, and benevolent patriot that we take Mr. Johnson to be. Photographic copies taken in the highest style of the art and of imperial size are now for sale and may be ordered through this office (price, \$3), as may also that of Mr. Lincoln, which is of the same size and in the same style, and represents the late President as he looked during the last year of his administration. It is pronounced by everybody who knew him to be as nearly perfect as a portrait can well be.

JOHN BROWN.—About the time of his trial and execution there was a small photograph of John Brown published and pretty widely circulated. The likeness before us is enlarged from the original picture taken from life, and is painted by J. W. Dodge. That picture is now photographed, and is 11 by 14 inches. Aside from the interest connected with this extraordinary man's history, the likeness is a most excellent one of the man, and a fine work of art as well. We have seen nothing which seems to do justice to the original so well as this, for we happened to know him for ten or twelve years. Whatever may be thought of John Brown in other respects, it may safely be affirmed of him that he was a brave man. He may have been a fanatic, and warped by the injuries inflicted upon himself and family by the "border ruffians" in Kansas; but his best friends, his intimate associates claim that he was not deranged, that he was not warped, that he was a kind of Moses to lead an oppressed people from the land of bondage. He doubtless so regarded himself. His portrait will be given in our new work on "Physiognomy."

Mr. Dodge has done the world a service in producing this fine picture. It sells for three dollars, and may be ordered, if our friends wish it, through this office.

GOOD BOOKS FOR YOUNG PEOPLE AND FOR THE MORE AGED AS WELL.—To meet the inquiry for a series of the best miscellaneous religious books, we have prepared the following list, which embraces such as all may read with pleasure and profit. They—one or all—will be sent, prepaid by post, on receipt of price, from this office.

MINISTERING CHILDREN: A Story showing how even a Child may be as a Ministering Angel of Love to the Poor. Illustrated. \$1 50.

THE OBJECT OF LIFE: A Narrative illustrating the Insufficiency of the World, and the Sufficiency of Christ. With four Illustrations. \$1 25.

THE MINISTRY OF LIFE. By Maria Louisa Charlesworth, Author of "Ministering Children," etc. With Illustrations. \$1 25.

YOUNG MAN'S COUNSELOR. By D. Wise, D.D. \$1.

YOUNG LADY'S COUNSELOR. By D. Wise, D.D. \$1.

PATH OF LIFE. By D. Wise, D.D. Large 16mo. \$1.

LIVES MADE SUBLIME BY FAITH AND WORKS. \$1 25.

EDITH VERNON'S LIFE-WORK. Large 16mo. \$1 25.

EXILES IN BABYLON; or, the Children of Light. Seven Illustrations. \$1 25.

FATHER'S COMING HOME. A Story of the Christie Family, and What they Did to Welcome their Father Home. By the Author of "Weldon Woods," etc. Four Illustrations. \$1.

ADVENTURES OF A MISSIONARY; or, Rivers of Water in a Dry Place. Being an Account of the Introduction of the Gospel of Jesus into South Africa, and of Mr. Moffat's Missionary Travels and Labors. Eight Illustrations. \$1 25.

THE SILVER CASKET; or, the World and its Wiles. By A. L. O. E. Three Illustrations. \$1.

DORA HAMILTON; or, Sunshine and Shadow. 75 cents.

SILIAN: A Story of the Days of Martyrdom in England three hundred years ago. Five Illustrations. \$1.

PLEASANT PATHWAYS; or, Persuatives to Early Piety. Containing Explanations and Illustrations of the Beauty, Safety, and Pleasantness of a Religious Life; being an Earnest Attempt to persuade Young People of both Sexes to seek Happiness in the Love and Service of Jesus Christ. By Rev. Daniel Wise, D.D. Steel engravings. \$1 25.

HIDDEN TREASURES; or, the Secret of Success in Life. By Miss Sarah A. Babcock, Author of "Itinerant Side." Illustrated. \$1.

STORY OF A POCKET BIBLE. A Book for All Classes of Readers. Illustrated. \$1 25.

LIFE AMONG THE CHOCTAW INDIANS. By Benson. \$1 75.

CHRISTIAN PHILOSOPHY. The Connection of Science and Philosophy with Religion. By Thomas Dick, LL.D. Abridged. 18mo. 55 cents.

CHRISTIAN PRINCIPLE AND MENTAL CULTURE. By S. Olin, D.D. 18mo. 80 cents.

DEATH-BED SCENES. Dying with and without Religion. By Rev. D. W. Clark, D.D. 12mo. \$1 75.

LIFE OF DR. ADAM CLARKE. New. By J. W. Etheridge, M.A. 12mo. \$1 75.

COMMENTARY ON MATTHEW AND MARK. By D. D. Whodon, D.D. 12mo. \$1 75.

FRESIDE READINGS. Five volumes. Traits and Anecdotes of Birds and Fishes; Do. of Animals; Historical Sketches; Travels and Adventures; True Tales for the Spare Hour. By D. W. Clark, D.D. 16mo. \$4 50.

LIFE AND WORK OF EARNEST MEN. By W. K. Tweedie, D.D. 12mo. \$1 75.

IMPROVEMENT OF SOCIETY, by the General Diffusion of Knowledge. By Thomas Dick, LL.D. 18mo. 55 cents.

LOVE IN MARRIAGE: An Historical Study. Lady Rachel Russell. By Guizot. Translated from the French by Marguerite O. Stevens. Gilt edges. \$1 25.

LIFE AMONG THE INDIANS. By Rev. J. B. Finley. \$1 75.

MENTAL DISCIPLINE. By D. W. Clark. 75 cents.

FORMATION OF A MANLY CHARACTER. A Series of Lectures to Young Men. By George Peck, D.D. 75 cents.

REMARKABLE EXAMPLES OF MORAL RECOVERY. 50 cts.

THE SUCCESSFUL MERCHANT. An excellent work. By Rev. W. Arthur, A.M. 16mo. \$1.

General Items.

"PHRENOLOGY ON THE BRAIN."—An enthusiastic co-worker in the field of Phrenology and reform writes us that her friends charge her with having "Phrenology on the Brain," and that unless it be removed, "she will fetch up in an insane asylum." We are requested to prescribe. Her case may be dangerous; but on the homeopathic principle of *similia similibus curantur* we recommend a perusal of "Comb(e) on the Head," say morning, noon, and night—an hour at a time. If this fails to produce relief, we should advise "matrimony" for maiden ladies, and "How to Behave" for younger persons. A copy of "The Turkish Bath" would be useful for both sexes. All other means failing, we recommend—not a looking-glass, but—a "Mirror of the Mind," sent by return post for a three-cent stamp.

"EATING ON THE RAIL."—One of the most economical and convenient arrangements yet introduced is THE TRAVELER'S LUNCH BAG, advertised in this JOURNAL. It will be extensively used by all women and children, as well as by men, who care for health, comfort, and money. Railway eating-houses must now cultivate civility and other graces, or the patent Lunch Bag will spoil the business. Let us see; we three, wife, friend, and self, require No. 2, which contains enough to last us several hundred miles, when we may replenish. We take our time to eat, and need not scramble like so many quadrupeds at the trough. Get a patent Lunch Bag.

WORK FOR WOMEN.—A very useful association has been formed in New York city under the title of "The Working Woman's Protective Union." It is situated at No. 80 White Street, one door east of Broadway, Mrs. C. M. Brooks is superintendent. The object of this association is to procure situations for working women in all departments of industry except household service. In trades or other employments which give promise of fair remuneration their services will be gratefully rendered.

This association is worthy of the encouragement of all our citizens, and it should be made at once available for the employer and employee.

"TRUE IN GENERAL, BUT NOT IN DETAIL."—This is said of Phrenology by those who have a "general" knowledge of it, but who have not yet mastered its "details." What we claim is simply this, that Phrenology—as a part of physiology—is true. We can demonstrate it, have demonstrated it over and over again, as that which we do know, and which others may also know. Is astronomy true in "general" and not true in "detail"? or is it better understood in general than in detail? The same may be said of all subjects, all persons. A thorough knowledge of anything is essential to the acceptance of its details.

AN AERIAL OBSERVATORY.—We now have, in New York, such an observatory as can be enjoyed no where else in America, if indeed in the world. It is nothing more nor less than a magnificent balloon, held to earth by strong ropes two thousand feet long. When inflated, it costs for gas alone to fill it, one hundred dollars. It has a lifting power, when filled, of several tons, and a small car is attached to it, in which parties may be seated and gently elevated into the sky—sometimes above the clouds. The sensation is most exhilarating! One feels light as air, and disinclined to come down; but the signal is finally given, and by the aid of horse-power we are dragged down to earth. Prof. Lowe, the proprietor, has made several hundred ascensions, attached and detached, and has never yet met with the slightest accident, though when in the Government service, and near Southern battle-fields, his balloon was a target for rebel bullets. We have examined his head and found large Cautiousness, which made us feel quite safe when high in his aerial observatory. We commend this as the most satisfactory pleasure excursion one can take at the same cost.

PHRENOLOGY AND THEOLOGY.—A correspondent writes us as follows:

DIVINITY HALL, MEADVILLE, CRAWFORD CO., PENN., September 23, 1863.

MESSES. FOWLER AND WELLS—Sirs: Believing a knowledge of Phrenology has a tendency to make men better and more religious, I am happy to inform you there are two men at this institution studying theology who have been practical phrenologists. Yours truly, M. F. B. P. 8.—Your JOURNALS are perused with interest by all the students here.

[They will succeed as clergymen all the better for having learned Phrenology, and if gifted with average natural ability, we may predict for them the best success.]



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—To CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

LOVE OF LIFE.—My organ of Vitativeness is not large enough; how shall I increase the size and power of the organ? *Ans.* Try to recognize the value of life, and have always fresh plans that may require years to ripen and finish them. Some people as soon as they come to middle life or begin to be forty or fifty years of age, take the Scriptural text literally, "Set thy house in order," and get their funeral robes made, and begin to narrow off life and its affairs as a knitter does a stocking. They are constantly counting on about how long they may be expected to live, and they decline to engage in this or that because they may not live to complete it—just as if a man were to do nothing or commence nothing that he may not live to finish. One might as well not contribute toward the building of a road or a bridge that he did not expect to live to see completed, so that he might use it as well as others. It is said that Methuselah, at the age of 500 years, was seen planting a tree, and some youngsters but two or three hundred years old seeing it, said to him, "Why, at your advanced age, do you plant a tree?" He wisely answered, "I may live to sit under its shadow and eat of its fruit." The story goes on to relate that he did live not only to sit under its shadow, but to see it grow old and die. It is never too late to begin to do good, and if people would cherish the idea of ministering to the wants of the healthy, and keep themselves full of activity and usefulness every day of life, they would thereby foster and cultivate the love of life. A life that is not good for anything to anybody else is hardly worth cherishing to the individual who carries so worthless a thing. The right view to take, and the right feeling to cultivate is, to act as though you expected to live always. Let men be well harnessed in an undertaking, be it speculations or charities which he wishes to forward and foster as a means of ripening him for a better life hereafter, and he will not be in any hurry to go, but will cherish life.

SOMNAMBULISM.—SLEEP-WALKING.—What is the cause of this singular practice on the part of persons? *Ans.* Some walk on high and difficult places; others do work of various kinds—sewing, writing, &c., in utter darkness. It is not easy to give an answer to such a question satisfactorily to one's self; that it is done is matter of history. Dreaming may be called a mystery—some persons remember them, others do not. Persons talk in their sleep, and sometimes sing or hold conversation for an hour or two with different people. Some utterly forget the whole matter—others remember it, but call it a dream. Somnambulism is simply a dream put into execution—arising from an active condition of the brain, which produces in it merely a mental transaction, or vision, or experience, while the actual practical experience of the body sympathizes with the dreaming mind, and does the work. This may not seem an explanation: we do not expect to give one. This is one of the great mysteries, the unsolved facts of this life of ours—while a hundred questions which people suppose are settled that belong to the physiological system can not be answered any more than the question before us; but familiarity with the growth of the system, with digestion, assimilation, the power of vision, and the various mental processes are so much more common than somnambulism, that people wonder at the latter, and without stopping to think, do not wonder at all at the former. See the Library of Mesmerism and Psychology for an elucidation of this subject.

FLORIDA.—The Spaniards call Easter Sunday "Pascua Florida." On this day was Florida discovered; hence its name. St. Lawrence (Gulf) was discovered on the day named in commemoration of St. Lawrence the martyr. Mont Real (royal mount), so named by Cartier, the discoverer. St. Augustine, the oldest settlement in the United States by more than forty years, was named from the day on which the Spaniard Melendez first saw land. New England was named by John Smith, of Virginia memory, in 1614. Maryland, after Henrietta Maria, the wife of Charles I. Virginia, called the Old Dominion, from having invited Charles II. to be king of it in his exile. Cahohaltea, river of mountains. Shatemuc, Indian name of North River. Hudson River, from Hendrick Hudson. Elizabethtown, N. J., from Elizabeth, wife of Sir George Carteret.

SWIMMING.—THE MOON.—BEARDED WOMEN.—Is it more dangerous to go in swimming in "dog days" than at other seasons? *Ans.* No, except from remaining in the water too long, or in not keeping up sufficient action to keep from getting chilled. During the dog days, i. e., between July 25 and the 1st of September, the system is relaxed by heat, and the pores being open, one gets a chill from being in water colder than the air. During that season one is more likely to have diseased conditions than at any other season. The moon may have an influence on the growth of plants, &c., but there is more whim than philosophy or fact in the matter. The beard which is sometimes seen on women's faces has a cause, as the lack of it on the faces of men has a cause. We recommend no nostrum to remove such excess of growth, nor do we believe that any nostrum will make a luxurious pair of whiskers grow in six weeks or six months, on a beardless face.

SPECIAL PROVIDENCE.—This term as ordinarily employed signifies such an interposition of divine power as to regulate events or procure actions and results that would not ordinarily occur under general providence. This may be done by means of impressions upon the minds of men, leading them to act so as to procure results that more personal, human reason would not dictate at the time. This influence is supposed to be interjected upon bad men's actions in such a way as to bring good out of evil. Joseph said to his brethren who sold him into Egypt, "Ye meant it for evil, but God meant it for good." Again, it is said "The wrath of man shall praise Him, and the remainder of wrath will He restrain."

TURKISH BATH.—In this bath a perspiration is first produced by a dry heat of about 140° Fahr., by which the entire system is relaxed and morbid matter of the system thrown off through the pores of the skin. On account of its dryness, it is believed to be more effective than hot water, steam, or vapor baths. For particulars see a new book just published, "The Turkish Bath," price post-paid 80 cents. It may be had at this office.

MOTIVE POWER.—Many attempts have been made to apply galvanism and electricity as motive power to machinery, but without practical success.

HALF SHEETS.—Is it proper to write a letter on a half sheet of note or letter paper to a stranger? *Ans.* Ordinarily, we should say no; but in times like these, when the ravages of war have desolated the land, and when materials from which paper is made are scarce, and when high prices prevail, it is perfectly justifiable to economize. The Government first suggested the use of "half sheets," when they would contain the matter to be written, as a matter of economy. We shall take no offense when our patrons write us on "half sheets." Nor shall we hesitate to observe the same rule when writing to others.

MESMERISTS.—Is the character of mesmerists peculiar to individuals of a certain class? If not, can instruction be given to any one so that he may become a successful mesmerist? When, and by whom, was this art discovered? *Ans.* Some persons have more magnetic power than others, and they influence people when they come into their presence. Some, without good looks or pleasant manners, seem to carry everybody with them. They may be neither wise nor good, but they sway an influence; others, who are both wise and good, can never make people obey them, sympathize with them, or do what they wish. Those who have the greatest amount of

magnetic power with certain physical conditions are able to magnetize; others are not, and no course of instruction would enable those deficient in this respect to magnetize others. Those who have the natural power can be instructed so as to be more effective. The discovery of what is denominated Mesmerism is attributed to the man whose name it bears, viz., Dr. FRAZEDNO ANTHONY MESMER, and was developed, at least was in vogue, in Europe as early as the year 1778. The New Library of Mesmerism and Psychology, noticed in another column, gives detailed and practical instruction in the art.

MEMORY.—How is it that some persons will commit to memory very rapidly and forget the same very soon, while others will commit with equal rapidity and retain the same for years? *Ans.* The first has a susceptible but not a strong nature. Impressions are easily made and easily effaced. The second has a stronger temperament, which gives retentiveness, and a clear, strong, perceptive intellect, which gives facility for acquiring knowledge.

LOGIC.—Is the study of logic an aid in the cultivation of the intellectual faculties? or, like mnemonics, does it assist without strengthening? Will you name a good work on logic? *Ans.* It does both—it cultivates the intellectual faculties, and it assists them by giving them a rule or method of action. We name Tappan's work on logic as a good one. Price \$1 75.

WOMAN AND PERCEPTION.—We often hear it stated that woman has larger perceptive and man larger reflective organs, yet it seems to me that this is not the case. *Ans.* The observing organs are generally relatively larger than the reasoning organs in woman; besides, her mind works by intuition, by a kind of mental grasp, not by logical reflection.

RESEMBLANCE TO PARENTS.—How do you determine whether a child resembles its father or mother? *Ans.* In general, we may say that there are certain phrenological developments naturally larger in the feminine head, and others naturally larger in the masculine head. There are certain forms of body appertaining to each, and there are certain developments of the features most common in men, and others in women, but we have not room here for an extended explanation of it. The discussion will be taken up at another time, and the "why and wherefore" given. The JOURNAL is not large enough to contain answers to all the questions put to us.

THE BEST TRADE.—A correspondent asks, what is the best trade to learn? *Ans.* That depends very much on what the man is. If he has a fine-grained, susceptible nature, and is not very strong, he may learn the jewelry business, tailoring, or engraving—something that requires but little strength. If he be strong and muscular, he may become a blacksmith if he has the right Phrenology, or a carpenter, shipwright, or iron-founder. If he has taste and skill, a sense of combination, and is competent to deal with complication, let him be a machinist or manufacturer. One thing young men should bear in mind in the choice of pursuits, and that is (if they have any independence of spirit) they should learn a trade which they will be enabled to set up for themselves in a few years. Many boys are rushing now to be machinists, each fancying he can rise to a position of influence, when it should be remembered that that trade is being conducted in such a manner that it costs \$50,000 to start in it. There are consequently very few persons who will learn the trade that have, or will be very likely to have, that amount of capital. Following a trade which requires so much to start it, compels nearly everybody to work for some great company at so much a day. Tinsmithing on the other hand, enables a journeyman to earn as much money as a machinist, and with the savings of a few years, enables him to start business in a small way, and gradually make it grow until he can have a stove warehouse, and ultimately an iron foundry. We presume that ten young men would get rich at the tinsmith business, where one would succeed in becoming wealthy as a machinist.

HEAD OF A BULL.—L. Kirk, of the Gramplan Hills, sends us the skull of a young bovine, which is a fine specimen of the kind. There must have been pluck, sense of liberty, and a very strong desire on the part of the animal to "have his own way." He evidently had no respect for persons, fences, nor the rights of his sent re. His skull is a perpetual testimony of his perversity.

1. WHAT phrenological development is requisite for an editor? 2. Is a collegiate course necessary for such profession? *Ans.* 1. An editor requires, specially, a mental temperament, large perceptive faculties, and particularly Individuality and Eventuality, with a good development of Comparison, Ideality, and Language. In many situations large Combativeness and Destructiveness will be called for. 2. A collegiate education is not essential, but a good education obtained somewhere and somehow is necessary. An editor will find a use for all the learning he can get.

A FIRST AND SECOND LOVE.—Allow me to ask if you will please be so kind as to answer in your valuable JOURNAL, why it is that one who in her young days devotedly loved even to idolatry one of the opposite sex, but being separated by the inscrutable decree of Providence calling him from earth, has since felt a strange indifference toward all the sex? She has received proposals of "honor" from some, and felt induced to reject them in consequence of this indifference, and some of her friends have told her that she is "not in the path of duty while doing thus." Now as duty is what she is striving to perform, although she can not see that it leads her to accept any proposal in which her heart is not interested, even though by so doing a "good home" might be secured, will you please decide what is duty in this case, and thus oblige a number who are interested in your valuable JOURNAL, and the great truths it so faithfully presents to its readers? Yours respectfully,—DUTY. *Ans.* When any object of worldly attachment may have been removed beyond our reach—be it father, mother, brother, or sister; be it a child or a lover—it is unwise to mourn or grieve over the loss. We should rather rejoice that we were permitted to enjoy them so long. We voluntarily transfer our love of home from one place to another, and withdraw it from an unworthy friend. Why not transfer our affection from the dead to the living? We may cherish the highest spiritual regard for the spirit of the one, and at the same time conform to the requirements of our physical condition by suitable earthly companionship. We think it a duty to this extent, to wean ourselves from the departed and devote ourselves to the living. We regard the social affections when not morbid, as transferable.

NOVEL-READING.—Is novel-reading an evil? *Ans.* Not always. A bullet fired through the lungs of a man does not always kill him, but probably the proportion who would be decidedly the worse for it is so great, that the general caution against shooting balls through the lungs is well founded. All works called novels are not bad, and if they do not go beyond the truth they may be as good as history; but many, perhaps we may say the majority of novels, are the work of over-excited brains; they are distortions of nature, and calculated to inflame and mislead the imagination of all who read them. "The Pilgrim's Progress" is a novel—so the blood-and-thunder stories in the flash papers are novels.

SIGNS OF LONG LIFE.—The best signs of long life are temperate habits, something to do, or "an object," such, for example, as educating a family, building up a useful institution, doing some missionary work, growing crops, inventing useful labor-saving machinery, and conforming to the laws of matter and of mind—in short, carrying out the design of your creation. There is much nonsense in the twaddle about the length of life being determined by anatomical measurements. The question is, how much constitutional vitality is there, and how is it used? If naturally weak, it may be strengthened. If wasted by using liquors and tobacco, one will let go of life so much the sooner. There are as many ways of committing suicide as of prolonging life.

WHO ARE THE ROGUES?—When repeated failures occur in the receipt of this journal by a subscriber, he may infer that it has been appropriated by some wicked rogue. We are very careful to mail the JOURNAL to subscribers regularly, but having no control over the P. O. management we can not undertake to ensure its receipt. In such cases, perhaps the better course may be to procure the JOURNAL through some local newsman. The P. O. losses are very few, but always very provoking.

PHYSICIAN.—Could a person succeed as a physician with the developments as described in the Self-Instructor, but the head being only twenty-two and a half inches in circumference, and vital and mental temperaments each marked four, and the motive temperament marked five? *Ans.* Yes, but with a higher temperament would do better.

WRITING FOR THE PRESS.—It is not necessary that you have a "classical education" to become a reporter, a writer for the press, or even an editor. Though the more you know of everything the better you can do any one thing. If you propose to follow literature or authorship as a profession, you should study the classics, the natural sciences, etc., not excepting Phrenology. Beginners should try their hand at descriptive writing—not poetizing—as a discipline, and they may find admission in any of the local newspapers or magazines. Suppose you try your hand at personal descriptions of distinguished men, stating minutely all the details of height, breadth, complexion, probable age, color of eyes, hair, mode of expression in talk, walk, etc. This is such matter as will interest all readers and please editors. Try it.

SHOOTING STARS.—Are the lights we see shooting at night stars? *Ans.* No; they are supposed to be phosphorescent accumulations. Meteors are sometimes thus seen.

SALT.—Can one live thrively with no more salt than exists naturally in our food? *Ans.* Yes, doubtless. The eating of salt is mainly a habit with us. The curing of meat and butter with salt makes us accustomed to it, and we thus learn to crave it with other articles of food. The lion and tiger thrive on fresh meat—and the great majority of wild cattle never see a salt lick or salt spring and they thrive. Pepper is considered by many as almost, if not quite, as necessary as salt, yet it is on food a deleterious drug.

A GOOD WIFE.—A correspondent inquires, "What organs should a lady possess to become a good wife?" *Ans.* All the organs common to her sex, not excepting a lively tongue. Most persons are fond of music.

SEVERAL QUESTIONS.—1. Is it to be believed that the antediluvians never saw the rainbow? *Ans.* We have no satisfactory testimony on the point. 2. Is a legal advocate justified, under all circumstances, for defending his client? *Ans.* He is under no obligation to undertake the case. His duty is to see that his client has the benefit of the law, be the penalties what they may. 3. Loquacity is evidently more peculiar to the feminine element of society than to the masculine. How does Phrenology account for it? *Ans.* Women talk more than men partly because it is theirs to teach children to talk. Again, they are more together, and practice more than men, and acquire more language. 4. Have not our highest tribunals decided that secession is illegal? *Ans.* Yes; and it has been decided very effectually in another way, namely—by the force of arms. 5. In conflicts between States and the General Government, are individuals punishable by virtue of the civil law? *Ans.* Wait a little, and see what shall be the decision in the case of Jefferson Davis. We claim that the States are, and must be, subservient to the General Government, as the towns and counties are subservient to the State. But we shall soon have proper answers to all these questions, from headquarters.

OUR OPINION.—We are requested to state what we know of Prof. Wm. Builey Potter, M.D., author, lecturer, medium, manipulator, and so forth, including his "highly important revelations, intensely interesting wonderful facts, and astounding phenomena?" *Ans.* Not having been mounted on spiritual stilts, not having navigated the supernal spheres, of late, nor delved in the regions of the infernal—in short, not knowing anything about the above, below, or outside of this terrestrial ball, we are not sufficiently inflated with the gaseous influx to illuminate the intellectual horizon of the interrogator. In short, we are obscure, don't see, can't tell, and wouldn't if we could. Where he got his M.D. or "Prof." we are in total darkness.

TEACHERS.—What organs should predominate in a teacher? *Ans.* If any, the Intellectual, especially the perceptive. But a teacher wants Firmness, to give perseverance; Combativeness, to give energy, industry, and courage; social affection, to awaken in and to express love for the pupils; large moral organs, to inspire justice, kindness, and goodness, as well as to evince these virtues; in short, a teacher should have an active and strong temperament and a first-rate head.

DRAMATIC AUTHORSHIP.—What organs, and their signs, are necessary to success as a dramatic author? *Ans.* The temperament should be fine and strong, and all the organs should be full or large. It wants, in short, a strong head, especially large organs of Language, Human Nature, Eventuality, Imitation, Mirthfulness, Destructive-

ness, Combativeness, and Secretiveness; and also those organs large through the activity of which the subject of a drama is appreciated. Human Nature, memory, and the entire intellectual group must be well developed. Shakespeare—nothing less—must be your model, and he was a MAN.

MUSEUMS OF ANATOMY, when properly conducted, may be instructive and useful; but it is too often the case that they degenerate into mere vulgar shows, and are used for vile purposes. They should be under the direction of educated physicians only. Of the one in New York we know nothing, except that one part of the house is used for the exhibition of morbid specimens in wax, and that another part of the same house was recently occupied by a very disreputable character, for very disreputable purposes, and that the keeper, with female inmates, was arrested and sent to the Tombs. How the said premises are now occupied we do not know. If the whole concern is not bad, if it is not wicked quackery, the proprietors will find it to their interests to purge the building of its bad name. Do they not prescribe remedies for indiscreet young men?

IN HARMONY WITH PHRENOLOGY.—Mr. C. D., of Henny, Illinois, claims that the Church of the New Jerusalem harmonizes with science and revelation, and that it is in perfect keeping with the spiritual and material nature of man.

It will give us pleasure to publish, briefly, the arguments of the representatives of different churches on this point, not mere assertions, but real arguments, drawn from science and Scripture. We will give fifty lines of space, in this department, to any accredited clergyman who may wish to present the claims of his church as best answering the claims of science and the nature of man. We shall be glad to hear from the Catholic, the Protestant, Jew, Mohammedan, and Pagan. We would hear all sides, and choose the best.

THE DIVINING ROD.—Will you explain, through the PHRENOLOGICAL JOURNAL, how it is that certain persons, by means of a forked stick cut from the wild cherry tree, and held tightly in both hands, can trace hidden water-courses, or determine where springs are located under the surface of the earth? *Ans.* We do not admit the correctness of the theory implied in this question. We shall not, therefore, attempt to explain what we do not believe to be a fact. It is an easy matter for an explanation of what is not absolutely known or positively proven, to refer to the branches of science denominated electricity, mesmerism, psychology, etc., which, at best, are but imperfectly understood, and this involves the idea in a still greater and more inexplicable mystery. Other sticks, besides those taken from the cherry tree, will work the same in the operator's hands. We have seen those used taken from the "sweet apple tree." Why not the sour?

It will be observed that as the stick is held in the hands of the operator, it will of necessity turn down the more tightly it is held; and it is plain that this force can be exerted without any consciousness on the part of the individual, and he may therefore be *honestly deceived* by the movement. That the influence of hidden springs has anything to do with the movements of the stick, we do not admit. Those who claim to possess this mysterious power will hardly stand the test of being led over the ground a second time, blindfolded, which they could not reasonably object to, were the principle correct upon which they claim to base their impressions.

TRAVELING CORRESPONDENTS.—The price paid to newspaper travelers depends entirely on their capacity as writers. A man like Washington Irving, Wm. Cullen Bryant, Horace Greeley, H. W. Beecher, or H. J. Raymond might demand a large salary, and get it, but the paper would want to announce the name of the correspondent. Bayard Taylor was a practical printer, became an assistant editor on a weekly paper, then a writer for the *Tribune*, and as a traveling correspondent received enough to defray his expenses. One needs good talents and a first-class reputation as a man and a writer to command very much pay in this line, or even to get his articles printed at all in a paper that is able to pay.

AFFECTATION is of various kinds, but in all cases arises from the perverted action or the morbid condition of Approbativeness.

HAND-WRITING.—The conductors of this JOURNAL have never asserted that they can tell a person's character by means of his hand-writing, and they can not properly be held responsible for what somebody else may have said. We intend soon to publish an article on the subject, in which we will endeavor to show to what extent and under what conditions hand-writing may be taken as an index to character.

RECIPE.—If our kind friend who thinks he has discovered "a gross blunder" in our October number will consult "Webster's Unabridged," he will perceive that we have merely used in one of its legitimate senses a word which has also other and, at first sight, apparently widely different meanings. If he had merely said that *recipe* is the better word to be used in all such cases, we should not disagree with him, but *donus aliquando dormitat Ilium*.

ORGAN OF MOTION (?).—Is there not an organ just below the center of the back part of the head which controls motion? I think I have read that there was in some of your books. I have such a bump about as large as half of a hickory-nut! *Ans.* You probably refer to the occipital protuberance, which is not strictly a phrenological organ, but indicates physiologically the degree of muscular power and activity, which are in proportion to its size and prominence.

WIT VS. JUDGMENT.—Lord Kames was no phrenologist, and was simply mistaken.

PERPETUAL MOTION.—P. S. Has there ever been an invention of perpetual motion? *Ans.* No, and there never will be until the laws of Nature shall have been abrogated.

MEMORY.—An impression clearly made, or a matter well learned, may be as indelibly impressed on one mind as on another. But if one be a mere parrot in intellect, with no originality or *ideals*, his memory may be good; but in point of real talent he will not compare with one less easily impressed, but with more *strength* of mind. We pay quite too much attention to committing other people's ideas to memory, and not enough to calling out and developing the natural talent of the pupil.

PIERCING EYES.—The power to affect others either pleasantly or unpleasantly, and to control or influence, in some cases, their actions by a mere glance of the eye, is possessed, in a greater or less degree, by many. The influence is perhaps a magnetic one. Like all other kinds of power, it may be used for good ends, or it may be abused. It should be exercised under the guidance of the intellect and the control of the moral sentiments.

INTELLECT VS HAIR.—Is it proper to say a person has a low forehead merely because the hair grows low, although the person's forehead rises almost an inch above the portion commonly called *the* forehead? and is such a person lacking in intellect more than one on whose forehead the hair does not grow so low? *Ans.* No, the hair growing low is no more a sign of deficient intellect than baldness is an indication of mental greatness.

CLOTHING.—1. Please state your reasons in the March number, page 96 (Vol. 41), of the A. P. J., for differing in opinion with Calvin Cutler, M.D., in regard to what kind of clothing is best to be worn next to the skin. See his treatise on "Anatomy, Physiology, and Hygiene," Chap. xxxiii, p. 801. 2. Also your opinion as to sleeping with the head nearly on a level, with the body elevated say an inch or two? *Ans.* 1. We give in this department, as a general rule, merely facts and opinions. To give our reasons (and we have them) would require, in most cases, too much room. 2. As a general rule, one should sleep with the head but slightly elevated.

ORGANS.—Are you acquainted with a single instance wherein an individual was entirely deficient in one or more of the organs? *Ans.* No, except in idiocy.

COLOR.—Is it light alone that gives to plants and flowers their color? *Ans.* Yes.

GYMNASTICS FOR FARMERS.—Farmers have sufficient bodily exercise in performing their work. Some special training to correct any lack of symmetry and give ease, grace, and dignity of movement may be useful; but such training should be taken when you are not fatigued. The flesh-brush is useful in particular cases, where a sluggish skin needs to be roused into action, but in general, a smart rubbing with the hand in taking the morning bath, followed by the application of a towel, is better.

AMELIA F.—Those were brave and womanly words. Go on. "Where there is a will there is a way," and God will bless all good efforts.

MR. DEXBY.—Is he a practical phrenologist? *Ans.* Yes, if living; but we heard he was dead.

GOOD FOR NOTHING.—"The European Pocket Time Keeper," made of paper and paste-board, and sells—through the post office—for \$1. "The fool and his money are soon parted." Look out for cheats, swindlers, gift-schemes, lotteries, watch and jewelry advertisers, and all that class of rogues who advertise to give you something valuable for almost nothing. The name—"European Pocket Time Keeper"—sounds large, but it is only a worthless thing.

EMASCULATION.—Were the brain constituting one of the organs (as Amativeness) removed, would the functions of that organ remain in force? If they do so, on what law or laws do you base the retention of the activity of this organ? *Ans.* If that portion of the brain which constituted the organ through which its function was manifested be removed, of course there would be no action or manifestation. Can one see when the optic nerves or the eyes are destroyed? Does not emasculation destroy the power of procreation?

WILD COTTON.—A subscriber sends us a native plant to which he gives this name, and asks if it can not be manufactured. No. The staple is too short, and it has no beard to make it hang together, as has cotton.

C. O. D. are letters used by shippers, through express companies, signifying "Collect on Delivery." Eggs are regarded as healthful. We know nothing of the hair oil; if you swallow it, it may make the hair grow, but we have no faith in its external application. See Part III. of "Physiognomy"—now printing—for a group of the greatest musicians. All we know of P. Benson was given in the April number A. P. J. Perhaps Meers, Cady and Root, of Chicago, can give particulars. Try them.

VOLITION—WILL.—Yes, that is just what we mean, that Will or Volition does not exist as a particular faculty of the mind, but is a mode of activity of two or a dozen different faculties; and herein Phrenology corrects the old metaphysicians. I derive food through Alimentiveness, and this excites the intellect to plan the means, and Constructiveness to make the gun, and Destructiveness, Combativeness, and Secretiveness to use it successfully. It all amounts to this: being hungry, I will eat, i. e., use all these processes to meet this one desire, which, in this case, is the corner-stone of the will or volition, but many faculties co-operate.

GALL AND SPURZHEIM.—The founder of the science of Phrenology was the celebrated Dr. Gall. His whole work, 6 vols., we will furnish for \$15, and "Spurzheim's Physiognomy" for \$5; both works are very scarce.

DIGNITY, ETC.—What is the phrenological definition of dignity, and what is its physiognomical sign? *Ans.* See "Our New Dictionary of Phrenology and Physiognomy." What is the best treatment for cleansing the blood? *Ans.* Right living; food, drink, air, exercise, etc. Is not "jealousy" a sign of true love? *Ans.* No. Can you give any reliable information in regard to the pecuniary advantages to be gained by going South? *Ans.* Yes, viz., plenty of cheap lands, a fine mild climate, rich soil, valuable productions.

THE "LIGHTNING CALCULATOR."—Mr. H.—has an active temperament and good arithmetical talent, and is indebted to study and to a system which he has, for doing his work so rapidly. Others can learn the art, and by practice succeed as well.

BONES AND MUSCLES.—The human skeleton has 240 bones, and the body about 400 muscles.

CLASS IN PHRENOLOGY.—Our class will commence the second week in January, probably as early as Wednesday. Persons desiring to become members should forward their names so that we may know early what number to expect.

TOMATOES.—For persons in ordinary health, tomatoes are quite as wholesome raw as cooked, but they need to be ripe. If they are unripe or over-ripe, perhaps cooking would improve them.

AMPUTATION.—The loss of a leg doubtless reduces the amount of food which a person required previously, because the absence of a leg reduces the weight about twenty-five pounds, but we doubt if you could get board cheaper on account of the loss of a limb.

NERVOUS PEOPLE generally have a predominance of the mental temperament.

TEMPERAMENT AND MARRIAGE.—I am a lady, twenty-eight years of age, of medium height, average weight, thick dark-brown hair, gray eyes, heavy eyebrows, strongly-marked features, and fair skin—what is my temperament, and what should be the temperament, color of eyes and hair, and age of the man I should marry?—*MAGGIE.* *Ans.* We can not speak positively of your temperament without a likeness or a fuller description. It is probably motive-mental, though the vital may be nearly equal to the other two. A man of thirty-five or forty, of the vital-mental temperament, blue eyes, and light-brown hair would be suited to you; or, as the temperaments are apparently pretty well balanced in you, one more like yourself in temperament would not be unfitted.

WHICH faculties are immortally preserved? *Ans.* All that in the other life will be needed. The intellectual and moral powers especially, and doubtless certain emotions and affections which in this life have both a mental and a physical basis or mode of action.

REASON OF BRUTES.—Do any brutes have reasoning faculties? *Ans.* There are some acts of the elephant, of the dog, horse, and parrot, that look as if there were in them some faint glimmerings of reason. They seem to adopt new means for the accomplishment of purposes which shall adapt them to new situations. The beaver modifies his dam to suit it to a new order of things. Instinct is the result of fixed impulses in bees, which impel them to build in a particular way, and to cover with wax any dead miller or worm too large to be dragged out of the hive, and thus prevent a bad odor and uncleanness. Still, a horse will starve to death tied with a rope or strap halter, and gnaw the bark from the tree as high as he can reach. Much reason would teach him to gnaw off the rope and be free to forage at will. It is a nice line that divides instinct and reason. They run almost into each other.

LAZINESS.—Is natural bodily inactivity and a dislike to be confined to common manual labor all that constitutes a lazy person? *Ans.* No, by no means. We know a plenty of people who are inactive bodily and dislike physical exertion, but they have active minds and are very industrious; but it must be sedentary work, involving mind action more than hard labor. It is possible for a person to have the nerves and muscles that relate to labor and bodily exertion relatively weak, while the mind forces are active. Such a person would be called lazy so far as muscular work is concerned, but would not deserve the name, as a student, artist, thinker, planner. There are those who have a sluggish mind as well as a sluggish body, and this is the lazy person.

EXAGGERATION.—What makes some people exaggerate everything they say? *Ans.* Excessive Ideality, Hope, an exalted mental temperament, and want of training. Were parents more exact and careful with children, requiring them to tell the *truth*, rather than permit them to describe what they see and hear, through their imagination, there would be less exaggeration.

"A CONSTANT READER."—If you will send us your address, and a three-cent stamp to pay return postage, we will send you a circular that will tell you all about how to obtain an examination and full written character by means of likenesses.

SIZE OF HEAD AND CHEST.—How many inches ought a person to measure around the chest who weighs 150 pounds? and how large a head should such a person possess? *Ans.* A man weighing 150 pounds should have a head measuring 22 inches; and if he is built on the tall principle, he should measure around the chest not less than 84 inches. If he be of a stout build, and not tall, he will measure an inch or two more.

BEING LOST.—We can not explain here why, when a person is lost, he should come around to the place of starting. Some, we know, do not, for in that case they would find themselves.

APPROBATIVE-NESS, in phrenological language, means regard for character; love of praise; desire to excel; desire for popularity. The meaning of spectator is a *looker on*; an observer; one who sees. *The mark of Cain* we can not explain, nor do we suppose it necessary.

MARRIAGE WITHOUT PREVIOUS LOVE.—Persons properly mated phrenologically, physiologically, and psychologically, without any previous love for each other, would be likely to have a peaceful, useful, and in most, if not in all, respects a happy life; much more so, indeed, than persons improperly mated that have entertained for each other strong mutual love. The hard, stern realities of life put to a severe test what is called love between married people. If the parties are ill-adapted conjugally, and out of tune with each other, love will not keep the wolf of contention from the door, nor prevent one from feeling an insult if improperly treated. Our idea is, that the parties should be properly mated, and love each other also.

GROWTH OF THE ORGANS.—It does not take fourteen years to increase the size of an organ, or a class of organs. From fourteen years of age to twenty-eight years of age the head may grow two inches in size, and it will increase perceptibly in two years. So of the different parts—Causality, Comparison, Self-Esteem, Approbative-ness, etc.—and anybody who disputes this does not know.

SELF-DENIAL.—Conscientiousness is the foundation of self-denial when one is tempted to be unjust. Benevolence is the foundation of self-denial when want pleads for help. Parental Love makes the parent deny himself; Friendship leads one to deny himself for a friend, and Amative-ness for the loved one. Self-denial is of many kinds; and in relation to the higher faculties it is a virtue very easy to be practiced, even though the lower faculties clamor for gratification; but when one has no power or action in the higher nature to repel temptation, self-denial is difficult if not impossible.

WHAT TO DO.—A correct phrenological examination will inform a person for what occupation he is best adapted, or in what calling or pursuits he will be likely to succeed best.

DREAMS.—I have for a long time been seriously troubled with dreams. Usually, as soon as I fall asleep I commence dreaming, and continue dreaming, apparently without any intermission, until I awake, and then if I go to sleep again, again I dream, consequently my sleep does not refresh me. I frequently arise in the morning more fatigued than when I retired at night. If I doze during the day I invariably dream. At times my dreams are very laborious, being for several consecutive nights a continuation of the same subject; at other times light dreams, on innumerable subjects, during the same night. I am about thirty years old; for some years used a great deal of tobacco, tea, coffee, and meat. On the first of May, to try its effect, I quit chewing tobacco and drinking tea and coffee, and use meat but once a day; in place of tea and coffee I now drink milk. I continue to smoke about three cigars a day. My general health is good; I weigh 146 lbs., being 10 lbs. more than I ever weighed before at this time of the year; but I continue to dream, dream, dream. What says Phrenology as to the cause, and how may relief be obtained?—*Durham.* *Ans.* Phrenology says nothing on the point; but Physiology says you do not live right. If not dyspeptic, you are the next thing to it. Do you not eat heavy suppers? Do you take vigorous bodily exercise daily in the open air? Do you bathe the entire person on rising in the morning? Do you ever take wet-foot packs or Turkish baths? What is your occupation? Are you married? You were evidently injured by tobacco. Why continue it? Drink water instead of milk. We must have a more complete statement of your parentage, habits, results, and present condition before prescribing for your ailment. Perfect health insures dreamless sleep.

CHILBLAINS.—I have suffered with chilblains for 70 winters, and have tried to cure them, without success. Is a last resort I write to you, to tell me what to do to get rid of the troublesome visitors? *Ans.* Remove the cause, and they will disappear. Tight over-warm stockings and tight or ill-fitting shoes are among the causes. Easy fitting flannel or lamb-wool stockings—cotton is best—summer and winter; well-fitting but roomy shoes—not rubber or patent leather—made of calf skin, is every way the best for daily wear; then, before dressing, when taking the evening hand-bath, wash the feet, wipe them dry, then, at a time, give them a thorough wringing, squeezing, and rubbing. This will equalize the circulation, and tend to prevent coldness, corns, and chilblains. In short, you must take care of your feet.

Publishers' Department.

ONE MORE NUMBER!—The next number of the A. P. J. completes the volume. The JOURNAL is to be continued. The demand for it is increasing. Many who do not indorse craniology, accept its physiological, physiognomical, and its ethnological teachings. It is the only serial publication of the kind in the world. Others have been started and stopped. They did not pay. We count on the co-operation of kind friends, who speak to and write us encouragingly. They say the JOURNAL is doing a good work, and that it must be kept up. We are impressed with the truth and utility of its mission, and propose to devote ourselves zealously to its continuance. We submit the question to our constituents, as to whether or not they will go with us. The polls are open. Voting has already commenced. Those who say Ay will put a ballot—a greenback—into an envelope, with the name of the voter or voters, and address the same to this office, to be duly recorded in our new books for 1866.

DEFERRED.—An interesting article on "Washington and Caesar," is deferred on account of our inability to get the illustrative engravings ready in time. It will appear in our next. Several other articles, already in type, are postponed for want of room.

A NEW FEATURE—SOMETHING FOR THE LITTLE FOLKS.—We have in preparation a new feature, in the way of illustrating life through the JOURNAL by means of engravings and well-told anecdotes, such as can not fail to interest and impress all readers, especially the young. This new feature will be further explained in our next number, and the work commenced in the first number for the new year.

POSTAGE ON THE JOURNAL TO ENGLAND.—A correspondent writes us from East Liverpool, Columbia Co., Ohio: *Gentlemen*—When in your city a few months since, on my return from England, I subscribed for your excellent JOURNAL, to be sent to me at this place (I have been a constant subscriber for many years, sometimes direct from your office, and sometimes through our news agent), with the intention of sending it to some friends in England; but they write me that they charge letter postage for it there. Is it because it is not done up in proper form? or because it is got up in such neat style and they are ashamed of comparison, and resort to this method to keep it from being circulated there? They (my friends) like it much, but feel that 11s. 1d. sterling is too much to pay for it in the shape of postage. Can you inform me in what way I can send it so that it can go as other periodicals do between the two countries? It certainly is not over-weight, and if it were, it certainly would not be classed as letters; but such are the facts.

Yours very respectfully, JOHN THOMPSON.

[In reply, we may state that it is the cover which makes it subject to letter postage in England. Remove the cover and it will then pass for a penny, & c., two cents postage.

Oh, the wisdom of our postage regulators! When will they display a little common sense? We should like to phrenologize their heads and fertilize their brains.]

EDUCATION COMPLETE.—A correspondent writes us from Louisville, Ky.:

"I have induced a number to purchase this work. I believe it to contain the true philosophy. When I married, it was not only to gratify my natural affection, but to improve my race. I kept my body sound and healthy, that it might be transmitted in the same condition. My boy is over sixteen years of age, and has scarcely been sick a day in his life, and I think will be an improvement on his parents. Outside of the natural laws the millennium will never come. W. A."

REPLENISH YOUR LIBRARY.—Nearly every mail brings us letters inquiring what are the best and most entertaining books for me to purchase to commence a small library? As it would take up too much of our time to reply to each letter, we announce to our young readers, male and female, that we have several hundred

copies of standard miscellaneous books in stock, works, embracing every kind of the best literature, which we are enabled to sell at prices below the publisher's price.

We offer to send \$15 worth of carefully selected books by first express on receipt of \$10, to all the subscribers of the PHRENOLOGICAL JOURNAL.

This offer, of course, is only for the stock we have on hand, and which is too numerous to specify.

BOOKS FOR STUDENTS.—We recommend the following to those intending to study Phrenology:

Spurzheim's Phrenology	\$2 50
Self-Instructor	75
Memory	1 00
Self-Culture	1 50
Combe's Physiology	1 75
Combe's System of Phrenology	2 00
Combe's Lectures	1 75
Defense of Phrenology	1 50
Constitution of Man	1 50

All of which may be sent by post or express, at prices annexed.

BACK VOLUMES.—A subscriber writes that he has the JOURNAL for 1863, '64, and '65 for sale, but neglects to tell us at what price.

HOW TO REMIT MONEY.—*Post-Office Orders.*—For the accommodation of people who live inconvenient to banking facilities, the P. O. Department have established a system of money orders, or general exchange. One hundred and twenty-five of the principal post-offices have been designated as "order" offices, at which any sum from one to thirty dollars may be paid, and an order taken on either of the other order offices, where the money will be paid on presentation of the order properly indorsed or receipted. A small fee is charged by the office granting such order. It is entirely safe to send these orders by mail, for should the order be lost or stolen, the office on which it is drawn will not pay the money to any party they do not know to be entitled to receive it; and should orders be lost by carelessness of post-office clerks, being burnt, or run into the river, as was the case with a car-load of mail matter here a few weeks since, duplicate orders will be issued in their place, and the originals will then become useless. To render this system of the most service, the number of order offices must be increased. In towns where there are banks that will sell drafts on the principal cities, such drafts answer for transmission as well as the postal order; but what is needed is, that when our friend and fellow-laborer has raised a club of twenty subscribers in his little settlement in the interior of Nebraska, 100 miles away from a bank, he can get his thirty dollars exchanged for an order at his post-office, even though it be ranked in the department scale as only third class. The returns show that during the last quarter 27,344 postal orders were issued, representing \$455,465 17, for doing which the Government fees amounted to \$4,128 50.

This system will now be extended with great rapidity, and in future most remittances made to publishers will be made in this way. The people should acquaint themselves with this new and safe mode of remitting.

CLUBBING WITH OTHER MAGAZINES.—

We will cheerfully subscribe for and forward any magazine, newspaper, or other publication to be had in America at publishers' prices; but we can not club the A. P. J. with any other at rates less than \$1 50 per copy, when several are taken together. Instead of reducing our subscription price, we may be driven to raise it or to reduce its quality and quantity; at present the JOURNAL costs all its receipts, leaving no margin for profits. Our single subscriptions ought to be \$3 a year, and lowest club rates \$2. But we shall look for the cheapening of paper and other materials, by which we may be enabled to keep on at present prices. Those who renew their subscriptions at once, will be served at rates ruling now, namely, \$3 a year, or in clubs at \$1 50.

UN TRES BON PLACEMENT.—Voulez vous savoir ce qu'il faut faire? Comment s'élever dans le monde? Et la manière d'assurer le succès, la santé et le bonheur? Si c'est le cas, le premier pas pour assurer ce but est d'apprendre quelles sont vos capacités réelles. Ce que vous pouvez faire de mieux, que ce soit dans le barreau, la médecine ou la théologie; dans les arts, la mécanique ou le commerce. Un banquier, un courtier, un agent d'assurances, un ingénieur, un constructeur, un ouvrier en fer, bois ou pierre. Un examen sérieux par MM. FOWLER ET WELLS, phrénologues, au n. 399 Broadway, répondra à cette question.

Deferred Articles.

AMERICANS IN LONDON, PARIS, ETC.—

It would be a great convenience to have City Directories, with the names and addresses of Americans residing in the chief towns of the old country, say London, Liverpool, Glasgow, Edinburgh, Dublin, Paris, etc.; with hotels, public places, museums, art galleries; such as would be most interesting for a stranger to visit, with days when open, prices of admission, with routes and fares between principal places in £ and cts. as well as in £. s. and d. Who will get up such a directory? Meantime, Messrs. Siddons and Co. have opened an American agency and office for inquiries, at No. 8 Duke Street, Adelphi, London. These gentlemen have issued a circular, in which they say:

The revival of a good understanding between the people of England and the United States, and the renewed impulse given to commerce by the re-establishment of peace on the American continent, creates the necessity of an agency in London which shall at once be useful to Americans in their relations with Europe and Europeans in their transactions with Americans. One of the firm has resided for some years in the States and Canada, a guarantee that he is thoroughly acquainted with the wants and wishes of Americans and Canadians; he has, moreover, had considerable experience in agency business of the kind now proposed.

OBJECTS OF THE AGENCY.—RECEPTION ON ARRIVAL.—Gentlemen or families will be received on their arrival in England, and every assistance given them in procuring either private apartments or hotel accommodation; in landing baggage; in affording information as to objects of interest to be visited; and generally in advising them, so that the visit to England may be made with the greatest economy of time and money.

FACILITIES.—The office will afford a central rendezvous for gentlemen in London; letters and parcels will be received and forwarded, and a register of visitors to England from the American continent kept for reference. The best houses for making purchases will be indicated. Commissions executed and inquiries conducted in such matters as examinations of wills, tracing of pedigree, recovery of debts, inquiries for missing friends, prosecution of claims to property, introduction of youths to colleges or universities, confidential inquiries, passports, etc.

TERMS.—A subscription of one guinea—say \$5 in gold—will entitle the subscriber for one year to command the services of Messrs. Siddons & Co.; his name will be registered on their books, and all such matters as do not involve outlay will be promptly attended to without further charge. Where, however, outlay is necessary, the amount should be remitted with the instructions, and any excess so remitted will be placed to the credit of the subscriber. Letters requiring reply should contain the necessary postage stamps.

Subscribers should send as early intimation as possible of their intention to visit England, and give full particulars to enable Messrs. Siddons & Co. to be quite ready to meet them, or cause them to be met by their Liverpool or Southampton agents.

Messrs. FOWLER AND WELLS, 389 Broadway, New York, will perform similar services for Europeans visiting America. We will meet parties on arrival, procure lodgings, and tickets by steamers or rail, to any city or town in America. We will also procure tickets for parties sailing hence to Europe, California, or elsewhere. Of course, remittances with which to procure tickets must be made with the order, and stamps with which to prepay postages.

MY DESTINY—WHAT IS IT?—Professor

(pupil of Raphael, the London Astrologer) will write out, *scientifically and correctly*, the *Future Earthly Destiny* of any Man, Woman, or Child. These Life Charts point out particularly the *Future* in regard to Health, Money, Sickness, Love and Marriage, Business, Friends, Enemies, etc., and are *sure guides*. Full Charts, \$5; ten years, \$3; five questions, \$1. Satisfaction guaranteed. Send day of month and year of birth, whether single or married, and sex. Address, —, New Jersey.

[It is probable that this charlatan finds patrons among the foolish, as do other astrologers. Quack phrenologists practice on a similar plan, and profess to reveal the whole in "ten minutes by the watch!" Of course they are impostors. The above advertisement is sent us, with a request that we expose the swindling Professor.]

CONCRETE BUILDINGS.—I find that

cobblestones packed in lime mortar between boards laid on the wall raised as fast as it sets, make a cheap and substantial building. It is rough coated on the outside, blocked off and colored in imitation of stone.

No finish can excel this in beauty or durability. In the country such finish blends harmoniously with the landscape, is pleasing to the cultivated eye and winning to the senses.

I built an ash and smoke-house 8 feet square by 7 feet

high, cemented at bottom, and beautifully finished, for \$13. It answers every purpose of such a building. I built a boiler and hog-house, 13 feet square by 12 feet high, well finished on the outside, at an expense of \$59. I can keep corn in it clear of rats. I built a drying-house for a keg manufacturing company, 18 by 23 feet, by 10 feet high, at a cost of \$100. It has sustained a great heat, enough to fire a wooden building, and answers every purpose. Apples could be dried in such a house to good profit. The stones were gathered from the adjacent grounds, and were of all sizes to fit in a 10 and 20 inch wall. Farm hands can work on such walls, having a master mason to direct the laborer.

Where stones are plenty, buildings of this material can be reared for one half the cost of wood. For dwelling-houses, strips of boards are laid up in the wall for lathing, to give an air chamber to avoid any dampness.—A. L. L., North Granby, Ct., in *Country Gentleman*.

[We would suggest to parties about to build concrete houses, to first try the experiment on a small scale, as above, i. e., a smoke-house, corn-crib, poultry-house, etc., before undertaking any thing larger. By this means they can better judge how to mix the material, and how to put it up. From our knowledge of the subject, we would prefer "concrete," rightly selected and combined, to any other material, not only for out-houses, but for dwellings. See the little book entitled "A HOME FOR ALL," for plans and particulars.]

A MATCH FACTORY.—The Frankfort

(Herkimer Co.) Match Factory of Wm. Gates is described as follows by Mr. Willard, of the *Utica Herald*. It is noted for the wonderful and curious machinery used in the manufacture, the invention of Mr. Gates, and is probably one of the most perfect manufacturing of its kind in the world.

Some idea may be had of the amount of work done at this establishment when it is known that 720,000 feet of pine of the best quality are used annually for the matches, and 400,000 feet of basswood for cases. The sulphur used annually for the matches is 400 barrels, and the phosphorus is 9,000 pounds. The machines run night and day, and 800 hands are employed at the works. It takes 500 pounds of paper per day to make the light, small boxes for holding the matches, and four tons of pasteboard per week for the larger boxes. Sixty-six pounds of flour per day are used for paste, and after September next the penny stamp required by government on the boxes will amount to the snug little sum of \$1,440 per day.

There are four machines in use for cutting, dipping, and delivering the matches. The 2-inch pine plank is sawed up the length of the match, which is 2½ inches. These go into the machine for cutting, where at every stroke 12 matches are cut, and by the succeeding stroke pushed into slate arranged on a double chain 250 feet long, which carries them to the sulphur vat, and from thence to the phosphorus vat, and thus across the room and back, returning them at a point just in front of the cutting machine, and where they are delivered in their natural order, and are gathered up by a boy into trays and sent to the packing-room. Thus 1,000 gross, or 144,000 small boxes of matches are made per day. The machines for making the small, thin paper boxes and their covers are quite as wonderful and ingeniously contrived as those that make the matches. A long coil of paper, as wide as the box is long, revolves on a wheel, one end being in the machine. It first passes through rollers, where the printing is done, from thence to the paste box, where the sides and ends only are pasted; from thence to the folding apparatus, where the ends are nicely folded and the whole box is pasted together and drops into a basket. A similar machine is at work at the covers, and thus 144,000 boxes per day are manufactured.

A WESTERN ARTIST TAKING PAY IN

"BARTER."—Eastern and European readers will be interested in the following announcement, which we publish gratis for the benefit of the rising generation and "a rapidly-increasing family."

If you want a first-best likeness of yourself or friends, go to the best and oldest artist in the State; one who has never been run out of any town, and who has had fourteen years' practice in Beloit alone, during which he has taken over 50,000 likenesses!

I am the only artist that takes the color of the eyes perfect, having bestowed years of patient study upon this specialty.

Being possessed of a speculating disposition, if customers have not the ready money, I am always ready to trade for any article of food or clothing—paying for wheat, \$1 per bushel; for wood, \$5 per cord—and will take pigs, pears, or poultry; barley, brooms, or butter; corn, clothing, or cabbages; sheep, shingles, or straw; hay, horses, or houses; lands, poultry, stocking yarn, or any other article that can be used in a large and rapidly-increasing family, in exchange for pictures. My rooms are in Carey's White Brick Block, opposite my old rooms where I was burnt out last winter, and easy of access. I defy all competition either in quality or price of pictures.

Give me a call, and look over my extensive lot of cases.

A. W. PETERS, Beloit, Rock Co., Wisconsin.

[Should we pass that way we shall certainly patronize this artist and pay in "trade." It may be that we can off set our professional services against his; delineate the character of the artist, his wife and children, and take pay in pictures, which would no doubt be a decided acquisition to our museum.]

VALUE OF PHONOGRAPHY.—The English newspapers contain numerous advertisements, including wants, among which the following samples show the utility of Phonography:

"Corresponding Clerk Wanted, in a ship broker's office. A knowledge of Shorthand desirable. Address, stating salary expected, Box F 83, Post-office, Liverpool.—*Liverpool Mercury*."

"Corresponding or General Clerk, by a Shorthand writer, with first-class testimonials. Address V 102, at the printer's.—*Manchester Guardian*."

"Wanted, in a carrier's establishment, a sharp, active youth as a Shorthand writer; one who has had experience in a similar capacity preferred. Address T 3, at printer's.—*Manchester Examiner and Times*."

"Corresponding Clerk Wanted: Shorthand indispensable: state salary required. Address G 160, at the printer's.—*Manchester Guardian*."

Soon as merchants come to understand the use of Phonography, they will make it one of the conditions before employing a young man, that he not only write a fair long-hand, but that he also write Phonography.

MERSEY DOCK ESTATE.—The Mersey Docks and Harbor Board require the services of two competent young men who have been accustomed to general office duties, and who can write plainly and expeditiously; also the services of a young man competent to take shorthand notes, and to attend to general office duties. The salary will be £100 per annum each [£500]. Applications stating age, and enclosing testimonials of ability and character, must be sealed and addressed to the Chairman of the Finance Committee of the Mersey Docks and Harbor Board, Indorsed "Secretary's Office," and sent under cover to the secretary, not later than the 31st instant. No personal application will be entertained. By order, Dock Office, Liverpool. JOHN HARRISON, Secretary."

All such engagements are made by "correspondence" in England—here, more frequently, by personal application. We shall require *all* our clerks to learn Phonography.

QUACK MEDICINES AND THE RELIGIOUS

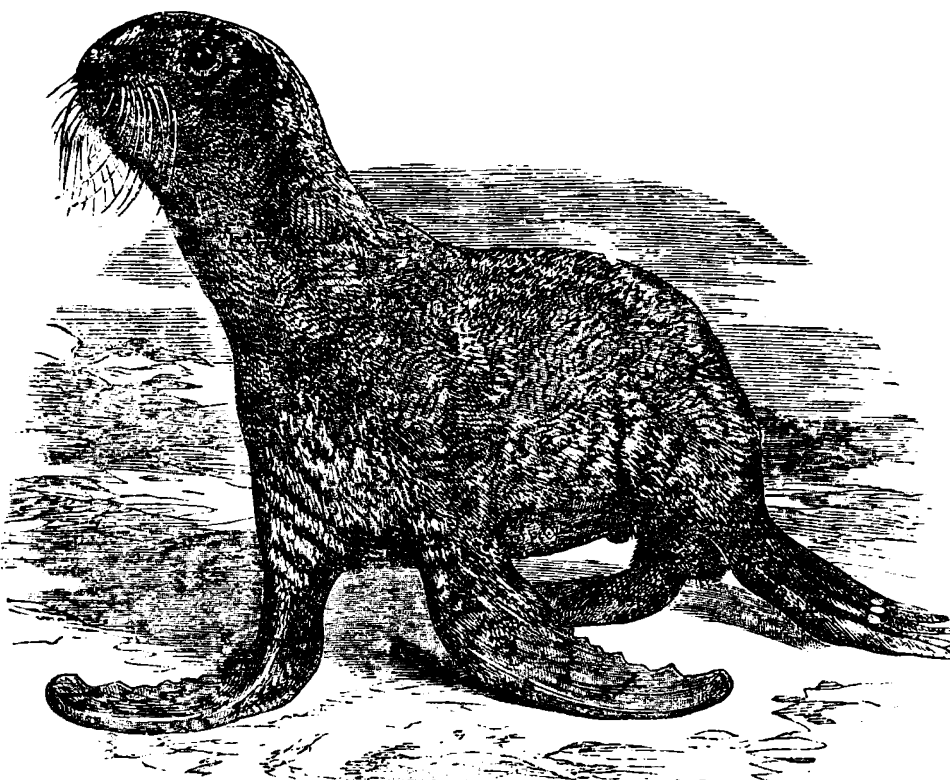
NEWSPAPERS.—When will the time come for the religious family journals to throw out and refuse to publish notices of the vile nostrums of the wicked quacks who feed on the life's blood of the poor invalid who risks his money, yes, and his very life, experimenting with the filthy slops put up in bottles and boxes, and advertised in papers which profess to tell the truth? It will not do for editors and proprietors to say that they are not responsible. They are responsible, and it is a downright wickedness on their part to lend themselves to the base deception. With some of those parties we fear the love of lucre is greater than the love of justice. We can suggest no better way to correct this evil than for subscribers to protest against the practice. Write the publisher that you regard such advertisements not only a nuisance, and a swindle, but as tending to corrupt the morals of the family—that you must decline being a party to such wickedness. This will compel him to change his course, and to send you a paper free from the nuisance. We would include as objectionable matter, all the bitters, cordials, tonics, and other stimulants; the "no-cure-no-pay-do-tune" lotteries, "gift" jewelry concerns, and all such things as are calculated to deceive the unsuspecting. A publisher has no right to allow his paper to be used in the interest of swindlers.

SETTLING DOWN.—The returned sol-

diers are rapidly "falling into line" and resuming their former pursuits. Farmers, with crops to be gathered; manufacturers, with contracts to be filled, and workers throughout the country, feel a sensible relief on the return of the "bone and muscle" to help do up the work. The lazy and the dissipated will "hang around" the taverns, smoking and drinking their time and money away, and will then peddle cigars, candy, pencils, and toys; while the thieves will swindle and steal, and the guerrillas, incendiaries, robbers, and murderers will burn and kill for the very love of it. All right-minded persons will need to keep a vigilant eye on the floating vagabonds who were bounny-jumpers, deserters, and pests, claiming to be Union soldiers. While there are no restraints on liquor-selling, we shall need to enlarge all of our prison accommodations.

WANTED, A BOOK POST between the

U. S. A. and Great Britain.—At present, books and pamphlets can be sent through the mails between these countries only at the high rates of letter postage, viz., forty-eight cents an ounce, or twenty-four cents for half an ounce. This precludes sending or receiving books by post. In England, they charge twelve cents a number postage on this JOURNAL with its cover, but if *without* a cover, only two cents. We therefore take off the covers from those we send by post to that enlightened country. And here we beg to inquire, why we may not arrange terms for a book post between the two countries which would be equitable? It would be a very great convenience to the people on both sides. What say our stupid rulers? Where are our postal reformers?



THE SEA BEAR

THE SEA BEAR.

The singular-looking animal pictured above is the *Arctocephalus ursinus*, found among the islands of the Western Hemisphere, both at the northern and the southern extremity; and also on the coast of Kamtschatka. The specimen from which this picture was taken was captured by M. Leconte at Cape Horn, and is now at the Cremorne Gardens, London.

"This curious marine animal, which is nearly six feet in length, will stand on his hinder fins, sit on a chair, climb up a ladder, make audible sounds to his owner, kiss him in the most affectionate manner with the fore-fins around his neck, and swallow any quantity of fish (he does not chew), of which he devours forty pounds a day.

"The form of his body and the skin with which it is covered resembles a seal, while his upper jaw is very similar to that of a bull-dog, the color from the eyes to the nose being a dark brown. The color of the skin is a light brown, softening sometimes into a drab. He has four fins, corresponding in situation to the legs of a quadruped. The two occupying the comparative position of the fore-legs are fins; but the posterior fins have each five phalanges, resembling, in a crude manner, the human hand, but webbed like the feet of a duck. He has, also, the germ of a tail, about an inch and a half in length.

"M. Leconte thus speaks of the habits and temper of his interesting captive: "I stopped at Buenos Ayres eight months with him, and there, while making him change climate, I made him change his habits; for, at first, he refused fresh-water fish; but, a little later, I got him to eat it. As to his education, I never employed but kindness, although he often bit me, and even maimed my right hand. I never struck him. I never kept him from his food; but then, I have made of him a true friend. He has so much love for me that when I want to leave him he opposes himself to it. He likes to caress me, and likes to be caressed. The ferocity he had in his wild state has

disappeared, and given place to kindness. He likes society, and if I leave him alone, he cries."

A LESSON TO BE LEARNED.

[THE Columbia (S. C.) *Phoenix*, edited by the well-known novelist and poet William Gilmore Simms, reads the following lesson to the people of the South. Who will despair of the Republic when such sentiments are promulgated by a South Carolina press? The lesson may well be heeded everywhere, and is not uncalled for even in the Northern States.]

How events teach the successive generations, who yet refuse to learn! How the ancient laws of God reassert their utility and necessity after a thousand years of false and frivolous convention! "Thou shalt earn thy bread in the sweat of thy brow," is the decree. The decree, delivered as a penalty, duly obeyed, becomes the secret of innumerable permanent blessings. Neglected, denied, repudiated, the law finally asserts itself, and compels respect from the offender. But a day ago, a worthy citizen said to us: "What a cruel thing it is that I was not trained to some good handicraft; that I was not educated or taught as a carpenter, bricklayer, or blacksmith. I should not now be destitute. I should have my secret of employment and existence at my fingers' ends, and should not now be looking around me, in vain, seeking what to do." Exactly! The great effort of mankind, in its blindness, is to escape labor—to escape the law! Men rush into the professions, or become accountants, book-keepers, clerks, collectors, agents, factors, until the country is covered at this moment with swarms seeking easy work, as they fancy, or work which shall not soil the fingers—all of whom are in each other's way. It was a sufficiently evil feature in this practice that, in the case of the professions, two out of every three were out of their proper places, and intruders into the places of better men. The professions are properly the fountains of authority

and sacred opinion. They are guardians of society. Let them be inferior and incompetent, and they degrade the professions and deprive society of its best securities. The evil consequences follow inevitably in general misrule and ruin. We owe no small portion of the evils which now find us prostrate to the incompetence and worthlessness of professional men; to the wretchedness of legislation in wretched hands; to the terrible disproportion of these classes to the physical laborers in the community. And the just judgment of God avenges upon society this usurpation of position by the worthless, and this overcrowding of certain occupations to the neglect of others, which, in the exigencies of society, as at present, become the only useful. At this moment, the vast numbers of persons bred up as book-keepers, accountants, clerks, etc., to say nothing of professional men seeking employment in the cities, seeking agencies of business where there can be no business—sitting upon hungry benches, looking right and left for the means of food—presents the spectacle of a very army famishing in the country which they have plundered of all its food. Happy he, of these classes, who has an occupation at his fingers' ends—who can build a house of brick or wood, make a coat, a pair of boots, a box, a cask, a horse-shoe, or do any work for which the necessities of society compel a continual demand. Let parents take warning from this condition of things. Let them put their sons to honest trades, which involve labor and the acquisition of some useful craft. Let them abandon the foolish vanities which made them strive to keep them from hard labor. If the boy is one of superior talents, endowed for a profession by the Deity, the habit of work and painstaking will not hurt him for the professions will be a help—since labor is one essential element of all educational training. Let him be put at fourteen to a trade for five or seven years, and he will not be found at a loss for the means of life, whatever the convulsions of society. And let the thousands who go about asking where to go, and what to do, go to the farmers and take up the plow, and, stripping cheerfully to their tasks, they will discover that their banks of potatoes, corn, and peas are banks of unfailing resources, which never delude with promises never to be paid in the hour of trouble.

THE ILLUSTRATED
Phrenological Journal

FOR 1865,

S. R. WELLS, EDITOR,

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AMERICAN PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.



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The Journal.

Man, know thyself. All wisdom centers there;
To none man seems ignoble, but to man.—Young.

DANIEL S. DICKINSON.

THIS gentleman has an excellent constitution. He descends from a long-lived and hardy race, some of his ancestors doubtless attaining nearly a hundred years. His temperament combines the vital, motive, and mental in about equal degrees well blended, and the quality of the whole is excellent. There are no indications of disease, either mental or physical, and he is, to-day, a picture of almost perfect health. His temperate habits and abstemious life have enabled him to work almost incessantly without exhaustion. He has been wise enough to live on the interest of his constitution, instead of drawing on the principal.



PORTRAIT OF DANIEL S. DICKINSON.

With a brain almost of the largest class, measuring 23½ inches in circumference, and high in proportion, there is also a harmonious relation between the brain and the body. In person he is every way well built. He stands five feet ten inches, measures around the chest thirty-

eight inches, and his usual weight is one hundred and seventy-five pounds. His limbs are short, but the body is long, and there is more space allotted to the vital organs than one would infer from casual observation. The recuperative powers are great. Should he become

ill to-day, a little rest and abstinence sets him all right, and he will be well to-morrow.

Psychologically, he is his mother's son, inheriting her spirit and disposition, though he has something of the framework of his father. The shape of his brain is peculiar. It is exceedingly long and high, but not broad. He is less developed in Destructiveness and Secretiveness than in any of the other faculties. Intellectually, there are no deficiencies. He is very large in nearly all the perceptive faculties, including Individuality, Eventuality, Form, Size, Weight, and Order. In Causality, Human Nature, and Language he is decidedly prominent, while Locality, Comparison, Firmness, and Combativeness are very large.

He should excel as a reasoner, bringing to bear all the necessary facts, illustrating by apt example and metaphor each and every point. He also possesses in a very high degree that intuitive perception of character by which he may infer the disposition and motives of another at a glance. In reasoning, he proceeds from facts to principles—first particularizing, then generalizing. He is a natural critic.

His moral sentiments, as a class, are well developed, Conscientiousness, Benevolence, and Hope being most conspicuous, while Veneration is rather large. His belief will be in accordance with his knowledge. He will not admit as true that which seems improbable; and he requires the evidence of his senses, together with the corroboration of his own experience, to satisfy. To do right, to do good, and to cheer one on his way by kind suggestion and advice would be in keeping with his spirit. We infer that he is broad and liberal in his religious views rather than narrow or sectarian, or superstitious and bigoted. He has taste and refinement without fastidiousness; love for the beautiful, the grand, and the sublime in nature and art as well as for the useful; for natural scenery, oratory, and poetry. Being both mirthful and hopeful, he has a youthful, buoyant, and even a rollicking nature; and yet this feeling is held in check by his strong moral sense, by his dignity and sense of propriety. He is a capital observer,

quick and curious, and would have made an excellent descriptive writer, an intelligent traveler, navigator, or explorer, and would have excelled in acquiring and teaching the natural sciences. He has an accurate eye to judge of forms and proportions, and can instantly detect the slightest disproportion. He is methodical, keeping things in place, and requiring others to do the same; and accurate as an accountant, if accustomed to figures. He has an excellent memory of persons and places, of all he sees, and of his experiences and thoughts.

Socially, he is one of the most loving of men; always gallant and attentive to the ladies; appreciates woman too highly to permit any wrong to be done her; and would defend her with his life. So of children and the young and helpless generally; he would even be kind and indulgent to the weak and wayward, and friendly to all.

His love for home, country, and its associations forms a leading trait in his character. He has no vindictiveness or malice, but would be a most spirited opponent in the defense of a principle or a friend. He would, however, let the offender up the moment he begged pardon or manifested penitence. Though saving, he is generous to a fault, allowing appeals to benevolence to make sad inroads upon his purse. More Acquisitiveness and Secretiveness would enable him better to keep what he gets. It will scarcely be believed when we affirm on phrenological principles that this gentleman is as remarkable for his sensitiveness and natural diffidence as he is for intellectual ability and courage. Indeed, he is almost as bashful as a girl, and it has been a great struggle from boyhood for him to overcome this natural weakness. How well he has succeeded, the world need not be told. Naturally dignified and manly, he is also affable and polite, disposed even to put himself to inconvenience to make others comfortable and happy. Where moral principle is involved, however, he is firm and steadfast, though otherwise yielding and submissive. He would resent any abridgment of his liberty or any infringement upon his conscience, for he feels that his accountability is first to his God rather than to man. To sum up: He should

be known for his warmth and cordiality, for his openness and frankness, for his love of liberty and spirit of self-defense; for his dignity and manliness; for his diffidence and sensitiveness; for his integrity, hope, devotion, and kindness; for his taste and love for the beautiful in art and the grand in nature; for his critical acumen, reasoning powers, and memory; for his intuitive perception of character, and for his language, giving him copiousness as a writer and fluency as a speaker.

BIOGRAPHY.

DANIEL STEVENS DICKINSON was born at Goshen, Conn., Sept. 11th, 1800. His father, who was a farmer, removed to Chenango County, N. Y., in 1807, and settled in what is now the town of Guilford. The subject of this notice was reared upon a farm in a new settlement until about twenty years of age, with no better advantages for obtaining an education than such as the indifferent common schools of the section supplied. Inspired, however, by a determination to raise himself to an honorable position among his fellow-men, the hours which could be spared from manual toil were devoted to the acquisition of knowledge—in the eager pursuit of which every obstacle vanished as it was approached. So ardently did the young student follow the well-chosen path, that at the age of twenty-one he was fully qualified to undertake the responsibility of instructing others, and in the autumn of 1821 he entered upon the duties of teacher at Wheatland, Monroe County, N. Y. Mr. Dickinson followed this vocation for many years with marked success, having in the mean time thoroughly prepared himself, without the aid of an instructor, to teach the Latin language and the higher branches of mathematics in select and academic schools. During vacations, and at other and irregular periods while he was engaged as teacher, he was also extensively employed in practical land surveying.

In 1822 he was married to Lydia Knapp, a lady whose personal and intellectual charms have won the admiration and esteem of all who enjoyed the privilege of her acquaintance. Like her illustrious husband, she is equally fitted to gladden the cottage of the lowly and to adorn the mansion of the rich. After his marriage, Mr. Dickinson's time was chiefly occupied in the study of the law, to the practice of which he was admitted in 1828, Guilford, his former place of residence, being chosen as the spot for commencing the duties of his new profession.

In 1831 he removed to Binghamton, N. Y., his present place of residence, and at once entered upon an extensive practice, and in his own and neighboring circuits he met and successfully competed with the ablest lawyers of the State. In 1836 he had so won the popular favor that he was elected to the State Senate for four years; and though one of its youngest members and comparatively inexperienced respecting the customs of public life, he speedily became the ac-

knowledgeable leader of his party—the Democratic Jacksonian—winning its confidence by his genial eloquence, and retaining it by his uncompromising integrity.

In 1840 he was candidate for lieutenant-governor, but was defeated in the general overthrow of his party that year. In 1842 he received the nomination for the same office, and was elected to the position by a large majority. As senator, his speeches upon the usury laws attracted universal attention. The Senate, during the time that he was a member, and as lieutenant-governor—its presiding officer—was a court for the correction of usury, and Mr. Dickinson gave frequent opinions upon the grave questions which came before that court for final adjudication, many of which may be found in the law reports of the day.

In 1844 Mr. Dickinson was a State elector of the Democratic party, and as such cast his vote for James K. Polk and George M. Dallas for the offices of President and Vice-President of the United States.

At the expiration of his term as lieutenant-governor, December, 1844, he was appointed by Governor Bouck to fill a vacancy for one session in the United States Senate, and on the meeting of the Legislature the appointment was not only ratified, but was extended so as to embrace a full term of six years from the 4th of March, 1845. During the period of his service in the United States Senate he took a conspicuous part in the most important debates of that august body, and held for a number of years the post of chairman of the Committee of Finance, one of the most dignified and responsible positions for which a senator, as such, can be selected. Upon the exciting questions of the day which were then seriously threatening the peace of the country, Mr. Dickinson took the conservative side, and strenuously appealed for entire non-intervention in all matters relating to slavery.

In the National Democratic Convention held at Baltimore in 1852 he received the vote of Virginia and some other scattering ballots for President, but being himself a delegate favoring the nomination of General Cass, whose name was yet before the convention, Mr. Dickinson withdrew his own name; and in declining the honor which, entirely unexpected to himself, so large and influential a portion of the convention was desirous to confer upon him, he delivered an impromptu address, the language of which proved most conclusively to the assembly that the demands of political integrity have a firmer hold upon the heart and intellect of the good man than the enticements of even a worthy ambition. He had been sent by the constituency of his State as a delegate in the interest of Mr. Cass—a prominent candidate for the highest office in the gift of the American people, and could not therefore be prevailed upon to stand in the way of the friend whom he had come to support, and peremptorily refused to permit his name to be used by the convention. His speech on the occasion (the one above referred to) was a gem of its kind, and was universally commended for its classic beauty and elevated tone. During the delivery of this address the ladies in the gallery threw such a

shower of bouquets toward the speaker that when he resumed his seat he seemed to have been transferred to a blooming *parterre*; he was literally surrounded by flowers.

This noble, self-denying act of Mr. Dickinson—his declining to permit himself to become the candidate of his party because of the technical obligations arising from his relations with General Cass, is proof of the justice of the high reputation which he has everywhere established for unsullied honor in both his public and private career.

In the same year (1852) Mr. Pierce nominated Mr. Dickinson for collector of the port of New York, and he was unanimously confirmed by the Senate without reference; but this honorable and lucrative position was declined.

At the close of his term in the Senate he returned to his profession, which he prosecuted with vigor until the breaking out of the rebellion, when, having indicated his determination to sustain the Government regardless of all considerations, he was called by the popular demand to almost every section of the loyal States, and devoted all his energies and the greater portion of his time, for the first three years of the insurrection, to addressing vast assemblages of the people and advising them to the necessity of ignoring party lines, and urging them to vindicate and defend, by word and act, and with united efforts, the laws, the Constitution, and the country. Perhaps a better estimate may be formed of the Herculean task which he imposed upon himself when we state that, during the period referred to, he delivered in New York, Pennsylvania, and the New England States over one hundred addresses, all of them having a direct bearing upon the rebellion, and each one presenting prominent and distinctive features.

In the performance of this immense labor Mr. Dickinson not only displayed the unlimited resources of his intellect and his unwearied devotion to the highest interests of the nation, but he also beautified and enriched the fields of American eloquence and generously added to our stores of political wisdom. Some of the ripest scholars of our day have said concerning his philippics against the leaders of the rebellion (many of which were published and commented upon at the time they were delivered), that they compare favorably, both in substance and style, with the orations which Cicero pronounced in the Roman Senate against Catiline and his fraternity of conspirators. There can be no doubt but that the earnest inspirations of this one brain and heart had very much to do with breaking and quelling the spirit of certain insurrectionary parties at the North, and in placing before the people the true condition of the country. Too much praise can not be accorded to Mr. Dickinson for his great and successful efforts for the preservation of the Union, and the nation owes him a debt of gratitude which can only be paid by holding up his noble record for the emulation of coming generations.

On the formation of the Union party in 1861, Mr. Dickinson was nominated for attorney-general of the State of New York. Believing that the post was one in which his ripe experience

might be made serviceable to the country, he accepted the nomination, and was elected by about 100,000 majority!

Mr. Lincoln nominated Mr. Dickinson to settle the Oregon boundary with Great Britain, and the nomination was unanimously confirmed without reference—such is the confidence of the nation in his probity and patriotism. This nomination was, however, declined.

In December of the same year Governor Fenton (elect), learning that Hon. Henry R. Selden's resignation would leave a vacancy in the court of appeals, tendered the position in handsome and generous terms to Mr. Dickinson; but, regulating his conduct by that high sense of duty which has ever been his unerring guide, he also declined this position.

One of the last acts of Mr. Lincoln was to tender Mr. Dickinson the office of district attorney for the southern district of New York—unsolicited and unexpected—a post which was accepted, and the duties of which he is now discharging to the satisfaction of the entire community. When the appointment was announced—although it was felt that the requirements of the office were not such as to claim the constant exercise of his best abilities—it was universally recognized as a partial acknowledgment of the generous services which he had both the desire and the power to render to his country.

As a debater, Mr. Dickinson occupies a front rank among the greatest of those who have labored for the unsullied preservation of the Constitution in the halls of Congress; and even of his brilliant compeers in the forum, nearly all of whom have passed into a sacred inheritance, few ever attained such unqualified power over popular assemblies. In argument he is clear, profound, and logical; his illustrations are frequent and always appropriate; his sentences are energetic, often replete with scathing satire, and not unfrequently embellished by graceful allusions to classic poetry and mythology. His memory is excellent; his fund of knowledge large, varied, and always accessible. He draws from his abundance without hesitation or apparent effort, and so easily and naturally do his thoughts shape themselves into language, that his utterances appear to his auditors like the overflowing of a rich and exhaustless fountain.

And not only is Mr. Dickinson recognized as one of the most gifted of our public debaters, but he is one of our happiest prose writers, and has also, in his hours of recreation, added to our literature several charming lyrical effusions. So successful have been his efforts in this direction, that had not his time been almost wholly consumed in the public service, and had he so chosen, he might have attained eminence as a poet. Even the few metrical compositions with which he has favored us would have given him distinction had not the inspirations of the occasional verse writer been overshadowed by the more important and determined, though scarcely more successful, labors of the orator and statesman.

In concluding this brief notice of the public career of Mr. Dickinson, we only recognize a sentiment that has frequently been expressed in this

and other countries, by saying that he is one of the most remarkable men to whom the Western Continent has given birth. Cradled and reared in comparative poverty; compelled, in a new and almost unbroken country, to battle his way from youth to manhood amid want and manual toil without the advantages of early education, we find him at fifty years of age—after filling and ably discharging the duties of sundry public positions—standing prominently among the Clays, Websters, Casses, and Wrights in the Senate of the United States, originating and perfecting great and salutary public measures; and not only commanding the respect and gratitude of the nation, but casting around him a high-toned, healthy, moral influence as the reflex of his own unblemished and spotless character as an evidence of the esteem in which his services were held.

While in the United States Senate, it will be remembered by many that Mr. Webster—though opposed to him upon most of the great issues of the country from 1830 to 1850 (these gentlemen being leaders of opposite parties)—tendered his Democratic colleague, upon his retiring from the Senate, the following complimentary letter:

"WASHINGTON, September 27, '50.

"MY DEAR SIR—Our companionship in the Senate is dissolved. After this long and most important session you are about to return to your home, and I shall try to find leisure to visit mine. I hope we may meet each other again, two months hence, for the discharge of our duties in our respective stations in the Government. But life is uncertain, and I have not felt willing to take leave of you without placing in your hands a note containing a few words which I wish to say to you.

"In the earlier part of our acquaintance, my dear sir, occurrences took place which I remember with constantly increasing regret and pain, because the more I have known you, the greater have been my esteem for your character and my respect for your talents. But it is your noble, able, manly, and patriotic conduct in support of the great measures of this session which has entirely won my heart and received my highest regard. I hope you may live long to serve your country; but I do not think you are ever likely to see a crisis in which you may be able to do so much either for your distinction or for the public good. You have stood where others have fallen; you have advanced with firm and manly step where others have wavered, faltered, and fallen back; and for one, I desire to thank you and to commend your conduct out of the fullness of an honest heart.

"This letter needs no reply; it is, I am aware, of very little value; but I have thought you might be willing to receive it, and perhaps to leave it where it would be seen by those who shall come after you.

"I pray you, when you reach your own threshold, to remember me most kindly to your wife and daughter; and I remain, my dear sir, with the truest esteem, your friend and obedient servant,

DANIEL WEBSTER.

"H. M. DANIEL S. DICKINSON."

To this kind, friendly, and commendatory letter Mr. Dickinson addressed the following able and equally kind and friendly response:

"BINGHAMTON, Oct. 5th, 1850.

"MY DEAR SIR—I perused and reperused the beautiful note you placed in my hands, as I was about leaving Washington, with deeper emotion than I have ever experienced except under some domestic vicissitude. Since I learned the noble and generous qualities of your nature, the unfortunate occurrence in our early acquaintance to which you refer, has caused me many moments of painful regret, and your confiding communication has furnished a powerful illustration of the truth, that 'to err is human, to forgive divine.' Numerous and valued are the testimonials of confidence and regard which a somewhat extended acquaintance and lengthened public service have gathered around me, but among them all there is none to which my heart clings so fondly as this. I have presented it to my family and friends as the proudest passage in the history of an eventful life, and shall transmit it to my posterity as a sacred and cherished memento of friendship. I thank Heaven that it has fallen to my lot to be associated with yourself and others in resisting the mad current of disunion which threatened to overwhelm us; and the recollection that my course upon a question so momentous has received the approbation of the most distinguished American statesmen has more than satisfied my ambition. Believe me, my dear sir, that of all the patriots who came forward in the evil day of their country, there was no voice so potential as your own. Others could buffet the dark and angry waves, but it was your strong arm that could roll them back from the holy citadel.

"May that beneficent Being who holds the destiny of men and nations, long spare you to the public service, and may your vision never rest upon the disjointed fragments of a convulsed and ruined confederacy. I pray you to accept and to present to Mrs. Webster the kind remembrances of myself and family, and to believe me sincerely yours,

D. S. DICKINSON.

"HOW. DANIEL WEBSTER."

After the death of the great expounder of the Constitution, Mr. Everett, in looking over his papers for publication, noticed this interesting correspondence, and wrote Mr. Dickinson requesting his permission to incorporate the letters with his labors. The consent was of course given without qualification, although neither of their celebrated authors contemplated such publicity for them, and they have become an important portion of the history of one of the most trying and eventful periods in the life of the republic.

Mr. Dickinson has always lived—as it were well that all men should live—for humanity and his country, rather than for himself. Though a man of untiring industry and strictly frugal in all his habits; and though he has earned from his extensive and successful legal practice what would have made others rich and independent, his munificence and charities have always kept him in comparatively limited monetary circumstances. He is now in the sixty-fifth year of his

age, but as the result of sobriety and activity, he is as hale and efficient, both physically and intellectually, as at any period of his life, giving hope of many years of active usefulness; one to whom our country may safely turn for the protection of her flag, her Constitution, and her honor in any hour of peril which may await her.

Profound in counsel; sagacious in detecting and repelling wrong; discreet and judicious both in rewards and punishments, but firm and resolute in the execution of his well-matured plans, he may be appealed to with perfect reliance in all important emergencies, both of a public and private character.

THE DISCUSSION ON PHRENOLOGY.

We find the following in the Toronto *Christian Guardian*: SIR—I have read with much pleasure—as I doubt not many others have done—the articles which have, during the past few months, appeared in your very interesting paper on the subject of Phrenology. And although I think the questions would have been more fairly dealt with if examined by an impartial critic, still I can but think that attention having been directed to the subject, thinking minds will examine it for themselves, and truth finally triumph. Controversy is not always the best method of eliminating truth, because the advocates of one side bring to bear all the energies of their minds to that side only, hence many erroneous views are advanced, unfounded statements made, and, what is the most injurious feature of the whole, the mind becomes warped in the direction taken in debate, whether true or not. That, however, by the way, my object in writing now is to inform your correspondent E. Stephens that I know the author of the articles copied from the *PHRENOLOGICAL JOURNAL*, and can assure him that whatever Philalethes may be, the phrenologist is a Christian. And, Mr. Editor, give me permission to say one word more; in saying which I feel sure I am expressing the opinion of every subscriber to the *PHRENOLOGICAL JOURNAL*, either in or out of Canada, an opinion not hastily arrived at, but the result of many years' reading—the principles upon which the *AMERICAN PHRENOLOGICAL JOURNAL* is conducted, and the Christian doctrines therein advanced, commend themselves to the approval of God's people generally. Not only are the great leading doctrines of evangelical Christianity encouraged and taught, but recognized and taught in the light of a correct and thorough knowledge of the nature of man. This is an important consideration; parents and schoolmasters teach children; and preachers, authors, and editors teach men and women, too often with very little correct knowledge of the nature of the beings they would educate. GEO. LONGMAN.

The writer of the above is the working Secretary of the Toronto Mechanics' Institute, which a late paper describes as

A BUSY HIVE.—If there is a busy hive in Toronto it is at the Mechanics' Institute. We instance the proceedings of last evening. The music hall was occupied by the great violinist Prume; the lecture room by Mr. Carter and his hundred vocalists practicing for "The Messiah;" the Ontario Literary Society were in their usual room; the book-keeping class room was crowded with sixty pupils; the architectural and mechanical drawing-class room was also full, and the library crowded with numbers exchanging books, and pupils joining the various classes, and the reading-room as crowded as either of the others. In addition to all this, the free library of reference, belonging to the Board of Arts and Manufactures, was open to the public—as it is every Tuesday and Thursday evening. Truly the directors of the Mechanics' Institute are doing a thriving business, and may well feel proud of the extending influence of their useful society.

BEAUTY, VIGOR, AND DEVELOPMENT.*

[CONCLUDED.]

ON BEAUTY OF COMPLEXION.

25. **BEAUTY** of complexion depends—

(1.) Upon the state of the pigmentary tint, which is secreted by the scarf skin (cuticle, epidermis).



ASPASIA.

(2.) On the degree of thickness or transparency of the scarf skin of the face, and the regular, faultless formation of the new granules which are being continually deposited (in a laminated form) to replace the old, worn-out particles of matter on its surface.

(3.) On an agreeable warmth of the body and skin, by which a due amount of circulating nutrient blood, of a bright florid hue, is secured in the minutest capillaries of the face.

(4.) And lastly, upon a healthy state of the whole system.†

26. The scarf skin or outer covering of the body is composed of a number of layers, made up of particles of matter, which gradually develop themselves into cellules of a polygonal form, a natural pigment or coloring matter that determines complexion being incorporated with these elementary granules. The cellules, or rather scarf cells, become dried up, and under the effect of daily friction and ablution fall off in thin scales, their place being supplied by a new layer which has undergone the same processes of development and growth.

27. In the European the coloring pigment is almost white, except under exposure to the sun, when it assumes a light brown color, and ranges from the *blonde* type, remarkable for white skin, fair hair, and blue or light colored eyes, to that of the *brunette* with brown skin, black hair, and dark eyes. In the negro it is black; and the intermediate shades of color which may be observed in the different races of mankind, are referable to the depth of hue of the particles or granules which enter into the composition of the cells of the scarf skin.

28. Vigorous friction and frequent ablution wear away the outer surface of the scarf skin, and increase sensibility in proportion as the latter becomes attenuated and less thick.

29. The processes of waste and renovation are continually taking place, and, as we have observed, new granules are deposited to supply the place of the old ones. These granules conform closely in their growth with the extraneous particles of matter on the surface; so that if the perspiration exuded from the pores, and other impurities which are apt to accumulate upon the outside of the skin, are allowed to remain there, they will form coarsely and irregularly. The skin should therefore be kept free from impurity by frequent washing, in order that it may take that fresh transparent form which constitutes the whole of facial beauty. In those who bathe often, especially after having perspired freely, the skin becomes soft, smooth, and blooming for this very reason.

30. Exercise equalizes circulation by diffusing the blood equally throughout the system. Under the influence of cold, and depressing mental emotion, this blood is repulsed inward to the larger vital organs, and produces pallor.

31. The presence of bright red blood in the capillaries of the face is due to an agreeable warmth or temperature of the body, whether occasioned by stimulants within, or irritating causes such as friction, artificial heat, etc., from without. This is why redness of complexion follows exertion, friction, and liberal feeding, inasmuch as they generate more or less heat in the system.

32. If exercise be taken regularly, in conjunction with daily friction and ablution of the skin, the latter will always present that fresh, blooming appearance that is indicative of health and beauty.

33. Beauty of complexion may then be reduced to the following theory: The variations of color from the delicate tint of the high-born blonde to the rosy bloom of the milkmaid, depend upon—

(1.) The degree of transparency of the scarf skin, whether constitutional, or the result of regular friction and ablution.

(2.) The presence of bright red blood in the capillaries of the face, dependent on temperature, on the warmth of the body and skin, and upon the general health of the system.

(3.) Upon the state of the pigmentary tint, which determines the difference of race as regards complexion.

(4.) And upon the composition of the blood. [Which depends upon the food we eat, the air we breathe, and the perfection of the processes of digestion and assimilation.*]

34. Dr. Erasmus Wilson observes, that "the yellow tints of dyspepsia and jaundice are due to admixture of the coloring matter of bile with the blood. . . . Purpleness or blueness of the skin always depends on some cause of retardation of the cutaneous circulation, (and that) all the phenomena of color of the skin, excepting that which is due to its pigment, are referable to the quantity, velocity, or composition of the blood flowing through its capillaries."

35. "The celebrated Diana, the French beauty of Poitiers, preserved her beauty to an advanced age by merely observing the following rules:

"(1.) She was jealously careful of her health.

"(2.) Bathed in cold water in the severest weather.

"(3.) She suffered no cosmetic to approach her.

"(4.) Rose at six o'clock, sprang into the saddle, and galloped about six miles, when she returned, breakfasted, went about her duties, and amused herself by reading.

"The system appears a singular one, but in her case it was undoubtedly successful, as she still reigned in absolute sovereignty over the heart of the king of France when she was nearly sixty years of age!"†

PLUMPNESS OF FORM, ETC.

36. "The deposition of fat in the human frame depends upon the disproportion between the quantity of carbon and hydrogen in the food, and that of the oxygen absorbed by the skin and lungs; that is, so much of this carbon as remains unconsumed—above what is needful for respiration—is stored away as fat" [technically called adipose matter].

37. From the age of twenty up to that of forty years, a male burns about ten ounces of carbon in the twenty-four hours. From forty to sixty, it decreases to about seven and a half ounces.

38. To compensate for this waste of carbon (10 oz.), such articles of food should be selected as afford the greatest quantity of it.

39. Oleaginous food contains about four fifths of its own weight of carbon. Under this head may be enumerated suet, fat, oil, and butter.

40. Milk or curd, gluten, bread, oatmeal, meat, jelly, etc., from two fifths to three fifths of carbon.‡

41. Sugar, and the substances which are allied to it, gum, starchy vegetables, and the various juices, fibers, and tissues of plants, about two fifths of their own weight.

42. Dietaries may be based upon the above data containing a great quantity of carbon or the reverse, whether muscle or fat be the idol set up. The weight of the body undoubtedly bears a marked relation to, and increases proportionately with, its height.

43. On the authority of Dr. Hutchinson, "at five feet one the weight is (or should be) one hundred and twenty pounds. For every inch of stature, from five feet one to five feet four, it increases 6½ lbs.; from five feet four to five feet seven, about 3½ lbs.; and from five feet seven to six feet, 6½ lbs. for every inch of height."

44. "Liebig defines health to be a perfect equilibrium of all the functions of the body—where the balance between waste and supply is faithfully kept up. . . . so that when in health and at maturity no diminution or increase in weight is observed." If emaciation be disease, so also

* See on these points the following valuable works: *FOOD AND DIET*; containing an Analysis of every kind of Food and Drink. By Dr. J. Pereira. \$1 75. And *FRUITS AND FARINACEA* the Proper Food of Man. With Notes and engraved Illustrations. Muslin. \$1 75.

† Other famous beauties, ancient and modern—Aspasia, Cleopatra, Ninon de l'Enclos, and Lola Montes, for instance—have had the good sense to study and, in the main, obey the laws of health, which they perceived were at the same time the laws of beauty, and have thus, in spite of certain irregularities of life, preserved their personal attractions for a long time.

‡ We advise all to read *THE SCIENCE OF HUMAN LIFE*. By Sylvester Graham, M.D. With Biographical Sketch of the Author. \$3 50.

* NOTES ON BEAUTY, VIGOR, AND DEVELOPMENT; OR, HOW TO ACQUIRE PLUMPNESS OF FORM, Solidity of Muscle, Strength of Limb, and Clearness and Beauty of Complexion, by a Course of Exercise, Diet, and Bathing; with a Series of Improved Exercises for the Dumb-bells, etc. By William M'Nio, London. Slightly altered, with Notes and Illustrations by Handsome Charles The Magnet.

† *PHYSIOLOGY OF DIETETICS*. The Principles of Dietetics. By Andrew Combe. 50c.

is corpulence. Liebig has shown us how to get fat—or rather that increase of carbon will cause fatness, inasmuch as fat is carbon—and Mr. Banting how to get thin; what more can mankind wish? We shall look with hopeful anxiety for that day when every man will be either fed up, or reduced to, his proper standard of weight. We have clipped the following extract from a *London Reader* of recent date, as it contains words of golden promise to the lean; we refer the obese at the same time—as we are desirous of placing all men upon an equality—to Mr. Banting's pamphlet, lately published. [See also an article on "Fat Folks and Lean Folks," in the *Phrenological Journal* for July, 1865.]

45. "Let us, however, recur to lean people, and give them a recipe to increase their flesh, as remarkable for its simplicity as it would seem to be certain in its effect. When Captain Grant was on his journey to discover the source of the Nile, he entered the country of Rumaniker, an African sovereign, who was himself tall, handsome, and slender, and who rejoiced in the possession of five wives. These ladies were all queens, who, with his female relatives, fed upon milk. The consequence of this dietary was that they became fattened to enormous sizes, and when seen in motion, their excessive obesity obliged them to be supported on either side by a friend—the flesh of their arms hanging down in a flabby mass, like the widest of fashionable sleeves. They were drilled from their infancy to suck at milk. Here, then, is certainly one of the simplest, and probably of the most effective, recipes that can be given for rescuing thin people from hungry looks."

RULES OF HEALTH.

46. **Rise early.** Wash the entire person in the morning. Vigorous friction of the face, neck, feet, and hands, and of the whole body, after the daily bath. This may be done with the hands, and by using a moderately coarse towel.

47. It is better to wash carefully and with energy on rising, that the impurities which have collected upon the surface of the skin during the night—for when the body is at rest, renovation is most active—may be entirely washed away.

48. On rising, and before bedtime, the whole body, while undressed, should be rubbed with the naked hands for about five or ten minutes, until a regular glow is produced. This, in addition to the friction after the bath.

49. A tepid bath should be taken daily by invalids; the best time will be in the afternoon.

50. Use the methods of breathing with the chest-expanding and dumb-bell exercises at the following periods of the day:

1. In the morning, before breakfast.—Methods of breathing.
2. Before dinner.—Chest-expander and dumb-bells.
3. Before tea-time.—Chest-expander and dumb-bells.
4. Before retiring to rest.—Chest-expander, bells, and breathing.

Put on clothes immediately after exercising, and avoid cold draughts of air.

51. Breakfast according to taste—mutton chop or beefsteak, corn bread, butter, and milk; but one need not restrict one's self to these. The corpulent had better follow Mr. Banting's advice in this particular, and, in fact, in all that relates to diet. The lean are urgently advised to select such articles of food as shall furnish them with the largest quantum of carbon, and at dinner especially to make a free use of bread and vegetables. This will assuredly lay the foundation, if anything will, of a good constitution. It may be remarked, by the way, that the notes on plumpness of form have been written solely for the comfort and consolation of the lean of humanity.

52. Open your window from six to ten inches at top and bottom at night, and throw it open in the morning to purify the room thoroughly. Every sleeping-room ought to have an open fireplace in it, through which to ventilate it.

53. Rinse the mouth, and clean the teeth with a brush, a very little fine toilet soap, in soft water, on rising and before bedtime. Use a quill for a toothpick. This will keep them white, and preserve them from decay.

54. Avoid abuses that affect the nervous system. Use no tobacco nor alcoholic stimulants; for the frame suffers from every excess, no matter how slight it may be, sooner or later.

55. Go to bed early, after your devotions, and don't think when once under the clothes. If you have abstained from stimulants, and have ex-

ercised moderately during the day, you will surely sleep well at night. Wash the face and hands before retiring to rest, for it has the effect of calming the mind and inducing healthy repose.

56. If you are desirous of seeking health and vigor, make rules for your own guidance with respect to dietary, bathing, and exercise, and keep them as religiously as if they were laws. Above all, cultivate trust in Providence, and perseverance. Habits once formed are mental bands of iron that take years and years of labor to saw asunder. Remember that the physiological laws of life and health are God's laws, and *must* be obeyed.

EXERCISES.

The following exercises have been framed for daily use throughout a course of private training, extending over any number of weeks or months.

EXERCISE I.—BREATHING.

First Practice.—Stand erect; chest thrown forward; shoulders well back; Take a deep inspiration of air—the colder and purer the better—and expire it again very slowly. Repeat several times.

Second Practice.—Take a deep inspiration as before. Hold the breath when no more air can be inhaled, for ten seconds. Repeat frequently.

Note.—This practice may be performed to advantage in the open air by inhaling as much as the lungs can contain, and retaining it while you take fifteen or twenty paces; then expire it slowly, and repeat often throughout the whole extent of the ramble. The chest should be protruded as far as possible, and the shoulders pressed well back, off it, to admit of every air cell being properly inflated.

Third Practice.—As in the second practice, but increase gradually the time of retaining the breath.

The above exercises should be performed in the morning, after rising, when the atmosphere is denser than usual, and frequently during the day. The result will amply repay any trouble they may occasion. The chest should be measured once a month at least with a tape under the arms. 1st. By taking in as much air as the lungs can contain, and holding it during the first measurement; and 2d. By forcibly expiring the air, to empty the lungs while the second measurement is taken. The difference of both measurements will be the mean or standard to judge by.

EXERCISE II.—DUMB-BELLS.

First Position.—1. Body upright, heels closed, arms hanging at their full extent from the shoulders, ends of the bells touching the thick of the leg, back of the hands to the front.

2. Turn on the heels to the right until the left toe points full to the front, right toe to the right.

3. Separate and bend the knees gradually, at the same time raise the dumb-bells slowly by making hinges of the elbows, allowing the ends of the bells to touch the points of the shoulders, advance the chest as much as possible, keeping the head perfectly erect without being stiff.

4. Step out smartly with the left foot fifteen inches to the front, and carry it off fifteen inches to the left. Bend well over on the left knee, which should be exactly perpendicular with the point of the left foot, the whole weight of the body on the left leg, right knee and leg firmly braced. Advance the chest, by forcibly pressing back the elbows and shoulders.

Second Position.—Brace up the left leg gradually by bending well over on the right knee, and throwing the whole weight of the body on the right leg.

Third Position.—1. Resume the first part of the First Position, by bracing back the right knee and drawing back the left foot smartly to the right, heels closed, left toe pointing to the front, right toe to the right.

2. Raise the left heel, and making a pivot of the toe, point the left foot in the same direction as the right, that is, full to the right, turning the left knee inward, and preserving the erectness of the body. Next raise the left toe, turn on the heel until the left toe points full to the front. Brace up both knees tightly, the whole weight of the body will thus be equally supported by both legs.

3. Advance the chest, press back the shoulders, and inhale a full inspiration. Retain the breath for five seconds, and inspire it slowly when the chest is sufficiently advanced. Throw the head slightly back, and fix the eye on some mark a few feet above it.

First Practice.—When you arrive at the third stage of the First Practice (First Position, 3), you remain perfectly steady.

One. Deliver a powerful stroke with the right arm direct from the shoulder, in the direction in which the left foot is pointing. Bring back the dumb-bell by a sharp return movement, and repeat the stroke nine times. Total, 10 strokes.

Two. Assume the Second Position, and deliver a powerful stroke with the left arm in the direction in which the right foot is pointing. Repeat nine times. Total, 20 strokes.

Three. Spring smartly into the Third Position, second stage, and deliver ten strokes from the right and left shoulders *simultaneously*, each in the direction in which the right or left foot is pointing, right stroke in the direction of the right foot, left to the left. Total, 30 strokes.

Interval of ten minutes.

Five minutes are allowed for each action, five for the necessary intervals which occur between them, and ten for rest at the conclusion. Total, half hour each practice.

Second Practice.—*One.* Assume the First Position, deliver a stroke with both bells simultaneously, and spring into the Second Position. Repeat nine times. Total, 10 strokes.

Two. Deliver a stroke with both arms as before from the Second Position, and then spring back into the first. Repeat nine times. Total, 20 strokes.

Three. Throw out the left bell smartly to the front, the right bell to the rear, simultaneously, and to the full extent of the arms; and in the return movement of the bells to the shoulders, spring into the Second Position, turning the body full in the direction of the right foot. Alternate this movement by throwing the right bell to the front, and the left to the rear from the Second Position, springing into the First Position on the return movement. Deliver each alternate stroke five times. Total, 30 strokes.

Interval of ten minutes.

Third Practice.—*One.* Assume the First Position, by turning the body from the hips full in the direction of the left foot, bending well over on the left knee, and bracing up the right leg. Deliver a stroke with both bells simultaneously, straight from the shoulders, and in a line with the latter. Bring them by a circular backward movement (something like turning the handle of a windlass the wrong way) toward the body, at the same time brace up the left leg by throwing the whole weight of the frame on the right foot and leg, still keeping the body from the hips in the direction in which the left foot is pointing. Repeat nine times. Total, 10 strokes.

Two. Assume the Second Position by turning the body from the hips full in the direction of the right foot, bending well over on the right knee, and bracing up the left leg. Deliver the strokes as in the first action, Third Practice. Repeat nine times. Total, 20 strokes.

Three.—Assume the Third Position. 1. Dart the bells smartly upward in the direction of a mark on the wall, about a foot or a foot and a half above the head. 2. Bring them back by a circular return movement to the shoulders, keeping the chest well advanced, the shoulders pressed back, head erect, and knees firmly braced up. 3. Throw them out together to the full extent of the arms, right and left in line with the shoulders. Return them smartly to the shoulders. Repeat these motions nine times. Total, 80 strokes.

MISCELLANEOUS PRACTICES.

1. Stand, with the head erect, chest advanced, shoulders pressed well back, heels closed, toes slightly turned out, knees braced, dumb-bells touching the points of the shoulders, as in the first part of the First Position.

2. Step off briskly with the left foot, at the same time deliver a stroke upward with the left bell to the full extent of the arm, and articulate in a distinct voice the word *Two*.

3. As the left foot comes again to the ground, deliver a stroke upward with the right hand, repeating the word *Three*, and dropping the left bell to the side.

4. Strike out to the left with the left bell—*Four*!

5. Strike out to the right with the right—*Five*!

6. Strike out to the front with the left—*Six*!

7. Strike out to the front with the right—*Seven*!

8. Deliver a stroke upward with both bells simultaneously—*Eight*!

9. Deliver a stroke with each bell to the right and left simultaneously—*Nine*!

10. Deliver a stroke with both bells to the front, simultaneously—*Ten*! Repeat the practice frequently.

Note.—The above strokes to be delivered on each occasion as the left foot comes to the ground, and the number of each stroke called out in a loud voice at the same time.

FIG. 1.



ATTENTION!

Final Practice.—Deliver a stroke from the left shoulder with the left bell as the left foot touches the ground, and one from the right shoulder as this foot comes down. This practice should range from 10 to at least 600 strokes, and may be performed standing.

[We add from "The Illustrated Family Gymnasium" the following exercises, calculated to expand and extend the chest.]

EXERCISES WITHOUT APPARATUS.

[When these exercises are performed in classes, the leader or teacher should arrange the pupils so that each will have room without hitting each other's hands, and give the word of command, to be repeated for each movement, until all the members of the class can easily perform it with the nicest precision and exactitude.]

FIG. 2.



MILITARY POSITION.

First Position—"Attention!"—When this command is given, the pupil is to square the shoulders, place the heels slightly apart in line, the toes out to an angle of sixty degrees, the knees straight, the arms hanging easily by the side, and the hands open to the front. The chest must be slightly inclined forward, the abdomen moderately drawn in, the head erect, the eyes looking directly forward, and the weight of the body resting more on the fore part of the feet than on the heels (fig. 1).

The proceeding is substantially the "*military position*," which brings the ear, shoulder, hip, knee, and ankle into a line, as seen in fig. 2.

FIRST EXERCISE.—"Chest Expansion!"

FIG. 3.



CHEST EXPANSION.

The object here is to expand the lungs and increase the flexibility of all the muscles of the chest, and those of the abdominal and dorsal region which are concerned in respiration.

Take full, deep inspirations, retain the air in the lungs when fully inflated as long as possible, and then let the breath go out steadily and slowly; at the time beat the chest, abdomen, and back with the hands, gently in front, but smartly on the sides and back, as represented in figs. 3 and 4.

This exercise may be kept up during two to six respirations. This move, combined with local gymnastics, is one of the best preventives of consumption.

FIG. 4.



CHEST EXPANSION.

SECOND EXERCISE.—"Chest Extension!"

FIG. 5.



FIG. 6.



This exercise comprehends several movements of the arms, all of which are intended to stretch the muscles, ligaments, etc., more particularly of the upper portion of the chest. The most important movements consist in holding the arms as nearly perpendicular to the body as possible, and then throwing the hands and arms backward a number of times with considerable force. It is useful for the people to count aloud with each backward motion,

till the number of counts reaches twenty, thirty, or forty. Fig. 5 shows the commencing position, the hands being open and the palms together. When the word is given, the hands and arms are to be thrown violently backward, striking the backs of them together behind, if possible, as in fig. 6. Then, from the same commencing position, strike the elbows together behind, or endeavor so to do, as in fig. 7. These motions expand the chest in the line of the "collar" bone, flatten the shoulder-blades, and thus tend to cure the deformity of too "round shoulders," as well as enlarge the breathing capacity.

Females who have contracted the diameter of the chest by tight lacing will find this exercise particularly serviceable. The *vital circumference* may be increased three or four inches in as many months by these exercises, combined with other appropriate hygienic medication.

[Dress loosely, but not too warmly; eat moderately, exercise vigorously, sleep plentifully, and cultivate Faith, Hope, and Charity.]

FIG. 7.



"I WOULD have every one consider," says Addison, "that he is, in this life, nothing more than a passenger, and that he is not to set up his rest here, but to keep an attentive eye upon that state of being to which he approaches every moment, and which will be forever fixed and permanent."



PORTRAIT OF GEORGE WASHINGTON *

"Signs of Character."

Of the soul, the body form doth take,
For soul is form, and doth the body make.—Spenser.

WASHINGTON AND CÆSAR. THE GREAT ROMAN AND THE GREAT AMERICAN COMPARED.

THE lives of great men are full of great lessons. A careful study of what they have taught, by the exercise of their abilities and virtues, as well as by the evils and vices into which they have fallen, can not fail to benefit the earnest seeker after the true philosophy of life. The lessons of their lives are as distinctly engraven on their faces, as they are recorded in the chronicle of their lives: for

"Soul is form, and doth the body make."

We have chosen in illustration of this, and other valuable truths, the two faces which appear in connection with this article. One, the face of him whose name has been oftener on the lips of the world since his time, the flower of all that was brightest and grandest in the world before Christ, the consummate and matchless Roman. The other, the face of our great American hero, whose name is sung by every bard; the constellation of whose virtues is the theme on which the orator rounds his most graceful and glowing periods and takes his loftiest flights.

In a contrasted view of these faces, the first

* Engraved, by permission of the artist, from Dodge's new and magnificent picture.

thought that occurs to a student of physiognomy is the wide difference in the grouping, or distribution of mental faculties. Cæsar's face is a most marked instance of the concentrated and wonderful development of all the faculties that lie along the median line. His head is remarkable for its height from the chin to the forehead, its diameter from the frontal to the occiput, and its comparatively small diameter in the region above the ear. The most striking feature of the face is the imperial nose, which at once gives the key to his character, and indicates a corresponding development of all the faculties in its line. Observe how the fullness of the lips, the chin, the inner eyebrow, and the line running over the top of the head corresponds with the fullness and strength indicated by the nose. Observe, too, the narrowness of the head, its thinness at the sides, the sunken temple, the thin cheek. Take these in connection with the colossal neck, that like the neck of Job's war-horse is "clothed with thunder," indicating that the brain is perpetually nourished and stimulated by rich streams of blood that come spouting up from the heart and flooding the brain through arteries as big as your finger.

Such a combination indicates unequal driving power applied to those faculties, which glitter, and dazzle, and win, which push men upward and forward into the high places of the world and of history. Obscurity with such a man was radically impossible.

Foremost, at the head of the army, at the head

of the state, must, at any period of history, have been found a head of such transcendent executive abilities, with such a neck supporting it.

Turn now to the contrasting face. The development of faculties is far more harmonious and uniform. The forehead is not so high, but wider. The diameter at the temples and above the ears is much greater; while the length from the chin to the line of the hair is comparatively shorter. The nose, though massive and well-developed, is less prominent, and in proportion to the other features. The highest part of this head is in the region of the moral faculties, while in the other it culminates in the intellectual.

Such a man will rise also; for he, too, possesses all the signs of force and energy; but his ascendancy must be through the majesty of moral excellence combined with fine mental endowments.

His neck is large and well set, but not so fully developed as Cæsar's in the region of ambition and animal passion. Observe, too, the breadth of face, which, in great men, we always instinctively associate with worth and benignity.

In Washington, the faculties over the median line, though well developed, are not fuller than those covered by a line running from the outer angle of each eyebrow over the head three inches each side of the median line; showing that his side-head is harmoniously developed with those more brilliant faculties that lie in the line of the nose and chin. He was conscientious, he was calm, deliberate, frugal, industrious, and just. In other words, he had all those qualities which, if they had not been crowned by brighter parts, would have made him an excellent private citizen. How much more conservative and truly noble his whole character than Cæsar's! and how well this difference is expressed in the shape of their heads! Cæsar's being high, oblong, and narrow, and Washington's uniformly rounded and fairly developed in all its faculties.

We can hardly conceive of the mighty Julius as retiring from that public life, in which he "must live, or cease to be at all," to imitate a Cincinnatus or a Cato, and lead the life of a private Roman farmer. On the other hand, we can easily see, in the light of our science, how Washington never forgot or neglected any of the smaller interests of life, while in the midst of his public cares and executive duties, both as Commander and as President. He ever attended to his private interests; gave personal and minute attention to his plantations; made wise investments, and yet kept his hands white from the spoils of office. At the close of his public life, glad was he to be dismissed again to the companionship of the ancestral oaks, and the wholesome calmness of the broad acres, from which he was called by his country in the hour of her peril to be her savior, and guide her through the storms of revolution to the haven of freedom and peace.

One can hardly look at Cæsar's face without visions of imperial palaces, marching hosts, triumphal pomps, an excited and admiring populace, the masses of mankind swayed by his eloquence and dazzled by the splendor of his exploits.

On the other hand, how deeply upon the lineaments of our great American is stamped the calmness that nature breathes from her everlasting

ing hills, her majestic forests, her rivers rolling in perennial beauty and unruffled calm, onward through the fertilized lands.

Observe the contrasts in the other features of these two great representatives of centralization and democracy. In Cæsar, the eye is restless, imperious, commanding. In Washington, calm, moderate, just, yet gauging with absolute precision the moral value of every character with whom he was brought in contact.

Cæsar's mouth is voluptuous, unscrupulous, and persuasive. Neither man nor woman was proof against his irresistible social fascinations. One can hardly look at Washington's mouth without pronouncing the word *probity*. Social and moral purity is stamped there, as unmistakably as greatness is written on the whole face.

We have spoken of these two contrasted characters as representatives of centralization and democracy; of despotism and the worth of the individual man; of absolute and of constitutional governments.

No two selections from the whole range of history afford more perfect illustrations of these opposite ideas in government. Cæsar lived to make Rome the greatest city, and Cæsar the greatest man beneath the circle of the sun. The civilization which produced him, and in which he moved as its central figure, was factitious though splendid. He was a glorious abortion. When he was born, the Roman state was a powerful republic; when he died, she was the mistress of the world. Rome he found the capital of Italy; he left her the metropolis of the whole earth. Centralization in politics, as well as in commerce, means the building up of gigantic cities, and a correspondent neglect of the best interests of agriculture, upon which the lasting prosperity of all states depends. Such was the effect of this centralizing power inaugurated by Cæsar, that eighteen centuries have not sufficed to restore the countries bordering on the Mediterranean from the exhaustion which they then suffered.

All great centralized despotisms exhibit the same tendency. Witness France, which, more than any civilized country on earth, has been from generation to generation subject to the workings of absolutism. From Charlemagne to Louis Napoleon, and especially under Louis the Grand and the first Napoleon, everything in France converged to Paris. Whoever was master of Paris was master of France. Whenever an army threatens Paris, all France trembles, and the captor of Paris is the conqueror of France. In Cæsar's favorite maxim, "*Ubi Cæsar ibi Roma*" (where Cæsar is, there is Rome), we find a true expression of himself and the key to his policy. When he left the city for the country, he carried the city with him into the country. In the forests of Gaul and Germany, and in the mountain defiles of Spain, after the dusty march or the bloody fight, on tessellated pavements, and beneath purple canopies by the light of perfumed torches, held by rows of slaves, he arranged banquets and gave entertainments which rivaled the splendors of the Imperial city; or sat down to the composition of those military annals which have commanded the admiration of fifty successive generations.



PORTRAIT OF JULIUS CÆSAR.

Look at the face and conceive, if you can, of such a man driving oxen or guiding the plow. Is it not patent upon every feature that for him the endless processions, the gaudy pomps, the ceaseless clamor, the noisy acclamation, and the princely architecture of a vast metropolis were natural surroundings?

Washington lived for the glory of his country and the elevation of his race; to lay a broad foundation for universal liberty, and to secure that liberty to his country forever; to develop those principles of personal, social, and political character which render a nation most elevated, prosperous, and permanent; which, fully developed, makes every man a prince in his own right, which breaks the chains of slavery, of idleness, of degradation, and of vice, and raises the masses of the nation to the dignities, the responsibilities, and the rewards of the highest social virtue.

And when he had accomplished all that he could accomplish to forward these grand results, he laid by the robes of state, the scepter of power, and retired to Mount Vernon to illustrate in the closing years of his life those virtues, that industry and course of conduct by which he conceived the permanent prosperity and happiness of his country would be secured. His love for nature is stamped upon his face from chin to brow. The expression breathing from it is a re-

flection of the majestic calmness of the interminable forests, in which so many years of his early manhood was passed. His unruffled patience was nurtured by communings with nature's own great heart, which seemingly pulsates so slowly, bringing forth "first the blade, then the ear, then the full corn in the ear;" requiring centuries to mature into the giant oak the acorn dropped into the bosom of her soil.

We love best, when looking at Washington, to picture him at Mount Vernon, riding over his estate, dispensing its hospitalities and courtesies, and enjoying the quiet and retirement of private life. Appreciating to the full the gratitude and the love which his country delighted to pour at his feet, he enjoyed rather the waving of harvest-fields than the acclamations of admiring throngs; the companionship of woods and hills, of river and plain, more than the clamors of the forum or the surging tides of the crowded metropolis. His was the eloquence of example. His spoils, not the gold of conquered provinces, but the consciousness of hands unstained, of a spotless life, of an admiring country, an approving God.

The lesson so faithfully taught by Washington, both in word and by deed, that our permanent growth and success as a republic depend, in a great degree, upon the development of our agricultural resources, we can not too carefully

ponder or too earnestly lay to heart. And what a theater have we for the practical application of these instructions! In our boundless Western territories are hidden within the surface of the fertile soil inexhaustible treasures which wait but the touch of the husbandman to laugh with harvests of abundance sufficient to feed the world. For eighteen centuries the mighty Julius has slept in the sepulchers of the Eternal City; but his influence has ever been, and is to-day, mighty. He has had imitators on a larger or a smaller scale in every generation since his time; and in our nineteenth century, after the days of Washington, in the very meridian of Gospel light and civil freedom, the most able and elaborate indication of Caesar's life and conduct that has ever been written is but recently placed before our reading public. And the world is called upon to admire and approve this Imperial Roman, this great self-seeker, this despotic ruler. We, as Americans, must decide between Caesar and Washington; within how short a time we can not tell. The imperial apologist of Caesar is even now enforcing, with the sword, Cæsarian ideas upon American soil, sacred to freedom and drenched once and again with most precious blood to secure equal rights to all. Upon this continent must the champions of Caesar and of Washington decide the final issue. We can not doubt the result. We can not believe that the shadow on the dial-plate of this world will go backward. The progress of Christianity, the progress of Washingtonian democracy, holding every man responsible to God and to his own soul, must finally and forever defeat and overthrow this offspring of paganism, this doctrine of centralization and absolutism, the bastard offspring of the once virgin republic by her princely but unprincipled seducer.

ANIMAL TYPES.

OBSERVATIONS IN COMPARATIVE PHYSIOLOGY.

Whoever has frequented the gay world of fashion, if he be of a thoughtful tendency, has found a rich field for contemplation in the varied characters and dispositions of its votaries. Here can be studied to advantage the resemblances which actually exist between humanity and the lower orders of the animal kingdom. In the form of the head, in the contour of the face, and in every movement of the body are seen the peculiar characteristics in the nature of an individual which distinguish him from others; and which characteristics have their counterparts in some lower animal, be it a dog, a horse, or a lion.

These peculiarities are the very essence of our being; and, when in play, convey to the true physiognomist an accurate notion of our character, just as to the accomplished naturalist the allusion to a tiger will summon to his mind its special habits and appearance.

Imagine one's self seated a quiet spectator in a recess of a spacious drawing-room where youth and beauty, the ancient beau, and the spruce dowager are mingled in social revel. A waltz is in progress. Look at that couple whirling about in the mazes of the dance. The lady fair is of the Grecian type of beauty, with dark eyes,

golden hair, a Phidian nose, a splendid complexion, and lips luscious and rosy. Her fine figure bends in harmony with the movement, and her fluent limbs keep measure with the lively air. The gentleman companion is a worthy partner for so fair a nymph. He has evidently more warmth of nature, as indicated by the humid and fluctuating eyes; and their open, frank expression bespeaks a mind of integrity and beneficence; while his wide, ample brow reveals an artistic soul. If you asked what he is, we might reply, "Either a real sinner or a great saint." His clustering hair flows back in majestic profusion, reminding us of a lion's mane; while the grandeur of his firm and well-molded mouth combines well with that broad chin and those strong lateral features to make his aspect truly leonine. Those long and well-rounded fingers, so flexible and sensitive, are like the proboscis of that beast "which hath between his eyes a serpent for a hand." That man has a subtle wisdom, will feel his way through difficulties apparently insurmountable. His ambition is immense; he is an autocrat by nature, and can fight his battles single-handed and come off conqueror against self and the world.

Mark those two yonder undergoing the formality of an introduction. Verily, "a rat and a cat!" Were they prince and princess of the blood royal, our conclusion must be the same. There is the rat and cat type, and the peculiar antipathies of the two become at once manifest as they meet. He, the cat, regards her, though unconsciously to himself, with ferocious intensity. There is no genuine softness in that look, but more the expression of the tiger about to spring upon his prey. His large, round, greenish eyes, capable of seeing so much with so little light, are full of feline rapacity. Mark the figure—the limbs sleek and supple; notice the stealthy tread; observe the breadth of the facial angle, the excessive thinness of the lips, deeply indented at the corners; all, even to the tips of his ears, represent the dominance of the feline propensity. You must allow that very sparse apology for a moustache is more like a cat's smell than anything that ought to be worn by a man! See, on the other hand, how the rat is typified in the woman's form and demeanor! She turns this and that way without knowing what ails her, as if to escape her enemy. There is timidity expressed in the indecision of her small blue eye, and with voice a-queak she steals mincingly about the room. Regard her when she eats. She will not take an honest appreciative bite of the refreshment, but nibbles, nibbles with those little teeth set in that funnel jaw. We'll be bound she prowls about the cupboards at home, manching a little here and there, and finds no appetite for a good square meal.

Characters akin even to the loathsome are to be met here. Behold yon woman, whose bejeweled robe can not veil from our eyes her lowness of soul. She appears toadyish. Her bloated body hops and sits about, and her thoughts dribble forth in vulgar gossip. Does her clammy palm meet yours, you instinctively recoil from the contact. The snake, too, has her counterpart in our gathering, and she comes winding quietly through the company with a gentle undulating movement, graceful, yet peculiar. Her head, much too large for her small body, is broad and flat at the top. Her face contracts from the forehead to a mere point of a chin, and when she speaks through those glistening teeth, her quick tongue seems forked. Her robe, as if designed to complete the simile, is of some brilliant stuff, striped and mottled. Indeed! she is a superb serpent.

And so they move on, an indiscriminate throng, yet each exerting his or her special arts of playing the agreeable; and like the lamented "Happy Family," all harmoniously consorting together.

MORE ABOUT THE NOSE.

MR. EDITOR—The reading of several articles in the JOURNAL on noses has set me to scanning the physiognomies of people; and as the results of my observations are somewhat peculiar, I will give them to your readers. I have been in the army, and my opportunities for observation have been excellent.

As to the nose being thick or thin, sharp or blunt, it is only an indication of the nature of the whole system. If the nose is sharp and thin, it indicates that the person is of a fine, keen, sensitive, nervous temperament; if it is thick and blunt, it indicates a coarse, unsensitive nature—a general sluggishness of the nervous system, and a general insensibility to pain, and a great ability to endure passively. I think a medium between the two most desirable.

The projection of the nose forward indicates great energy and enterprise, especially the latter. Breadth of the wings of the nose, I think, indicates strong animal propensities, and largeness of the wings great vital force and energy. Where the lower part of the nose projects, it indicates executiveness or a combative and destructive disposition—a disposition to lead in war or to overcome by physical force; while if the nose slopes up from the lip to the outer end of the organ, or is what is commonly called a pug nose, the person is of a scornful disposition, given to criticising, will attempt to conquer by ridicule and by undermining the character of whatever opposes. Such persons had better be looked out for, as they are frequently, though not always, dangerous characters.

The nose high at the bridge, or what is commonly called a Roman nose, denotes enterprise, but in a different field, and manifested in a different manner. It denotes diplomacy, commercial talent, enterprise manifested in a peaceful manner, and the aid of the reasoning powers, cunning, artfulness, or the accomplishment of its ends by the use of the intellectual faculties and social powers, but is, however, generally accompanied by great force of character, also by great power for direct reasoning—or depth of head from the center of the ear to Comparison. Such men make their way up in the world in a quiet kind of way, we hardly know how. The height of the nose between the eyes denotes the true philanthropist, the one who wins by love and holds sway over the minds of men by winning their affections, and by the loveliness of their own characters. Breadth of nose at the bridge denotes breadth of intellect, comprehensiveness of mind, love of the beautiful and the grand in nature and art, together with some musical talent; and breadth between the eyes a great discrimination of character, generally modified by much charity; and denotes a calm, cool, courageous, hopeful, and trustful disposition. This last is generally accompanied by a long, narrow space through which the eye looks, and which indicates great self-possession, self-reliance, or confidence in the especial oversight of some higher power. It also denotes large conscientiousness, or a love of right and moral rectitude.

A large nose indicates great prominence of character—a disposition to be great, together with large practical ability, while a small nose indicates the opposite—generally with small practical ability.

C. N. H.

[Of course, we do not indorse the speculations of our various correspondents on this and kindred topics, but are willing to give each a brief hearing, provided anything interesting or suggestive be presented.]

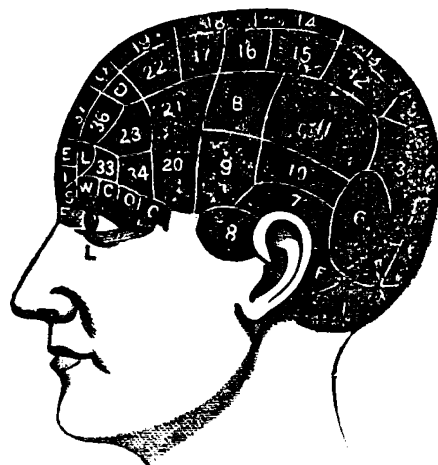


FIG. 1.—DIAGRAM.

OUR NEW DICTIONARY OF PHRENOLOGY AND PHYSIOGNOMY.

GALL, Francis Joseph.—The founder of Phrenology—a system in striking consistency with all the dynamic phenomena of the human mind as manifested in history.—*Appleton's Blog. Dictionary.*

Francis Joseph Gall was born March 9th, 1758, in Tiefenbrunn, a village of the Grand Duchy of Baden. His father was a merchant, and mayor of Tiefenbrunn. He had been intended for the church by his parents, but his natural tendencies were rather different, he preferring the medical profession. After pursuing a course of study at Baden and Bruchsal he went to Strasburg, where he made natural history and anatomy his especial study. From Strasburg he went in 1781 to Vienna, where he attended lectures at the medical school, and in 1785 received the degree of doctor in medicine. He immediately began



FIG. 2.—DR. GALL.

the practice of his profession, and when not thus employed, pursued investigations in that science of which he is the acknowledged founder. His first impressions in Phrenology were obtained while he was a boy at school. He was there struck with the difference of character, disposition, and scholarship displayed by his schoolfellows. His observations convinced him that there is a natural and constitutional diversity of talents and dispositions among men, and he determined to trace a relation between human character and its external physical manifestation in the person of an individual. By degrees he came to believe that the conformation of the head corresponded with differences in the intellectual endowments and moral qualities. He visited prisons, insane asylums, schools, colleges, and courts, and wherever he heard of any person distinguished for some remarkable endowment or deficiency, he studied the shape of his head. When he had

perceived a concomitance between particular talents and dispositions and particular forms of the head, he next ascertained by a removal of the skull that the figure and size of the brain are indicated by these external forms; and by his minute dissections the true structure of the brain was first discovered. After twenty years of diligent study and examination, he had succeeded in discovering the location of about twenty different organs of the brain. He traveled considerably in northern and central Europe and England, lecturing and pursuing his researches. In 1800 he gained, as a disciple, Dr. Spurzheim, who afterward greatly developed the system.

Gall wrote some works on medicine and anatomy, in which his theory of the functions of the brain is set forth. Of these, that "On the Origin of the Moral Qualities and Intellectual Faculties



FIG. 3.—JEFFERSON.

of Man, and the Condition of their Manifestations," is most esteemed.* He died at Monticello, near Paris, Aug. 22, 1828.

GENIUS.—1. The peculiar structure of mind with which each individual is endowed by nature; 2. Distinguished mental superiority; uncommon intellectual power; especially superior power of invention or origination of any kind, or of forming combinations.—*Webster.*

A satisfactory definition of genius has been considered very difficult. Shakspeare, Goethe, Michael Angelo, Mozart, Watt, Columbus, Napoleon, and others, representing every phase and sphere of human action, were men of genius; but wherein did they differ from other men? They had no more organs than their fellows. They were only men. Their superiority con-



FIG. 4.—GRAVITY.



FIG. 5.—GLOOMINESS.

sisted in a superior development of an organization common to us all. They differed from

* His works, in seven volumes, are for sale by Fowler and Wells, New York. Price \$15.

other men, not in kind, but in degree. Their brains were large, their texture fine, and their functions active. Genius is of different kinds, depending upon the predominating influence of

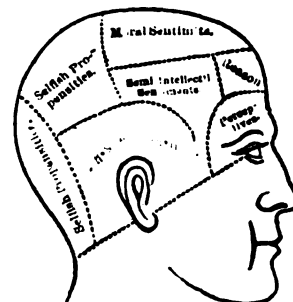


FIG. 6.—GROUP OF ORGANS.

different organs or combinations of organs. Between Shakspeare and Napoleon there may seem to be little resemblance, but both had genius. In the one it wielded the pen, in the other the sword. In one respect, at least, all true geniuses resemble each other—they all have high heads, and are more or less intuitive in their perceptions. In their "temples of the soul" are windows opening upward, and they receive a light, as it were, directly from heaven.

GRAVITY.—Lat. *gravitas* from *gravis*, heavy.—Sobriety of character and demeanor.—*Webster.*

Men of gravity and learning.—*Shakspeare.*

Gravity results from the action of the reflective faculties under the influence of Firmness, Self-Esteem, Conscientiousness, and Veneration. Its sign in the face consists in a slight drawing down of the corners of the mouth, as in fig. 4, lengthening the upper lip over the angle. It gives seriousness and weight of character. It is generally more fully developed in man than in woman. One who has this sign large, feels that life is no mere holiday, but a season of work and struggle—that existence is a responsibility. He seldom laughs, and can easily restrain any feeling of mirthfulness from its characteristic manifestation. The accompanying portrait of Jefferson will serve to illustrate this sign, and also show the true manly form of mouth. We have but to depress the corners of the mouth a little more, and Gravity becomes Gloominess, as fig. 5 will plainly show.

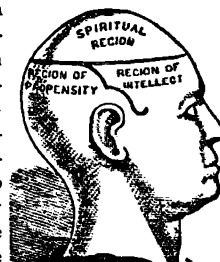


FIG. 7.—THREE GROUPS.

GROUPS OF ORGANS.—Throughout all nature the place of every organ serves to facilitate its function; and if Phrenology be true, the phrenological organs will be found to be so located, both absolutely and as regards the others, that their position shall aid the end they subserve. The fact that they are thus placed furnishes additional proof that Phrenology is true.—*Self-Instructor.*

In accordance with the principle enunciated in the foregoing paragraph, we find the propensities or animal organs placed next to the spinal column, in the base of the brain, and in close connection with the body. Rising above these, we come into the region of intellect; while above that, in the coronal region, are the moral or spiritual sentiments, through which we are brought into relation with God.

It will be observed, further, that those portions of the brain used for faculties related to each other are located together, so that we may consider them collectively as well as individually. Observe, for instance, the relations so admirably indicated in the arrangement in contiguity of Amativeness, Parental Love, Friendship, and Inhabitiveness; or of Alimentiveness, Acquisitiveness, Secretiveness, Destructiveness, and

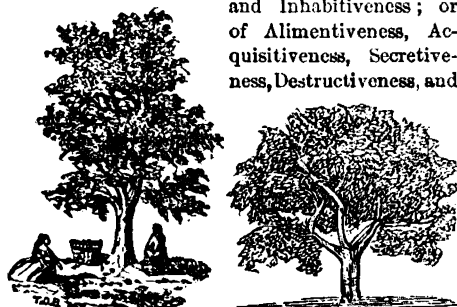


FIG. 8.—TALL TREE.

FIG. 9.—BROAD TREE.

Combativeness. So Individuality, Form, Size, Weight, Color, Order, and the rest of the perceptive organs, indicate by their locations their common matter-of-fact tendencies.

The generally received classification and grouping of organs is indicated in fig. 6. Another, simpler, and, for some purposes, an excellent mode of grouping the organs is shown in fig. 7, in which the head is divided into three grand regions—1. The Spiritual Region; 2. The Intellectual Region; and, 3. The Region of Propensity.

Each group has its collective function. The propelling faculties give force in all actions; the social adapt us to our fellows; the selfish lead us to take care of ourselves; the intellectual enable us to understand men and things, whatever is to be known, and the means of dealing with them; and the moral and religious are meant to control all the rest, by subjecting them to the tribunals of kindness, justice, and of the Divine Law.

HOMOGENEOUSNESS.—Every part of a thing corresponds with every other part and with the whole—in other words, and paradoxically—the whole is in every part.—Our New Physiology.

Lay before Professor Owen a single bone of an unknown animal, and he will construct for you its entire osseous framework, and, if need be, clothe it with muscles. Professor Agassiz is able to do the same from a single scale of a fish. Their power to do this depends upon a law of comparative anatomy, to which the principle just stated is a counterpart. If it be true, then, that animal forms generally are homogeneous, so that, given but one tooth, we can describe every bone of the beast, to the last joint of the tail, is there any difficulty in going farther and declaring that the human form is homogeneous in all its parts? If the practical botanist or pomologist can determine from a single leaf the characteristic form, not only of the tree, but of the fruit also, is it too much to believe that we may be able to tell the shape of a man's head or face by inspecting his hand? If it be admitted, as it must be, that round apples always grow on round topped, short limbed, and thick bodied trees, and oblong apples on tall, long limbed trees, should it be deemed incredible that in animals and man, round heads and faces may be

predicated of round or plump bodies, and high heads and long faces of tall bodies?

Applying these principles to physiognomy, we may assert, for instance, that the shape of the hand indicates that of the face, and even the general characteristics of its individual features; in fact, that it is an index of the temperament and make of the whole body. If the hand be long and slender, we find corresponding features, temperament, and character. A plump round hand goes with a full face, full red lips, a thick nose, a round head, and a vital temperament. The oval hand belongs to the oval face; and with the oval face we may expect to find shapely lips, a handsome nose, delicate skin, and an expression of intelligence and refinement. We might go on and show how these correspondences may be carried into the minutest details—show that even the finger-nails are significant, and, in form, stand in direct relation with the skull; but for these details we must refer the reader to our great work on Physiognomy, now in course of publication. Our purpose here has been simply to illustrate a general principle.

HOPE (16).—Fr. *Peeprance*.—A desire of some good accompanied by at least a slight expectation of obtaining it, or a belief that it is obtainable; an expectation of anything desirable.—Webster.

Gall considers Hope as belonging to or forming a part of the function of every other faculty; but I think he confounds this peculiar feeling with desire or want. Every faculty being active, desires, therefore even animals desire; but there is something more than this in man—a peculiar feeling which is by no means in proportion to the activity of any other faculty. We may desire ardently, and yet be without hope.—Spurzheim.

Hope gives the tendency to believe in the future attainment of what the other faculties desire.—Combe.

LOCATION.—The organ of Hope is situated on the side of the top-head (16, fig. 1), on a perpendicular line drawn upward from the front part of the ear, and between Marvelousness and Conscientiousness.

PHYSIOGNOMICAL SIGN.—Hope elevates the center of the eyebrow, opens the eyes wide and turns them upward. It gives an open and pleasant expression to the whole countenance.

FUNCTION.—In persons with large Hope "the wish is father to the thought." With large Approbativeness, they expect to rise to distinction; with large Acquisitiveness, they think they shall become rich. "The sentiment of Hope," Spurzheim truly says, "is indeed necessary to the happiness of mankind in almost every situation. It often produces more satisfaction than even the success of our projects. Its activity, however, varies greatly in different individuals; while some easily despair, others are always elated and find everything for the best; constant hope sustains them in the midst of difficulties; the first plan for accomplishing any object having failed, only stimulates them to form new ones, which they confidently expect will succeed. Those who are everlastingly scheming, or building castles in the air, possess this faculty in a high degree. It seems to induce a belief in the possibility of whatever the other faculties desire, without producing conviction; for this results from reflection.

"This sentiment is not confined to the business of this life; but passing the limits of present existence, it inspires hopes of a future state, and

belief in the immortality of the soul, which is promised by Christianity."

EXCESS AND DEFICIENCY.—Hope, like any other faculty, may be too strong or too weak. In the former case it induces us to expect things which are unreasonable, not founded on probability, or

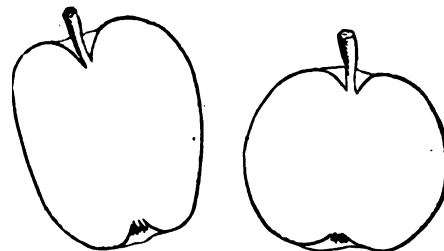


FIG. 10.—LONG APPLE.

FIG. 11.—ROUND APPLE.

altogether impossible. When too feeble, on the contrary, especially if Cautiousness be large, it is apt to produce lowness of spirits, melancholy, and even despair.

HUMAN NATURE (C).—Discernment of character; perception of motives; intuitive physiognomy. Adapted to man's need of knowing his fellow-men.—Self-Instructor.

The function of the portion of the brain occupied by this organ is set down by the European phrenologists as unascertained. We consider it now, however, to be established. Its function is to furnish us with an intuitive knowledge of character, or to enable us to perceive the state of mind or feeling possessed by others, so that we may successfully adapt ourselves to them and operate upon their feelings. It gives sagacity, and is possessed in a very remarkable degree by our North American Indians. It was large in Napoleon, and in old Hayes, the great rogue-catcher.

STUDYING THE FACE.—A story is told of a great French satirist which finely illustrates his knowledge of human nature. He was traveling in Germany, in entire ignorance of its language and currency. Having obtained some small change for some of his French coins, he used to pay drivers and others in the following manner: Taking a handful of the numismatical specimens from his pockets, he counted them one by one into the creditor's hands, keeping his eye fixed all the time on the receiver's face. As soon as he perceived the least twinkle of a smile, he took back the last coin deposited in the hand, and returned it, with the remainder, to his pocket. He afterward found that in pursuing this method he had not overpaid for anything.

NO TWO FACES ALIKE.—Although no two faces are alike, very few faces deviate widely from the common standard. Among the eighteen hundred thousand beings who inhabit London, there is not one who could be taken by his acquaintance for another; yet we may walk from Paddington to Mile End without seeing one person in whom any feature is so overcharged that we turn round to stare at it. An infinite number of varieties lie between limits which are not very far asunder. The specimens which pass those limits on either side form a very small minority.—Macaulay.

On Ethnology.

True Christianity will gain by every step which is made in the knowledge of man.—*Sperakein.*

A NEW HISTORY OF CIVILIZATION.

HERDER, Schlegel, Hegel, Bunsen, and others, have given us profound and valuable works on the Philosophy of History. Each has his theory, and each has developed more or less truth. Buckle, in his elaborate and most attractive "History of Civilization in England," has added his contribution—and a most munificent one it is—to this branch of literature; and our countryman, Prof. John W. Draper, in his "Intellectual Development of Europe," has enunciated the law of growth and decay, as applied to nations, from the stand-point of physiology. We do not undervalue the labors of any of these authors, but not one of them has had the benefit of the light which the true philosophy of the human mind throws upon human history, and for the lack of it each has been led into many errors which otherwise might have been avoided; and we therefore rejoice that, as we have already announced, we are to have a new "History of Civilization" from the pen of one who to great learning, industry, and devotion to the subject joins a thorough knowledge of the true science of the mind, and the ability to apply it to the study of history. We refer to the forthcoming work of Prof. Amos Dean, of Albany.

Having been favored with the perusal of a paper which unfolds the plan upon which the development of this history proceeds, we take pleasure in laying a brief abstract of it before the readers of the PHRENOLOGICAL JOURNAL.

Prof. Dean assumes the unity of the race, at the same time that its different varieties are thoroughly investigated, and the agency that they, and the nations they have helped to compose, have had in carrying on the different processes of civilization, are distinctly designated. It is also assumed that certain great principles lie at the foundation of all historical development; certain vast organizing forces, that, together, embrace and exhaust, in their successive separation and development, all there is of human power, energy, and activity. These are—

1. *Industry*, which is founded upon the *useful*, embodying the industrial pursuits of a people, and culminating in the science of political economy.

2. *Religion*, which is founded upon the *holy* and *divine*, embodying all the various forms of worship, and culminating in theology.

3. *Government*, which is founded upon the *just*, embodying the different governmental forms and systems of jurisprudence, and culminating in the state.

4. *Society*, which is founded upon the *agreeable*, embodying the manners and customs of a people, and culminating in the principles of politeness.

5. *Philosophy*, which is based upon the *true in itself*, embodying the people's thoughts and systems of philosophy, and culminating in the pure intellect.

6. *Art*, which is founded upon the *beautiful* and *sublime*, embodying thought realized in some form

of beauty and sublimity, and culminating in the ideal.

These elements are to be viewed first in their separation from each other, and second in their development. It is shown that in Asia, and in the far Eastern or Oriental period of history, these elements existed in a state of envelopment, intermingled and blended together. This is evidenced by the specimens of their art, the dictates of their religion, the maxims of their despotic government, the precepts of their morality, the spirit of their caste-trammeled society, and the deductions of their philosophy.

Greece and Rome furnished a new theater and a new epoch. The elements strongly tended toward separation and development. Society, philosophy, and art here achieve their enfranchisement. The first escaped from the dominion of caste; the second awoke to a knowledge and comprehension of itself in the person of Socrates, while the third constituted the crowning element of Grecian civilization. But industry, government, and religion were still intimately blended together. A successive separation was necessary to allow each an opportunity of development.

Another epoch opens with the history of mediæval modern Europe. Here we witness the efforts of industry in effecting its separation, in organizing its different departments, and in carrying its restless activity into every dominion of life.

The last crowning epoch opens with American history, in which industry seems effecting its separation from government by the slow but progressive rejection of restrictive systems, and in which the last tie is broken between religion and government; the latter being called upon to account to man, and the former recognizing accountability to God.

But while this original envelopment, and these successive separations, constitute the great epochs of history, it is the development of these elements that is to task the pen of the philosophical historian. In the accomplishment of this task, the attention is first directed to the nomadic or wandering, and the settled or civilized races; the localities of the former, the movements of their masses, and the influence they have exerted upon the progress of civilization. In reference to the latter, the peoples anciently composing what were termed the Five Monarchies, viz., the Chaldean, Assyrian, Babylonian, Median, and Persian, are first brought under review. In regard to each one of these, physical geography is first invoked so far as to obtain a clear idea of the general principles that have presided over the formation of the country, with the view more especially of determining to what character of mind and kinds of industry its physical arrangements are adapted. Next follows a brief outline of the history of each nation; its wars, treaties, national acts, and representative men. Its origin, youth, manhood, old age, and death. Next succeed inquiries into the kind, character, direction, extent, and amount of development in each one of the six elements of humanity. These inquiries take the following shape:

1. In what particular channels has their industry been directed; what have been their principal industrial pursuits; what the order of their succession, and their relations with each other.

2. What have been their religious beliefs; what

the deities worshiped; what the forms of worship; what the instruments through which it was performed, and the influence of their religious faith upon the character of the people.

3. What has been the form of government; what the distribution of political forces; what the relation between these forces; the checks, if any, established; the way and manner in which they have shaped themselves in action; the general system of law under which the operations of society have been carried on.

4. What has been the state of society; the manners and customs of the people; the sports in which their grave or gladsome spirit has indulged; the forms of social intercourse; the rites and ceremonies that have presided over marriage, death, and burial; the main characteristics of that ceaseless life ebullition caused by the constant promptings of the social instinct.

5. What has been the nation's thought; its philosophy; who have been its great thinkers; how, wherein, in what direction, to what extent, have they developed the pure reason; what have been their systems of philosophy; what the succession of those systems; what the effect produced by them upon the nation's character.

6. What has been the nation's art; wherein has its thought been realized in some form of beauty or sublimity; how spread upon canvas, how chiseled in marble, how designed in architecture; how has it melted in music, glowed in poetry, fascinated in eloquence; how has it mimicked life upon the stage and marshaled armies upon the battle-field; how, in fine, developed itself in that infinitude of artistic creations that tend to assimilate man to God and earth to paradise.

The same course and inquiries are followed up in relation to Egypt, to Arabia, to Palestine, to Phœnicia, and then successively to Greece, Rome, and Mediæval and Modern Europe. One volume is devoted to the Oriental period, embracing the Five Monarchies and Egypt, Arabia, Palestine, and Phœnicia; one to Grecian civilization; one to Roman, and four to that of Mediæval and Modern Europe, viz.: one to its geography, history, and industry; one to its religion and government; one to its society and philosophy, and one to its art. By pursuing this course it is hoped that the past can be made once more to live not alone in its deeds, but also in its thoughts and institutions; and that history can be rendered more intelligible in its teachings both to the present and the future.

DESTINY OF AMERICA.—We have been accused with setting up the pursuit of money, and following the acquisition of wealth, as the only thing worthy the attention of men; of being extravagant and dissipated in public life, untrustworthy in private. That we are the devotees of gain, the scornors of all things intellectual. The last four years have seen this epicurean people scattering their wealth without stint, pouring out their best blood like water, encountering misfortune in public, and bereavements and sorrows in private, and exulting in the self-sacrifices of the most grinding taxation; and all for what? And we would have encountered sacrifices ten times more severe for the sake of an idea. That idea is—that there shall be but one great republic on this continent, whose grandeur should throw into eclipse even the great ancient republics of Rome, and that we should be sovereign among the powers of the earth. That idea has been established. We have irresistible armies in the field. We have a navy, a match for the combined navies of the world. What signifies the debt incurred by these things? The gold, the iron, the cotton, coal, tobacco, the oil, and all the products that make us the richest people on earth, will soon settle that. The idea is being carried. The lion permits no rival in the boundless forests which he selects for his home; the eagle tolerates no companion in his flight to the skies. So there can be no rival to this republic on the American continent.—*Prof. J. W. Draper.*

INDIANS IN AMERICA.

At a meeting of the New York Association for the Advancement of Science and Art, in Cooper Institute, October 16th, a deeply interesting paper was read by Matthew Hale Smith, Esq., on the "Evidences of the Hebrew Origin of the North American Indian," which well deserves republishing in full for the benefit of all who are interested in the subject.

The following remarks were made by Mr. J. Disturnell, relating to the present condition of America and the native Indians:

"On the continent of America man is found to exist, in different degrees of civilization, from the 75th degree of north latitude to Tierra del Fuego, 55 south latitude; on the extreme north being found the dwarfed Esquimaux, and on the south the full-grown Patagonian Indians. For three or four hundred years this vast stretch of country, running through 130 degrees of latitude, has been known and peopled mostly by different European nations. Danish America or Greenland, Russian America, and British America, lying on the north, each extend within the Arctic circle.

"The United States, extending from the Atlantic to the Pacific Ocean, has been mainly settled by the Dutch, English, Irish, French, Swedes, Norwegians, Germans, and Africans—there now being only about 400,000 native Indians. Cuba, Mexico, Central America, and most of the South American republics, have been settled by Spaniards and Africans; Brazil by the Portuguese and Africans.

"The whites and the blacks embrace all of the known modern origin of the inhabitants now living on the American continent, estimated at from 55 or 60,000,000 souls. Of the native American copper-colored race there is estimated to be 10 or 15,000,000 living in North and South America, whose origin is doubtful, their antiquity running back many hundred years before the discovery of America by Columbus. A late writer says, 'The aboriginals of all America have a striking similarity. From Tierra del Fuego to Labrador they are of a swarthy copper color, with straight hair, small ears, prominent cheek-bones, thick lips, long eye, and gloomy aspect. These are considered as distinct families of the human race, though intermixed in every shade.'

"Perhaps the most degraded portion of the North American Indians may be found in California and Oregon, while farther to the north, along the Pacific coast in British America and Russian America, there are to be found a more intelligent people, who are good fishermen, hunters, and carvers in wood, stones, and metals, and that in many respects they assume an Asiatic character in their mode of living and rude drawing and carving of different kinds of ornaments.

"On Queen Charlotte's Island, lying midway between Vancouver's Island and the Sitka Archipelago, the native population, named Skittagets, are described as the best specimens of the Indian race, apt to adopt the customs of civilized life, ingenious and industrious, and naturally white as the inhabitants of the south of Europe; no doubt partaking of an Asiatic cast of character, although possibly far or less removed from the Hebrew

origin. One singular fact that exists in regard to the Indian race in America is that of the slight difference in color when living in the Arctic or the equatorial regions, while in Africa and Asia the very black natives are found near the equator."

THE AMERICAN GEOGRAPHICAL AND STATISTICAL SOCIETY.—This prominent and useful Society was incorporated by the State of New York, in 1854. Its object is the advancement of geographical and statistical science by the collection and diffusion of these branches of knowledge; and although in its infancy it has already taken rank as a useful and efficient institution. Among its members are many gentlemen of high scientific and literary attainments, both in New York city, where its rooms are located, and elsewhere, and it has for its honorary and corresponding members gentlemen, both in this country and abroad, of the first literary and scientific excellence. The Society has on foot at present the following measures, among others:

A collection of standard and authentic maps and books relating to geography and statistics, to be kept for public use under proper regulations. This collection now numbers over 10,000 volumes.

The holding of meetings, monthly (July, August, and September excepted), for the reading of valuable papers, with scientific discussions, personal narrations of explorers, travelers, etc. These meetings are open and free to the public, and the proceedings of the Society therein are published to the world. Interesting matter relating to the subjects comprehended by the association is solicited from all parts of the globe. Another object is the origination and assistance in explorations of undescribed regions and in voyages of discovery.

Valuable contributions to the library and funds of the Society have been received from time to time, from and through the different departments at Washington, and the department of State has shown a special interest in its welfare by recommending it to the notice of foreign powers and the foreign agents of the government.

The Society is now seeking to raise a fund of \$10,000, by subscriptions, with which they contemplate taking suitable rooms and fitting them up properly as a library, where will be afforded to all the privilege of consulting its books and maps. The Society has also in view the establishment of a permanent fund of \$100,000, to be raised in the same manner, the income of which is to be applied to the extension of geographical and statistical information, and the carrying into practical effect any undertaking which may be considered worthy of accomplishment.

It is hoped that the amount, \$10,000, will be speedily made up, and the laudable purpose of the Society in opening their extensive and valuable collection of books, maps, and other geographical matter to the public be carried into effect without delay.

Gentlemen of means now have an opportunity of subscribing to the library project, and may soon have the opportunity to enroll themselves as patrons of the permanent fund, as the subscriptions therefor will ere long be opened.

HORACE MANN.

A CORRESPONDENT of the *Anti-Slavery Standard* says very justly of this noted man; "All through his life he *worked*—worked with tremendous energy and courage, worked when he was sick just as resolutely as when he was well, and worked with a purpose always. Add to that, he worked for the most part on the side of morality, education, freedom, and religion, and you have the secret of his power. It pervades his letters and his journals. His style is not always good, but it is almost always strong—even when diffuse. All that he wrote is readable, except perhaps where the jargon of Phrenology gets the better of his English, and when it does, you at once perceive the narrowness of the intellect which could be satisfied with a metaphysical scheme constructed from the skull instead of the brain—a worse form of materialism than Locke's, and never developed with a tenth part of Locke's ability. Intellectually considered, he could never have been a very great man who was content to think George Combe a great philosopher."

Such stupid twaddle is insufferable. That bigoted "correspondent" seems not to know that Horace Mann based all his hopes for success in his grand educational work on phrenological principles. He was thoroughly imbued with its spirit, and on all suitable occasions encouraged its study. In a letter to the editor of this JOURNAL he said: "I declare myself a hundred times more indebted to Phrenology than to all the metaphysical works I ever read. Again, I look upon Phrenology as the guide of Philosophy and the handmaid to Christianity."

We should like to have a view of the stupid who thus sits in judgment on one who was every way his master. "Jargon," forsooth, which an imbecile may not understand, but which requires at least some breadth of intellect to comprehend. But the ignorant "correspondent" is confused, and charges Mr. Mann with entertaining "a scheme constructed from the skull *instead* of the brain!" Horace Mann will live more centuries than this foolish fellow will live days. Wonder what sort of a head the upstart carries. He should modestly, humbly sit at the feet of Horace Mann's grave and try to learn something from the life of one so capable of teaching.

TRY AGAIN!—No matter what that business is; farmer, artisan, artist, professional man, or scholar, keep your hand to the work and you *will* succeed. Suppose you are a farmer, and you want to get rich faster, don't speculate how you can make an enormous sum at once, or wish you could cheat somebody out of ten thousand dollars and then run away; or that some rich old fellow would "will" you a like amount, and then run away (to heaven) himself; but study the necessities of your craft, work with diligence and skill, and then if you have any leisure time, sit down and watch the ant rearing his pile, or the bee collecting his store, rather than berate the tardiness of "outrageous fortune."

Never let a failure of expectations break you down, and "if at first you don't succeed," remember how many times Kepler tried before he got the theory of the heavenly bodies, and what was his ultimate success.

Young man, and young woman, you have the elements of a better character—perhaps a great character—within you; and if you make up your mind to develop that into its proper expression through the acts of your life, no common obstacles can possibly stand between you and success. K.

IN THE PULPIT.

The merits of Phrenology as a means by which to judge character were recently set forth in a well-written editorial by the Rev. Alfred Taylor, of the *Presbyterian Standard*, of Philadelphia, and replied to by a writer in the *Western Presbyterian*. Both of these journals are well-conducted religious newspapers, and organs of this most enlightened church. Our readers will be interested in reading both sides of this pithy controversy. The Rev. Mr. Taylor opens the subject in the following lively style:

PHRENOLOGY IN THE PRESBYTERY.—“Well,” asks some grave body, “what on earth have Presbytery and Phrenology to do with one another?” Listen a moment and you shall see.

It is a notorious fact that the ministry of the church of God is overrun with a class of useless men who have never accomplished anything in the sacred profession. Some of them lack talent, some industry, some tact; some lack essential qualification for the ministry. These men are not only useless, but there is no prospect that they will ever be of any use. No congregation wants them for pastor, and, in many cases, if it is understood that one of them is to fill a pulpit, the pews are woefully empty in consequence. They would like to fill some of the offices in the Boards of the church, would consent to be collecting agents, or missionaries, or almost anything. But everybody knows that the Boards would shrivel into leanness under incompetent management; the treasury of the concern for which they might try to beg would soon be found in a state of collapse; and the missionary fields on which their labors might be put forth, would become valleys of the driest sort of dry bones. So the men become constitutional place-hunters; not particularly dissatisfied with themselves for having gone into the ministry, but dissatisfied at the church for giving them nothing to do.

And that is not the end of the trouble. Not satisfied with the amount of this sort of material already on hand, Presbyteries must go to work and ordain more of it. Follow up the meetings of the various Presbyteries, and we see, in a great number of instances, young men thrust into the sacred work, not only of bare mediocrity, but whose examinations Presbytery sustains only out of a mistaken kindness toward the young men, and a feeling that, after having devoted several years to the business of getting themselves up for the ministry, it would be a sad pity now to send them back, snub them, and tell them they are not fit for the work. It would, in many cases, be the kindest thing Presbytery could do to tell the young men they had better go about their business and try some other calling. The church would profit by it, and the young men themselves would be thankful in after years.

THE REMEDY.

We do not suppose the difficulty can be entirely and thoroughly remedied, that there shall not be one incompetent man in the gospel ministry. But the condition of things in this respect can be essentially, even radically healed. The evil has arisen from not looking at the structure of the material out of which it was proposed to make ministers. If a mason were to go to work as regardless of the quality and character of the stone he used, or if a carpenter were to do a job of work as careless of the sort of lumber he puts into it, as the men who make ministers are careless of the material out of which they make them, said mason and carpenter would be the laughing-stocks of the neighborhood where the work was executed.

But how shall we know about what a man is made of, and what he is fitted for? Here comes in our heterodox Phrenology; a science long considered so far an enemy of all that is good, that many pious people would only handle it with poker and tongs, if they handle it at all. And

even now there are people who would rather not handle it at all; and who will make a wry face when they read what we are now writing about it.

AN ILLUSTRATION.

When a colt is born on a farm, his owner and the neighbors examine him carefully, note his shape, his build, and all the little peculiarities about him which an ordinary observer would never think of looking at. As the little fellow grows up they watch him closely; look at all his motions; and before long understand exactly what kind of a horse he is going to be when he attains maturity. If he is going to be a great, heavy, slow beast, they do not undertake to make a racer of him, nor do they offer him for sale to a gentleman who wants a nice little horse to trot in his sulky. But suppose they discern signs of speed in the beast; and the signs are easily made out; then follow the careful training, the close discipline, the assiduous care, the thorough fitting, by men who have a practical knowledge of what they are about for the work which is before the animal.

The horse is judged of by his bodily traits. It is his body that is to serve us. The minister, that is to be, is to be judged of by his mental traits as well as by his bodily (for a poor, broken-down body can never serve the Lord in the ministry.) The science of Phrenology will give us some insight into what the young man is fit for. When the candidate presents himself to be put under the care of Presbytery, let Presbytery hand him over to a competent professor of Phrenology, for examination. Such gentlemen are to be found in all our large cities. The professor may say, “This young man will make a good machinist, he has a fine mechanical talent. He has no gift of language, nor any particular aptness for book study.” How vastly better to let the young man go into the pursuit for which God made him, than to throw away several of the best years of his life, and a great many hundred dollars of somebody’s money, in trying to fit him for what he never can be fitted!

We would be glad to see this subject fully and ably discussed in our Presbyteries.

SECOND ARTICLE.

We would now bring forward an instance or two of the mischief done by putting young men into the ministry without trying to find out whether they are calculated for it or not.

MISTOOK HIS CALLING.

Years ago the church at K—— needed an elder. There was a lack of suitable material in the congregation, and the best that could be obtained had to be selected. There was one very respectable farmer, who wore black clothes when he came to church, and who, as he seldom opened his mouth, was judged to be a very able man. He was made elder. He was a pious man, and raised a family of pious children, one of whom he set apart, while yet an infant, for the ministry. The good elder had no idea how slow a person his child would turn out to be, or perhaps he would never have set him apart. The young man grew up with the idea in his head, and the general understanding in the congregation, that he was to be a minister. This was his sole fitness for the sacred office. He was dragged through the ordinary course of preparation, stumbling and blundering all the way; got through Presbyterian examinations somehow or other, the Presbytery feeling a delicacy about refusing to license and ordain a young man whose intentions were so good; was settled over a small church, and we were almost going to say that was the end of him, but it was not. He and the church went to sleep together. He turned out to be an insufferably thick preacher, a man of no tact in managing his pastoral duties, and of no aptness whatever to instruct his people. He was an utter failure, though pious and well-meaning.

Had the young man been examined as to what he was really fit for, and placed accordingly, he might have made a tolerably good farmer, or perhaps an excellent toll-gate keeper. He failed in the ministry simply because he had no adaptation for it.

LANGUAGE SMALL.

Another case. Young Mr. B. felt that he had a call to the ministry. As soon as he commenced his studies, it was evident that he was a man of good abilities as to scholarship. All the way through he stood well in his classes. He was industrious, prayerful, and pious. Yet there was a certain something about him which seemed to give promise that his usefulness would be hindered. Although he brought to the work of the ministry a greater amount of learning than many who have succeeded far better than he did, he found, when he came to preach, that he had no gift of speech. He hesitated, halted, stammered, and made such clumsy work of declaring his message, that it was painful to listen to him. Nor was it only the bashfulness and embarrassment which are part of the first preaching of every young man. It was evident that the good brother was not made for the purpose of instructing his fellow-men from the pulpit. He subsided into a schoolmaster’s desk, and was successful in the establishment and conduct of a first-rate village academy. Teaching school is good and proper work, but there is no necessity for ordaining men to be ministers merely that they may be teachers. People who have never been set apart to the work of the ministry can teach as well, other things being equal, as those who have.

BRAINS, A TEST OF CHARACTER.

Again we say, look at the young man’s brains before he is made into a preacher; not to see if he has any brains, for every young man who aspires to the pulpit is supposed to have some; but to see if the brains are of such a kind as will give promise that he will be useful in the ministry. If he enters a secular profession, and finds himself unsuited for it, a change is comparatively easy. Not so in the ministry. Once there, a man is there for life, or ought to be.

We would not discourage a single young brother who is preparing, or thinking of preparing, to be a minister. But we would urge on every candidate, and on every Presbytery, a careful and searching examination before licensure and ordination, rather than have painful and mortifying failure in the work of life, after steps are taken which can not well be retraced.

REPLY.

In his reply, the editor of the *Western Presbyterian* becomes facetious. Hear him—

The *Presbyterian Standard*, of Philadelphia, has illustrated the contrary of Solomon’s teaching, that “there is no new thing under the sun.” It has opened a “new vein” in theological minings. A few weeks since it had an article on the benefits of introducing Phrenology into our presbyteries as a test of the fitness of young men for the ministry. It was written in such a strain that we were in great doubt whether the editor were serious or trying to be ironical. Our suspense is at length relieved. He is in “dead earnest.” In his issue of March 9th, in an article on “Phrenology in the Presbytery,” he gives two living illustrations of unfitness in ministers, where the churches might have been spared this infiction had Phrenology been practically applied to the unfortunates at the beginning of their candidacy. The illustrations are rather graphic, but we think they might have been improved, and the argument greatly strengthened had they been “done up” after the modern style of “pictorials,” with the size of the cranium of each, and the “bumps” all marked, as in the “charts” of the “profession.”

[We quite agree with this suggestive criticism, and propose that the *Western Presbyterian* be made the medium of exhibiting the portraits of incompetent preachers. The editor goes on to say:]

A PRACTICAL SUGGESTION.

As the introduction of this "science" ("falsely so-called") into our Presbyteries is thus formally urged by one of our leading religious journals, we shall keep a sharp look-out, and shall be curious to know how the plan is to be carried out. Perhaps it may come up in the next General Assembly, by memorial from the *Standard*. It certainly should, if it is of the importance the *Standard* assumes. We may then expect the Assembly to be called upon to elect a new Professor in each of our Theological Seminaries to a "Chair of Phrenology," that the future race of ministers may be qualified to judge of the fitness of candidates when they come before the Presbytery for examination. But where shall we find the men qualified for such chairs? As this "science" has not been taught in our seminaries hitherto, it will be some time before men with the requisite qualifications can be obtained. This, however, may be done. Let Messrs. Fowler and Wells, of New York, be invited to Pittsburg, and when the Assembly chooses the Professors, let these men examine their heads and pronounce whether they would be "apt to teach" in this department. If they are found to have the right "bumps," send them to the establishment of these gentlemen on Broadway, and let them put them through a course as speedily as possible. Their window and show-cases are filled with skulls and busts of the most distinguished men, living and dead. Their store is a perfect Golgotha, where they would enjoy wonderful facilities.

[We beg to state in this connection, that a class will be formed at the above-named place, 389 Broadway, the second week in January next, for the purpose of teaching those who may wish to know "How to read character" on scientific principles. The editor of the *W. P.* continues:]

HOW IT MAY BE DONE.

In the mean time, that no more unfit men may be introduced to the ministry, employ these distinguished New York phrenologists to visit the spring presbyteries, when usually many are licensed from the seminaries, and let them manipulate the head of each candidate, and give a few lectures to the presbyteries on "the way it is done." This would answer until the machinery is put into full play under a qualified professor in each seminary.

"Many a truth is spoken in jest," and we accept every word of the above as good practical common sense. The ministry needs "weeding," and we regard this the best way to do it. On this very point, a recent correspondent, speaking of the practical application of Phrenology, said: "If something of the kind were adopted as preliminary to ministerial preparation, we would have fewer dunces in the pulpit and more wise men." "Men's bodies are rigidly examined before they are admitted into the army; why should not their brains be inquired into before they are allowed to stand up as teachers to their fellow-men?" To all of which we say amen.

The *Western* editor proceeds as follows:]

What wonderful advantages the future ministry will enjoy, when this department gets into "full blast!" The text-books the professor will recommend will be Gall, and Spurzheim, and Combe; and his lectures will be illustrated by skulls of the dead and busts of the living, all duly lined and numbered.

[These are the works read by the Rev. Henry Ward Beecher, out of which he got not a little of his ministerial thunder which keeps awake those who hear him. Would it not be equally good for others?]

And how greatly blessed will be the churches

in future, when no more dull men will infest the pulpit! Who can tell but the millennium may be hastened by this measure, and that it may have been delayed for the want of "Phrenology in the Presbytery!"

[Aye, verily, we believe in it, and if you don't, we may venture to ask the *Western* editor if he has not heard what is to become of unbelievers! We fear his place will be somewhere behind the "light-house,"]

IN THE DARK.

[The editor of the *W. P.* makes the following frank confession. We sympathize with him in his difficulties, and we join him in the hope that Phrenology may throw some light on difficulties, and afford a satisfactory interpretation of obscure passages of Scripture. He says:]

Possibly, too, it may cast light on some difficult passages of Scripture. The Apostles often *laid on hands*, as they went among the people, and "ordained elders in every church." Men have disputed much about the meaning of the "doctrine of laying on of hands," in Hebrews vi. 2. Perhaps this means that they had "Phrenology in the Presbytery" in apostolic times, to determine the fitness of candidates for the ministry. Let us re-examine our exegetical rules.

Truly, "the world *does* move!"

[The matter is now before our readers. We submit that the Philadelphia editor made out his case, and that the Western man only strengthened it by his facetiousness. Phrenology must always gain by such discussions. It is a fact, that men differ in capability and in adaptation to particular callings. It is a fact, that not only incompetent men, but even criminals, get into the pulpit, and are only clogs, or worse than that, and bring disgrace on all concerned. Men are misplaced. Phrenology is a system by which to discover, in advance of experiment, what are the innate capabilities and dispositions of candidates for office for the ministry, and for any particular calling or pursuit. If it is good for anything it is good for this. Many sensible men believe in it. A few, ignorant of its claims, reject it. On the whole it is gaining ground, and it is entering into the literature, the sciences, the education, and the knowledge and belief of the people everywhere.

We second the proposition to have phrenological professorships established, not only in our theological colleges, but in all colleges and in all schools. What say the people?]

PHYSICAL DEVELOPMENT.—*Editor Phrenological Journal*: Please insert the following extract from a letter of the London correspondent of the *New York Times*, and much oblige.

One thing strikes me as especially tending to preserve the power of the English race, which has been often commented on, but which can not be too much held before the American people, and that is, the incessant athletic training which the youth of all the middle and higher classes are passing through.

The universities are now mainly a course of muscular and esthetic education. The schools imitate; the young men in professions and shops follow, so far as they are able. The fashion of the whole country is to use the muscles, and to bear exposure. Just as the Roman youth, in the times of the republic, accustomed themselves to endure heat and cold, and hunger and fatigue, to fit themselves for martial work hereafter, so you may find the English youth, all the world over, passing glaciers, climbing Alps, sleeping on the

snow, hunting lions, or shooting elephants, or in some way training themselves to a vigorous muscular life. I think the *physique* of the aristocratic class can not be exceeded anywhere in the world, and the result is that the whole nation reach a high standard of physical power.

And certainly the English need this influence. The young men—shop-keepers' clerks—growing up in the large towns, breathing bad air, leading a confined life, and smoking excessively, would be a miserable race physically if it were not for this fashion of exercise, which carries them out continually to open air and a use of their muscles.

GYMNASTICS.

FOR MEN, WOMEN, AND CHILDREN.

Our friend and coadjutor, Mr. D. P. BUTLER, of Boston, has issued a circular, in which he announces an improved system of scientific gymnastic exercises. He says:

"We hold these truths to be self-evident," viz., that a human being is made up of organs, and that the manifestations of the various mental and physical powers are caused by and correspond with the condition of those organs, whether weak or strong, healthy or diseased. Hence, that whatever means will secure the greatest degree of strength, vigor, health, and perfection of the physical organization should be adopted and applied by all, as the first and most important duty of life.

Mechanically, a human being is a machine; and being the highest type of organization, is, of necessity, the most perfect machine. The perfect action of the steam-engine depends upon the quality, form, and adjustment of its several parts. These conditions being defective, the action of the machine is imperfect. The same principle applies to man. Perfection and adjustment of the parts or organs constitute strength and health. The reverse is weakness and disease.

Taking mankind as we find them, weakness and disease form the rule, health and strength the exception. The reverse is the natural order. Hence it is clear that the mechanical, hygienic, and psychological laws which govern man's existence, development, and culture are violated. We therefore require a system of mental and physical discipline which will put man in harmony with those general laws.

The inter-relations of mind and body are mutual and complete. And any system of cure or culture which fails to recognize this truth, must, of necessity, prove a failure. The fact that we have, as yet, no system by which we can develop the mind except at the expense of the body, or develop the body except at the expense of the mind, is proof positive that we have not yet recognized the subtle and intimate relation between these two essential forces of man's nature. The beginning of weakness or disease in any given case may be the result of the violation of either the psychological, hygienic, or mechanical law, and if not arrested, the end involves the violation of all. The natural order of restoration is to follow the order of violation.

The philosophy of medical treatment is based upon the adaptation of the remedy to excite or restrain organic action; to regulate the action or develop the latent power of the organs, and thus resist and overcome disease. Instead of claiming any inherent virtue in the medicine itself, it is allowed to be an enemy, which, after performing its mission, must be expelled to prevent its causing other forms of disease. Of course its expulsion exhausts the already weakened organism, or what is worse, induces that generally fatal crisis—the terror of patient and physician—termed a "relapse."

Now if by mechanical exercises the latent power

of the organs can be as effectively developed, the gain must be incalculable, as by this method no enemy is left to be expelled. Besides, in the putting forth of power within safe limits, the tendency is to add to that already existing by an actual deposit of organic strength. And the effect is general as well as local, all the organs co-operating, the strong and healthy sustaining and invigorating the weak and diseased.

Moreover, it is a fact well known to physiologists, that weakness precedes disease; that the liability of the organ to become diseased is in proportion to its greater or less strength and vigor. Hence, if weak organs can be strengthened and small organs developed by this method, disease is expelled and power gained by the same process; thus curing the patient and fortifying against disease by securing the organic power to resist it, thereby postponing old age and lengthening out life.

In accordance with these views, we . . . rely solely upon the natural remedies involved in a scientific application of the mechanical, hygienic, and psychological laws which govern man's nature.

The mechanical law being primary, and the basis of all natural organic action, it demands our first attention. We have spent several years in testing and inventing such mechanical apparatus as would be most scientific, complete, and practicable in its application to physical culture. The results of this system, in our experience personally, and in relation to our pupils and patients, have surpassed our most sanguine anticipations, and are such as to warrant us in commending it to all, with the utmost confidence, as the best invigorating and curative agency.

The first effect of these exercises is to put the individual into proper form and shape, so that there shall be no unnatural mechanical obstructions to the free and normal exercise of the organs.

The second is to create functional vigor, and thus expel disease and prepare for development.

The third is to expand the organs, and cause an absolute organic growth.

The fourth is to increase the health and vigor of the brain and mind, correspondingly with that of the body.

Hence, the advantages of these physical exercises are, first, to strengthen; second, to increase vigor of health; and thirdly, to cure disease; and, as a general rule, the improvement is at the rate of one hundred per cent. in the first three months, with an exercise of fifteen minutes daily.

[We wish Mr. Butler the best success in the application of his new gymnastics, and doubt not he may be the means of doing great good thereby. His system is more especially adapted to cities, and requires his personal superintendence.]

EXPANDING THE CHEST.—*Mr. Editor:* I noticed an article or a prescription for the enlargement of the chest and lungs in your July number. I am twenty-one years of age. I have been affected with the bronchitis for three or four years. I could get no medicine to benefit me. When I saw the article referred to, I began to practice the exercise immediately, and with beneficial effects. My chest is at least an inch larger than it was a month ago. I breathe more freely, deeply, and strongly than before. My lungs are healthier, my voice is stronger, and my health is better generally. It is the best expectorant I ever tried. I would recommend it to all weak-lunged and hollow-breasted persons. But I would advise them not to practice it in damp, rainy weather—too early in the morning or too late in the evening.

J. K. H. C.

A WESTERN paper speaks of a man who "died without the aid of a physician." Such instances of death are very rare.

Religious Department.

"The Phrenologist has the right to examine whether Christianity is adapted to the nature of man, and he is delighted in seeing it in perfect harmony with human nature."—*Spurzheim.*

THY NAME.

BY FRANCES LAMARTINE.

We read thy name, O God,
In all that thou hast given—
From flowers that deck the lowly sod,
To stars that burn in heaven.

Where sunlight bathes the world,
And in the soul doth sleep;
And none the less thy name doth glow
Where Life's dark shadows sweep:

And in each stern decree,
Though heavy falls thy hand;
For sorrow points beyond Time's sea
To heaven's happy land.

Therefore, great God, we see,
In all below, above,
The name thy goodness giveth Thee,
And, oh! that name is Love.

FIVE CORNERS, N. Y.

SYMMETRY OF CHARACTER.

THE *American Baptist*, an excellent religious journal with progressive tendencies, talks to the clergy, through H. M., as follows:

"Few characters are symmetrical. Men are distinguished for particular excellences or excel in some particular department of effort. It is, perhaps, well that it is so; for thus we have leaders in the various good enterprises.

"But a Christian is far nobler when well developed in all the attributes of excellence than when distinguished for some one or two, and dwarfed in other respects. Some will never unite in a good work unless they plan and propose it. Some are all for temperance, or peace, or freedom, or orthodoxy; while on every point except the hobby they are utterly inert. Some are orthodox and generous, but have an abominable temper, and are constantly making either apologies or enemies. Many a sister is active and liberal in church matters, the very life of the Dorcas society or Sunday-school, yet unlovely at home, and a busy-body in other people's matters. We have known ministers who were eloquent, wise, and skilled in Scripture exposition, and free from levity or idleness, but who lived beyond their income, and disgraced themselves and the cause by running in debt. Some excellent ministers can never work with others or take advice, but are overbearing and conceited. Some are morbidly sensitive, and ever ready to take offense.

"The extent of these defects would be much less if there were more who were willing to admonish, and capable of doing it well. Alas, few are willing to receive admonition, and few know how to give it!

"Let every Christian examine into his leading defects, and instead of pride arising from his undoubted superiority to others in some one or two things, he be humbled because of the disproportion of his graces, or want of some altogether. Let us be always comparing ourselves with the rule of God's word. Do I eat, drink, dress, talk, buy, sell, govern or obey, as Jesus Christ would do were he exactly in my place? That is the rule. If we are not followers of Christ, we are not his disciples, and have no ground of hope for salvation. We are in constant danger of following the multitude, and of comparing ourselves one with another. But no one is a true Christian who

dare not be singular in a world lying in wickedness."

[Ay, the preachers need talking to as well as other folks. Are they not human? Are they not fallible? Are they not sinners? Bad as they are, as a class, they are not so bad as the rest of us. Still, it can do no harm to give them a good "talking to now and then."

THE CHRISTIAN AND THE SINNER.

BY JOE, THE JERSEY MUTE.

In these days of religious controversy, I can not, perhaps, render the world a better service than by drawing a parallel between the Christian and the sinner in this fashion:

THE CHRISTIAN.

He loves God, his friend.
He loves both friend and foe.

He goes to the house of the Lord on the Sabbath, rain or shine, and there worships God with all his spirit. He reads the Bible as often as he has time, never mind how many times a day even, and that, too, in the spirit of prayer.

He is ready, on all occasions, to give alms, without, however, impoverishing himself and family, if he has any.

He is sure to address the throne of Mercy on his benediction, morning and night. He marries for love; only in the Lord.

He, as far as in him lies, prepares his children, if he has any, for society and for heaven.

He bears with the moral infirmities of his wife, knowing that his own nature is not free from the same.

He pays his debts, PRINCIPAL AND INTEREST.

He forgives injuries done to him, but stands aloof from bad company.

He has a particular regard for truth. He tells "the truth, nothing but the truth, and the whole truth," without regard to personal consequences.

He never strikes his own children or those of strangers on the head, lest by a single stroke of the hand the temple of reason may be darkened forever. Is he an instructor of youth, he devotes his best energies to the good of the youthful minds intrusted to his care. To sum up in a word, he "studies to please," both in and out of school.

Is he the principal of a deaf-mute school, he chooses teachers from among the more talented and deserving of the deaf and dumb, and pays them an ADEQUATE salary.

He pays for his paper punctually; and if engaged in some kind of productive industry, liberally advertises in the columns of his paper. He knows that the printer is worthy of his hire. He knows, too, that, like the rest of mankind, he must work in order to live.

DEAF AND DUMB INSTITUTION, BALDWIN CITY, KANSAS.

THE SINNER.

He loves SATAN, his enemy. He loves his friends, but hates his enemies, first, last, and all the time.

He goes to the hole of hell, the tavern that is to say, on the Sabbath, and there revels in the mis-called joys of wine. He reads and talks politics with all the fire of patriotism, so called.

When his bounty is solicited he either says no at once or finds excuses for his refusal.

He does nothing else but jump into bed with his gown on and snore.

He marries either for money or for beauty, throwing real merit quite into the shade.

He allows his children (if any he has), made in the image of God, to run in the streets, to swear, fight, and chew tobacco, and, in a word, to do as they please.

He quarrels with his wife, and from words sometimes proceeds to blows.

He seeks by his "able maneuvers" (so he calls them) to keep off his debtors.

He vows eternal vengeance when he fancies himself insulted.

He is very much given to lying. The very atmosphere by which he is surrounded seems infested with hissing serpents.

He thumps the tender pills of his own children or the children of strangers, in nearly all cases, on my conscience I believe, without cause. Many, very many, cases of idiocy or loss of memory may be traced to this barbarous custom. Is he an instructor of youth, how his pupils shriek under the infliction of the lash, rending the air with their piteous cries! He teaches little, for which he pockets a fat salary, laughing the while at the blindness of the fools who pay him.

Is he the principal of a mute school, he underpays his deaf-mute teachers, while he himself basks in the sunshine of a large salary.

He seldom, if ever, pays for his paper; nor does he, if rich, advertise in its columns.

He thinks that the printer is endowed with the cat's nine lives.

NEW YORK, DECEMBER, 1865.

"If I might give a short hint to an impartial writer, it would be to tell him his fate. If he resolved to venture upon the dangerous precision of telling unbiased truth, let him proclaim war with mankind—neither to give nor to take quarter. If he tells the crimes of great men, they fall upon him with the iron hands of the law; if he tells them of virtues, when they have any, then the mob attacks him with slander. But if he regards truth, let him expect martyrdom on both sides, and then he may go on fearless, and this is the course I take myself."—*De Pua.*

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VALEDICTORY.

MUST WE PART?—The present number completes the forty-second volume of the AMERICAN PHRENOLOGICAL JOURNAL. Our relations, as publishers, with our readers now terminate. This is our last message, our final word to the faithful few who have listened to us during the present year. Our contract with subscribers is fulfilled and the books closed. Thus endeth the year 1865!

The time for parting has come; tender ties of interest and sympathy between writers and readers, which have been formed during the year, are now by mutual agreement severed.

We would have a few words at parting. The year now closing has been the most eventful in American history. At no former period were such hopes and such doubts and fears entertained. At no other period were such energies put forth by any nation or people, nor such grand successes attained. The liberties of twenty-five millions of people were at stake, yea, vastly more than this; for on our success hung the hopes of down-trodden masses of Europe, who look to this experiment of self-government as the means by which their own condition may be ameliorated. Liberty in America means liberty in Europe sooner or later; and already kingdoms and empires are trembling and tottering, while the growing sentiments of liberty are permeating the race.

But let us not overlook the agencies by which material and spiritual progress is being made everywhere. Look for a moment upon the schools of the old world; look at the mechanics' institutions; look at the achievements of the temperance reformation; and above all

look at the liberality of the leaders in governments. It is on education, on sobriety, and on religious morality that these reformatory and progressive principles are based; and just in proportion as these are encouraged, just in that proportion will mankind be fitted for self-government, and republics take the place of monarchies.

Let us not be egotistical; but we may congratulate ourselves on having initiated those principles of free schools, universal education, universal temperance, and the broadest dissemination of true Christianity. Echoes from the new world in newspapers, books, lectures, and speeches reach and resound throughout the old world. Our wonderful resources, our rapid material development as a nation, and our incomparable facilities for making happy homes, kindle in the hearts of foreigners a desire to participate with us in these manifold blessings.

Look at the rapid progress we have made in population. Taking the census of 1760, which was our first, as a basis, and estimating our future increase of population upon past developments, we may safely predict the following as the increase of population for a time to come. The four remaining censuses of this century will give the following results: In 1870 there will be 41,000,000; in 1880, 55,000,000; in 1890, 73,000,000; in 1900, 99,000,000. Any one, therefore, now living, who lives forty years longer, ought to see this country occupied by more than one hundred millions of people enjoying the blessings of civil and religious liberty.

We are now in the full fruition of happy peace and great prospective prosperity, and we have every reason to thank God for blessings more complete and numerous than can be claimed for any other nation.

Our railway system is being extended, and will ere long reach in a continuous line from the Atlantic to the Pacific, and from the great Lakes on the north to the Gulf of Mexico on the south.

Our agricultural interests—the growing of grain and fruits and of live-stock—are everywhere prospering.

The manufacturers are pushed with orders and unable to keep up with the demands.

Our mercantile interests are undergo-

ing a most rapid reconstruction, and whereas foreigners have stepped in to take the growing trade during our recent war, we shall soon equal, if we do not surpass, our competitors.

Our mineral regions, containing iron, copper, coal, lead, silver, and gold, are pouring their treasures into the lap of industry for the further development of science and civilization.

Education and religion are prospering among us. Books, magazines, and newspapers are being rapidly multiplied and scattered broadcast all over our Union.

What, then, is there of which to complain? What is not promising the best? Let us be grateful and give thanks.

In reviewing the career of our JOURNAL the past twelve months, we feel that we have not altogether labored in vain. We have striven to disseminate the truth, to implant seeds of intelligence here and there which would in time develop into healthy activity and minister grace to the recipient. Believing that he who "casts his bread upon the waters will find it after many days," we have boldly sent our JOURNAL forth month after month, and have found encouragement in the increasing interest manifested by readers of all ranks, conditions, and sentiments.

Phrenology, the study of that noblest work of creation, the human mind, is becoming more and more known and advocated in this country. Unfolding as it does the organization of that reservoir of passion, propensity, and intellect, the brain, it merits the deepest and profoundest study of all. Superior to and comprehending all other science, it should be made the basis of moral and intellectual training and growth. Guided by its light, obedient to its teachings, we can not fail to attain to excellence in morality, education, and religious principle. "He that ruleth his spirit is greater than he that taketh a city," says the wise man; and as a knowledge of one's self is requisite to self-government, Phrenology, like a Heaven-sent minister, steps forward to assist in the accurate disclosure of that self's peculiarities.

Whatever tends to cultivate and improve the good and useful faculties of body and mind, and to restrain and subdue evil propensities, tends to increase human happiness and to elevate human character. Phrenology has especially

these tendencies. Its influences are reformatory; its work apostolic; its mission is to redeem men from the darkness of error, throw upon them the clear light of the Sun of Righteousness, and teach them to know themselves with that saving knowledge which leadeth unto salvation. "Shall we meet again?"

A HAPPY CHRISTMAS.

Our offering on the present occasion can be little more than "good wishes" and a prayer for all, including our happy circle of Phrenological friends. Perhaps, however, a few words of sage advice may be looked for, and we will venture to suggest that the long winter evenings are now upon us, and that this is the time to grow both mentally and physically. That while Jack Frost holds all things in the outer world tight in his grasp, we, sitting by the pleasant fireside under the bright petroleum light, surrounded by our babies and books, may cultivate those qualities of the heart and the head which give us and others so much happiness. We may read, we may talk, we may sing and dance—we beg pardon—call it hopping, for exercise, as in the "light gymnastics," rather than dancing—and notice the crimson current coursing through the veins, painting the cheeks with rosy red, and animating and strengthening the whole. This is one way to grow good and great.

We should all have a care for our health; to secure this we may repeat those old precepts which are always new and more or less neglected, viz.: To subsist upon plain and simple food, avoiding stimulants and condiments; to sleep in ventilated rooms; to clothe the body and the limbs properly; to avoid tight lacing and tight boots; to keep the head moderately cool and the feet warm; to take vigorous bodily exercises in the open air daily; to save, that we may have the more to give; "to help the poor and needy," and to lay up treasures in heaven by doing good in this world; to cultivate all the arts of peace; to carry our religion into politics, and not our politics into religion; to adopt the Christian policy of doing unto others as we would that others should do unto us; that husbands regard the interests and the feelings of their wives; that wives be considerate of their husbands and strive to make home attractive; that parents teach their children obedience, humility, justice, and kindness, by practicing themselves the same; that they cultivate industry and economy of time, as well as economy of property; in short, that they do all things in accordance with the teachings of Him who came upon the earth to be our example and our guide—the true mediator between man and his Maker. Let us cultivate all the Christian graces, and life will be profitable to ourselves, happyfying to others, and acceptable to Him to whom we are to give an account for our stewardship on earth. Let us do all these things in the right spirit, and we shall not only have a "Happy Christmas," but a joyous, a virtuous, happy life.

PREMIUMS.

We adopt the almost universal custom of publishers, and propose to remunerate Voluntary Agents for their services in procuring new subscribers by SPECIFIC PREMIUMS, such as are offered on another page. These inducements will warrant the best exertions of enterprising persons of both sexes in extending the circulation of this JOURNAL. Present subscribers require no urging or special inducements to renew, but there are many who have never yet made its acquaintance, and therefore know nothing of its objects or its merits. It is this class that we wish to reach. A school-teacher may mention the matter to his pupils and induce them to subscribe. A clergyman may recommend the JOURNAL to his parishioners and receive their names. Postmasters have an excellent opportunity to do the same. Lecturers may get up clubs in every place they visit, and thus plant seed which will spring up and produce a hundred-fold, keeping them ever in kind remembrance. Editors everywhere are most generous in their commendations of our JOURNAL, and many club it with their own papers. *But it is to those who are heartily in love with the cause that we look for the best efforts in behalf of the JOURNAL; those who have been benefited, who date the commencement of their self-improvement from the time when they first read the words of encouragement found in these pages. They will work for it without other reward than the consciousness of doing good. It was the co-operation of such spirits, in living bodies, that sustained Phrenology through all its dark days of opposition and adversity. On these we lean with assurance. Their kind words and generous acts call out all our gratitude, and make us thank God for the privilege of working with them in this useful field.*

The premiums will be awarded soon as earned, and sent by ship or rail, according to directions. Who will have them? The terms will hold good till the first of March next, when they may be changed or renewed. The present is the time to begin. Circulate the circulars! What say our friends in Canada and California? In New England and in the great West? Let the Rocky Mountains speak, and its echoes reverberate across the plains, over prairie land, down the lakes, and all along the coast, from Maine to Mexico. Let the AMERICAN PHRENOLOGICAL JOURNAL become a regular visitor in every family throughout the land, and we will answer for the good conduct of all who follow its teachings and precepts.

THE FENIANS—HOW TO QUIET THEM.—Give them, Ireland, their own country, to manage and to govern as they please; this will put a stop to agitation and remove all danger of war. Whereas it is said that not more than six or seven millions of the natives now remain in the Emerald Isle, there is land enough, and it is rich enough, to give pleasant homes and profitable employment to more than twenty millions of people. Why not let it be re-occupied by Irishmen? they love their country, and would prefer to return and to lay their bones in their native land. But, says John Bull, they can not govern themselves. We reply, then, let them take the consequences for their own misgovernment; when they want a master they will humbly ask for one. But it is scarcely probable that they will ask for an Englishman to reign over them. But let them try their hand at self-government, while we, and the rest of the world, look on. If John will simply keep "hands off," we believe a beautiful republic would rise, as it were, out of the sea to dazzle and delight the rest of mankind. By all means let them try it.

ANXIETY.

WHAT is it plows the brow with care,
And gives a harsh expression there?
Anxiety.

What is it robs us of our health,
Finds no enjoyment in our wealth?
Anxiety.

Why aches the brain, as o'er the past
Remorse's bitter thoughts are cast?
Anxiety.

When in the future we would peer,
What is it frowns with hideous leer?
Anxiety.

Though wrung the heart with secret dole,
Thou hast no unction for the soul,
Anxiety.

But gloom, despondency, and dread,
Around life's pathway thou dost shed,
Anxiety.

Care, pain, and sorrow from thee flow,
And most the ill we mortals know,
Anxiety.

Away, then, spoiler of our peace!
Thou gone, 'twould be a bless'd release,
Anxiety.

The soul no more by thee oppress,
Would find in Hope and peaceful rest,
Felicity.

JERSEY CITY.

H. & D.

INTERESTING TO THE LITTLE FOLKS. A NEW FEATURE.

We have been thinking that for the last year or two we have not given the children their proper share in the PHRENOLOGICAL JOURNAL, and have decided that they shall be no longer neglected. After considering what we could do to please them best, we thought how much we liked to read Esop's Fables in our "young days," and we said, "That is just the thing." So we concluded that, beginning with the new year, we would print in each number of the JOURNAL two or three of these interesting and instructive fables, with pictures to match. We have got the pictures all ready, and fine ones they are, we assure you. There is The Mouse and the Lion, The Fox and the Grapes, The Frog and the Ox, The Dog in the Manger, and a great many more of them—three or four for each number of the JOURNAL for the year. Will it not be fine? We think we can see Susan, and Mary, and Kate, and George, and Frank, with their bright eyes and rosy, healthful faces, as they read these stories. If they take half as much pleasure in them as we used to, how much happiness we shall be able to give! The thought of it will pay us very well for the extra trouble and expense. The first of the fables and pictures will be given in the first number of the new year; so look out, boys and girls, for the January number of the PHRENOLOGICAL JOURNAL for 1866.

DEATH OF DR. WAYLAND.—Rev. Dr. Francis Wayland died on Saturday, Sept. 30. He was a native of New York, born on March 11, 1796. He graduated at Union College in 1813. He first studied medicine, but afterward devoted himself to theology. He joined the Baptist Church in 1816, and soon after accepted a tutorship in Union College.

In 1821 he was called to the pastorate of the First Baptist Church in Boston; this office he filled five years.

In Sept., 1826, he was elected Professor of Union College, and in December of the same year he was chosen President of Brown University. He finally retired in 1855.



PORTRAIT OF NAPOLEON III., EMPEROR OF THE FRENCH.

NAPOLEON III.

PORTRAIT, CHARACTER, AND BIOGRAPHY.

PHRENOLOGICAL CHARACTER.

THE phrenology and physiognomy of Napoleon III. is at once most striking. That he possesses a high order of intellectual ability no one would doubt or deny. That he is unscrupulously ambitious, his organization and his past life sufficiently attest. He is not by any means deficient in executive power; but one of the secret springs of his success arises out of his implicit belief that the "fates" are in his favor. One other most marked trait in his character is that of Secretiveness. He is "as wise as a serpent," but by no means "as harmless as a dove." Whatever comes between him and the consummation of his desires will be crushed. As secretive and cunning as the cat, he has the vindictiveness if not the cruelty of the savage. He will keep his own counsels, and not confide in any but a confederate in his schemes that which he would not have known. What is his *real* policy will never be published to the outside world while he lives, although he is one of the principal actors on the stage of nations. He has large Destructiveness, Combativeness, Self-Esteem, Firmness, Secretiveness, and Approbativeness. His *will* is *absolute*. The intellectual faculties are full or large; the brain is broad through the base, high in the coronal region, and rather full on top. The body is in keeping with the brain. The form is tall but plump, and the frame-work very strong and well put together. His powers of endurance are great, the recuperative apparatus perfect, and he is, on the whole, a specimen of excellent health. If he be temperate in all things his chances for long life are good—ac-

cents excepted. The features are bold and conspicuous, though not in any respect badly formed. The nose is truly Napoleonic, the forehead well developed, the perceptive faculties prominent, the eyes large and full, the chin well molded, the jaws strong and the mouth full, inclining to the voluptuous. The nostrils are large, showing that the breathing power is ample. There is no indication of weakness, but the organization as a whole would be accounted "a power" everywhere. If he do not listen to unwise counsels; if his ambition do not get the ascendancy over his judgment; and if he permit the moral and spiritual senses to have due influence, his course can not fail to be upward and onward. His danger lies in this, that he may think more of his crown than of his God—more of his *place* than of the people; and that spirit of aspiration which belongs to his nature may become so strong as to induce him to take steps which he can not retrace, and which may lead to his downfall. Should he fail to appreciate the spirit of progress and improvement which is now visible in the world, and attempt to block its wheels, he will either be left behind or put aside out of the way. His position is most critical, and he will require the most consummate tact and generalship to transmit his crown and place to his posterity. Looking at him from our standpoint, and seeing his proclivities, we can only predict a brilliant success or a miserable failure. What are his motives? Is it for Napoleon III. or for the happiness of the French nation that he is engineering? Is it for his immediate successor, or is it with a view to elevate mankind that he plans? Alone, unaided, he can not stand; but if he conforms to the requirements of his moral sense and the demands of a sensible cabinet, al-

lowing pure religious principles to govern his acts, his future may be prosperous, and his end—unlike his great uncle—magnificent.

BIOGRAPHY.

Charles Louis Napoleon, or Napoleon III., is the youngest son of Louis Bonaparte, the king of Holland, and Hortense, daughter of the Empress Josephine, who, although divorced from Napoleon I. and set aside from all participation in the throne of France, reappears in the person of her grandson, the Emperor of the French. He was born in Paris, April 20, 1808. Soon after his birth his father and mother dissolved their conjugal relations, and Hortense, under the title of the Queen of Holland, took up her residence in Paris, with young Louis in her charge. He received his early education chiefly from his mother. After the overwhelming reverse sustained by Bonaparte at the battle of Waterloo, Hortense, with the other portion of the Bonaparte family, retired first to Angsburg, where Louis acquired the German language, and afterward to Switzerland. Rome, however, was their winter residence. A staunch adherent of republican principles, M. Lebas was the principal instructor of Louis Napoleon, from whom he received an inclination toward republicanism, which, however, was of short duration. He was sent to the military college at Thun, in Switzerland, where he made some progress in the science of gunnery, but was not otherwise distinguished as a scholar. In the revolutionary movements of 1831, we find Louis and his brother Napoleon Francis Joseph taking an active part in Italy; but before that, Louis Philippe, then king of France, fearful of the consequences of permitting any of the Bonapartists to reside in France, refused a petition of Louis requesting that he might return to France. Both brothers were afterward banished from the territory of the Pope of Rome at the conclusion of the revolution, which was suppressed by the intervention of France and Austria in behalf of the Roman pontiff. Louis Napoleon next applied for admission into the French army. This was refused him. He then spent a short time in England, and on returning to the Continent took up his abode at his mother's chateau in Arenenberg, Thurgau. The Duke of Reichstadt dying in 1832, left him the successor of Napoleon I., not by legitimate descent, but by the imperial edicts of 1804 and 1805, which set aside the customary order of descent, and placed the succession in the line of the fourth brother of Napoleon, who was Louis Bonaparte, king of Holland, and not in the line of Joseph Bonaparte, the elder brother. Being fully aware of this then nominal preferment, and cherishing that spirit of ambition which so marked his illustrious uncle, he appears from that time to have aimed at the repossession of the French throne; and quietly availed himself of every opportunity to forward his interests in that respect, and especially to win over the popular favor to his side. In the furtherance of his grand scheme, he published a work entitled "*Réveries Politiques*," or political dreams. This book was afterward revised and enlarged by him and re-issued under the name of "*Idées Napoléoniennes*," or Napoleonic notions. In this work he attempted to prove that a truly repub-

lican system could not exist in France without an imperial head. The policy of Napoleon I. as emperor was set forth in a highly colored light, and his plans and reformatory projects were lauded and held up as worthy of approval and adoption. At length, after conferring with prominent military men, and thinking his foothold secure, he dared, on Oct. 30, 1836, to proclaim a revolution, which resulted in nothing serious to the government of Louis Philippe; but the Prince (as he was called) Louis Napoleon was taken prisoner, and would have been executed as a traitor had it not been for the entreaties of his mother. He was banished to the United States, where he remained but a short time, residing in and about New York city. From New York he went to South America, and while there received intelligence of the serious illness of his mother. He immediately went back to Arenenberg, and arrived in time to see her die. His return being known to the government of France, his extradition was demanded from Switzerland, which at first was refused; but while the matter was being discussed between the two nations, Louis Napoleon went over to England. While in England he employed himself in preparing another revolutionary scheme. This, also, in its practical carrying out, failed him for want of support, and he was again arrested at Boulogne in August, 1840, and tried for treason, and only saved from execution by the defense of Berryer. He was, however, sentenced to imprisonment for life in the fortress of Ham. Here he employed his leisure in literary labors, and wrote several books of a political nature. He succeeded in making his escape from the fortress, in disguise, after a confinement of six years, and went again to England, where he remained until the revolution of 1848 broke out. He then repaired to Paris, and was selected as one of the deputies to the National Assembly. His seat was contested by Lamartine, who advocated his banishment; but after a stormy debate, Louis Napoleon was admitted to his seat and took the oath of fidelity to the Republic. In May, 1850, he was made President of France. Once fairly installed in this important office, he began to strengthen himself in view of his ambitious scheme, the imperial throne.

In the spring of 1851 the French Assembly having refused to indorse certain measures recommended by him, was declared factious. This proceeding on the part of President Napoleon produced a breach between the Assembly and himself, which became wider and more irreconcilable, until all at once, on the night of December 2d, 1851, the President declared Paris in a state of siege, and dissolved the Assembly, placing 180 of the members under arrest. He then issued a decree ordering the establishment of universal suffrage and the election of a President for ten years. The election which followed resulted, of course, in the choice of Louis Napoleon. Now he proceeded to bolder measures—re-established the national guard, brought about the adoption of a new constitution, and issued new orders of nobility. The final step was taken in Nov., 1852, when the French people were called upon to vote for a revival of the imperial dignity in his own person. The vote was, as expected, largely in his favor, and he was at once proclaimed Emperor, under the title of Napoleon III.

In January, 1853, he married Eugénie, Countess de Teba, a beautiful and accomplished Spanish lady, by whom he has a son, now in his tenth year. In the administration of the government Napoleon has exhibited considerable energy, ambition, and determination. He is despotic in his measures, and as if fearful of another revolution, scrutinizes every movement of a political complexion. His foreign policy is characterized by remarkable caution against any complications which may affect the status of France or his own permanency. He has improved the condition of the lower classes of his subjects, and by prudent measures placed France among the first of monarchical nations.



PORTRAIT OF LORD PALMERSTON, LATE PREMIER OF ENGLAND.

LORD PALMERSTON.

WHEN in London, not long ago, the Editor of this JOURNAL made it a special point to visit—both in Parliament and at his residence—this remarkable man, whose measure it was his privilege to take. He was surprised, considering the great reputation of the man, to find his brain to be not remarkably large, and his body somewhat below the average in height and weight. Lord Palmerston stood about five feet eight; and weighed not far from 145 pounds. The size of his brain was 22½ inches in circumference, but was decidedly high in the intellect and in the crown. It was also rather long and broad, with a large cerebellum. The quality was fine and tough—there being no adipose or waste materials—and healthy and in high condition. The muscle was hard and compact; the osseous or bony frame-work was strong; while the nervous system was healthy, active, and predominating. He was, all things considered, a well-built and nicely proportioned piece of human mechanism. His teeth, for the most part, were sound as a nut, and almost as white as in youth. There was a freshness in his fair complexion which indicated good circulation, good digestion, and healthy tissue. But the most notable condition was the perfect balance of all the parts—a degree of equilibrium throughout, seldom met with—no ex-

cesses and no marked deficiencies. The intellectual and the social organs were strongly marked, but the spiritual and the devotional were less conspicuous. In the regions of Firmness and Self-Esteem the organs were very large. The same was true in respect to Combaticiveness, Cautiousness, and Secretiveness. He was adroit, far-seeing, cool, and self-possessed, moved by neither love nor fear; he was usually master of the situation. Approbativeness was not large, and he was comparatively indifferent to the opinions of others. He was mirthful, jovial, and fond of fun, and took the most hopeful view of every circumstance.

An incident occurred which was most characteristic of the man. It was as follows: Comfortably seated in his easy chair at his table, a member of Parliament came in hastily, and announced with anxious utterance a terrible catastrophe upon one of the railways, stating that a number of lives had been lost and that many others were maimed. His informant waiting for a response, the noble lord simply looked up and remarked, "What is that to you?" In a few moments another came in, announcing the loss of a ship at sea by fire, with a loss of many lives; without taking his eyes from his paper he responded, "What is that to me?" and kept on reading to the end. The gentleman seemed surprised at this indifference, and remarked the

same, when the noble lord simply said—that he could not give ear to such matters, that his mind was fully occupied with his own affairs; and he advised the gentlemen who seemed to be so much affected by these occurrences to “mind their own business.”

We cite this as characteristic, and in perfect keeping with the organization and character of the man. That he possessed sympathies and affections, no one would doubt, but that he was capable of controlling himself so perfectly as not to exhibit emotion, was also apparent.

At our second interview a copy of the Self-Instructor in Phrenology was handed him, which he hastily examined, remarking, “I gave attention to this subject some years ago, and, though it had not been rendered practical, I was interested in it. I see by this that you have reduced it to a system.” And when we informed him that it was capable of being applied to the choice of pursuits, the education and government of children, management of the insane, the training of imbeciles, the detection of criminals, etc., he expressed his gratification at the progress which had been made and his good wishes for its future prospects.*

Lord Palmerston was strictly temperate in eating, in drinking, in sleeping, in exercise, in all things; and that is the secret of his almost uniform good health, his bodily and mental vigor, his remarkable memory, and his ripe old age; dying, as it were, without pain, as a ripe apple falls from the tree.

Our portrait is copied from an excellent photograph received from London by a recent steamer, and is probably the latest and the best ever taken.

The following biographical notes must conclude our present sketch, though we may, at another time, give a more detailed analysis of this, one of the most remarkable men of our time.

HENRY JOHN TEMPLE, third Viscount Palmerston, was born at Broadlands, near Romsey, Hampshire, England, October 20th, 1784, and died October 18th, 1865, at Brocket Hall, Herts, being within two days of 81 years of age. He descended from a younger branch of the Temples of Stowe, the founder of which was at one time secretary to Sir Philip Sidney, and settled in Ireland in 1609. The celebrated Sir William Temple, the patron of Swift, was one of his ancestors. His mother is said to have been the daughter of an Irish hatter, whom his father espoused under circumstances somewhat romantic.

He commenced his education at Harrow, from which place after several years of study he went to the University of Edinburgh, where he enjoyed the privilege of studying philosophy and rhetoric under Dugald Stewart. After leaving Edinburgh, Lord Palmerston attended St. John's College, Cambridge, where he graduated with the degree of Master of Arts, in 1806.

He immediately interested himself in public affairs, and although but just of age, contested with Lord Henry Petty, then Chancellor of the Exchequer, for the representation of Cambridge University in Parliament. He was unsuccessful in this instance, but very soon afterward was returned for the proprietary borough of Bletchingly. In Parliament he ranged himself on the government side of the House of Commons, and in 1807, on the formation of the Portland Cabinet, was made a junior lord of the Admiralty. From

* To encourage investigation Lord Palmerston gave £50—two hundred and fifty dollars—from the public treasury, to a phrenologist who was devoting himself to the practice of Phrenology in England, thus proving himself a patron of mental science.

Bletchingly he passed to the representation of Newport, in the Isle of Wight, for which district he was returned year after year, until 1811, when the efforts he had been persistently making in reference to the University of Cambridge were crowned with success, and he was elected to represent it. In 1809, he succeeded Lord Castlereagh as Secretary at War, and held the position for nineteen years; during which time he saw five successive administrations, those of Percival, Liverpool, Canning, Lord Goderich, and the Duke of Wellington. That he retained his office at such a stormy period of European history and through so many changes in the administration is conclusive evidence of his ability.

In 1830, Earl Grey appointed him Foreign Secretary. In 1831, having voted in Parliament in favor of certain reformatory measures, introduced by Lord John Russell, he lost his seat for Cambridge University. He, however, fell back upon the borough of Bletchingly, which gave him a seat again in the House. From 1832 to 1834 he represented South Hants; and since 1835 he had been regularly returned by the electors of Tiverton, a small borough of his own. He held the office of Secretary for Foreign Affairs, with the exception of the few months of Tory administration, under Peel, in 1834-35, until 1841. Then the Peel party came again into power and ousted Lord Palmerston from his well-discharged functions. On the resignation of Peel in 1846 he was reinstated in the Foreign Secretaryship, which he again conducted with undiminished vigor until 1851, when, owing to his liberal policy toward Louis Napoleon, he was dismissed. The ministry by which he was discarded, that of Lord John Russell, was itself overthrown a few months afterward. On the formation of the cabinet of Lord Aberdeen, in 1852, Lord Palmerston became Secretary of State for the Home Department; in which capacity his activity and foresight earned him considerable esteem.

This important office he retained, with the exception of a few days' retirement, from some unknown cause, until 1855, when he was called by the unanimous voice of the country to succeed Aberdeen as Premier of England. In 1858, having been defeated in the House of Commons on some resolutions censuring the British policy in China, he retired from office; but soon afterward was prevailed upon to resume his former post as Premier, and remained in it up to the time of his death.

His career has been a remarkable one. The policy which he at all times advocated was a liberal conservative one, aiming to protect the honor of his country, and secure her interests at all hazards. He has adjusted some of the most difficult affairs in modern European politics; among which the quadruple alliance of England, France, Spain, and Portugal, to preserve the integrity of the Turkish empire, is perhaps his most noted achievement.

Lord Palmerston did not marry until somewhat advanced in life, viz., fifty-five years of age. His wife was the widow of Earl Cowper, an accomplished and fascinating woman. No issue was born of this marriage, consequently his title died with him. He was a man of wonderful vigor and activity, even in old age. In all athletic exercises he was proficient. His person was of moderate height and of dignified manner. Dressed always with extreme care, and wearing a good-natured expression of countenance; he was an excellent type of the “fine old English gentlemen.”

“Come till America, Pat,” writes a son of the Emerald Isle to his friend in Ireland; “’tis a fine country to get a living in. All you have to do is to get a three-cornered box, and fill it with brick, and carry it till the top of a building, and the man at the top does all the work.”

If you have gone half crazy at not having won your sweetheart as a wife, remember you might have gone the other half if you had succeeded.

Our Social Relations.

Oh, happy they—the happiest of their kind—
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.—Thomson

WORK FOR WOMEN.

(SECOND ARTICLE.)

THERE is no evading the point-blank truth, that women must work for a living in these prosaic days. Coals and kindlings, and bread and butter and tea, and cotton and calico must somehow be provided, and so must many another little requisite essential to the due keeping together of soul and body. Now, how is it to be done?

“What is the use?” oh, how often, sick at heart and discouraged, and all but despairing, the poor struggler against life's time and tide pauses to ask herself this question. This rising in the morning to a day of disheartening toil; this going to a nightly pillow of unrestful dreams; this perpetual strife and pain that people call life—is it worth the effort? Does it pay, mentally or corporeally, to live as too many women live?

A bold and daring question to ask; but we can very easily comprehend the frame of mind that suggests such a query. An existence that drags on from day to day, with not one forward step, is enough to crush the elasticity out of caoutchouc itself. Instead of wondering at the list of suicides that are becoming appallingly frequent, one is tempted rather to marvel that more women do not take this dreadful escape-valve from a labyrinth of daily increasing trials and troubles. And it is high time we looked the fact boldly in the face.

It is not that women are afraid of work in the abstract. Afraid! In that respect they are courageous as Chevalier Bayard himself. Look at any American housewife's perpetual treadmill of washtub, kitchen fire, and work-basket! Look at the amount of labor performed by the wives and daughters of our inland farmers! They will work—aye, and work willingly, until they are ready to drop from sheer exhaustion! They have no more idea of sparing themselves than if they were machines of iron and steel. And the consequence too often is that our women at thirty are old, and faded, and broken down.

No, it is not work, properly balanced and duly adjusted, that wears people out. If a woman can only feel that she is doing something, that she is progressing, be it ever so slowly, the sting or bitterness vanishes from the most servile labor. “Something accomplished, something done”—that is what every native yearns for. If at the end of a weary, struggling year a woman finds that she has made no advance, socially or pecuniarily—that she is only three hundred and sixty-five days farther toward the dreary twilight of existence, does anybody blame her for crying out, in the language of Hebrew Rebekah, “What good shall my life do me?”

Now we wish it distinctly understood that we are not talking to people who walk on velvet carpets, and wear cashmere, and whose idea of “work” means worsted and wax flowers. We are not addressing those who are provided with the wherewithal both to eat and to drink, and work simply because the industrial instinct is strong within them. We are talking to those who must either work or starve. Unfortunately, there are no asylums in this country for forlorn widows, and solitary old maids, and women whose husbands are worse than dead. Something they must do, or perish—and what shall it be? Our advice is this:

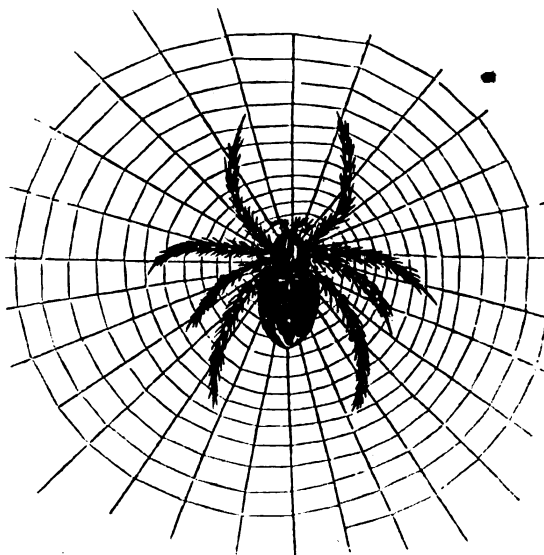
Leave dressmaking, and sewing, and copying, and embroidery to those who have not courage to diverge from the high road of heavy work and light wages. There are always enough timid

souls to seize on the scanty crumbs of this sort. Competition may be the life of trade, but it is the death of womankind. If you must work, work to some purpose. Find something that will pay—something that will not grind the vitality out of you and leave you at the year's end just precisely where you were before. Don't take it for granted that all cheerfulness and sunshine must die out of life simply because it becomes necessary for you to make an effort to live. You may as well consult your health and comfort as to sacrifice them.

"If I were a man, I would be a farmer," says the overtaxed creature with an eager, instinctive yearning for green hills and fresh winds, and air that is not entirely devoid of oxygen. Very well—why not be a farmer all the same, although you happen to be a woman? Are not Government lands offered to you literally for nothing? Does Uncle Sam—bless the dear, warm-hearted old fellow—make any exception to the fact that you wear a bonnet and shawl? You can not afford to hire men? Then do the work yourself. Look at the German women, rosy-cheeked and brown-browed, toiling all day long in the great market-gardens that surround New York! Do they look as if manual labor disagreed with them? Is it any harder to drop corn, or plant potatoes, or hoe turnips, than it is to stand all day before a wash-tub or over an ironing-table? We opine not. Or, be more enterprising still: plant a vineyard—a boy ten years old can put a few hundred grape-cuttings into the ground, and a woman of forty surely ought not to shrink from the attempt. Once fairly started, you need not trouble about getting auxiliaries—they will come themselves. Dew and sunshine will help you; spring rains and summer heats will work tirelessly in your behalf. Nature's whole generous heart will be beating for your benefit. Only be careful to locate within market distance of some considerably-sized place, and the first you know, a whole army of green-draped servitors will be holding out helping tendrils—hands to your need. We know a lady, who, visiting a friend, brought home half a dozen "*Triomphe de Gand*" strawberry plants, and set them out in a sunny spot, where an old cornfield had once waved its silken tassels. Well, the little runners wandered hither and you, striking a network of roots wherever the fancy pleased them. A little judicious trimming, half an hour now and then with spade or hoe, due protection with straw in the dead of winter—for this was among the sterile hills of bleak New England—and the third year there was such a snowy sprinkling of blossoms, such a scarlet wealth of luscious fruit as your old-fashioned farmer never even dreamed of! The family feasted on strawberries morning, noon, and night; they supplied less provident neighbors with generous bounty; they preserved, and canned, and jellied, and still the strawberries kept ripening and ripening. So one day, merely as a method of getting rid of the overplus, a huge basket was sent to the nearest city under the seat of the little family vehicle, and found a ready market. That summer the strawberry-bed contributed fifty dollars to the domestic exchequer. How long would it take to earn fifty dollars by sitting in a close garret to make shirts at ten cents apiece? Give us the sunshine, and the winds sweeping over the hills, and heaven's free air to fill our lungs!

Now if one woman has done this, why may not another? If fifty dollars can be realized, what is to prevent a person from making five hundred? Nature imposes no limits to her glorious possibilities, and all she asks from her votaries is a little courage, a little faith, and a little perseverance! She never stops to question the sex of her dependents, nor puts them on half wages because they are less able to fight the world than men! Nature is behind the times, you see! but then her old-fashioned ways are very comforting to those who need a gleam of comfort most!

Not very far from the locality where these strawberries grew and flourished we saw an or-



THE SPIDER AND WEB.

chard of several hundred apple-trees, bearing the most magnificent and valuable varieties. But it didn't "grow" so; every branch had been grafted, and grafted, too, by a woman's hands! Strange to say, the scions grew just as vigorously as if a man had been paid four dollars a day for putting them in! And as long as people know the difference between a golden pippin and a knotty little fall apple, this sort of fruit will command a premium in the market. It isn't considered at all unwomanly to travel from door to door selling fruit by the pint measure; why should it be an out-of-the-way proceeding to send fifty or a hundred barrels of apples by steamboat or railroad to a commission house in New York? There may be a difference and a distinction, but to our female optics the latter appears to be very much the most sensible method of operation! At all events, we think we should prefer wholesale to retail, if ever we went into business.

Of course all this involves work, but was not work the primary element with which we started on our argument? And as any such enterprise as this grows and develops year by year, as it most certainly will, the woman who has had courage to originate it will not be lacking in judgment and discretion to continue. And if it happens that she finds it desirable to employ the muscular strength and force of men in her behalf, some hard-handed and harder-headed old farmer who raises the stereotyped crops of hay and corn year after year, and grows poorer with each revolving cycle, may even pay her that tribute that was awarded to Hannah Adams, the scholar and metaphysician, by the Boston carpenter, when he surveyed the plan of a house designed by her accomplished fingers: "Well, I declare! she knows *c'en-a-most* as much as a man!"

Now we do not see why these departments of labor are not more profitable and far more pleasant than teaching, sewing, or giving music lessons. As far as health goes, they are infinitely to be preferred. Think over them, ye toiling and molling women in our great, overcrowded cities, and render in your conscientious verdicts!

But our subject is by no means exhausted. The particular branch that we have been considering relates merely to those who are impelled by the iron spur of necessity to an immediate action. There are others, now beginning the world, with plenty of time for consideration and election. To these a far more comprehensive field lies open.

MRS. GEORGE WASHINGTON WILLYS.

SPIDERS.

"And what is there interesting about spiders?" exclaims the reader; "I have always dreaded their touch, and looked upon them with suspicion; do they not bite?" Well, they do, and they get their living in that way, for they are strictly carnivorous, and devour living prey, sucking the juices from their victims; and they are not very scrupulous, but frequently enter into combats with each other, and the vanquished receives the fangs of the victor and yields his vital fluids to strengthen him for new combats. It is said that young spiders are sometimes so ungrateful as to devour their own mother, after she has borne, defended, and watched over them with great care, and manifested great affection for her offspring—the little wretches! After a spider had been confined in a small bottle for a few days, until fasting had given him a good appetite, several flies were inserted into his habitation; in an instant he had a fly in his grasp, his fangs were inserted, the struggles of the fly ceased almost immediately, and he collapsed, while the spider assumed more portly dimensions; but the latter was not satisfied until he was as full as a tick from feasting on several flies. He sometimes seized them by the head; in other instances he lanced them in the back

or abdomen; he was not particular. Nor did the insect seem to suffer. It is quite clear that flies can not be destroyed in a less objectionable way than by their old enemies the spiders.

There are many points of interest about spiders, especially when viewed beneath the microscope; and, by the way, the Novelty Microscope, advertised in your columns, is most admirably adapted for the examination of spiders and living insects generally, as it confines them within the focus, if they are not too large, and enables us to watch their motions, which are always interesting. No nicer present can be made to the young than one of these instruments. If the insect is to be dissected, and its feet and most delicate parts are to be examined separately, the Craig Microscope is a very convenient instrument, as it has a high power, and requires but little adjustment. Either this or a compound microscope, costing \$450, or more, will be required to examine very minute structures.

The beautiful colors which are seen on many spiders, when viewed beneath the microscope, are well worthy of attention; these colors disappear almost immediately on the death of the spider. As seen beneath the Novelty Microscope, the whole body presents a very wonderful appearance. The skin is soft, covered with hair, and presents a velvet appearance. There are from two to eight eyes, the number varying in different species; the feet are hairy and furnished with one or more claws, which have teeth upon them. The fangs have ducts running through from the poison glands to their terminal hooks. In the midst of the abdominal organs there are numerous glandular follicles or socks, which secrete a transparent sticky fluid, which hardens into silk on exposure to the air. There are in different species of spiders from less than 100 to 1,000 of these little secreting sacs, which discharge their contents by very minute horny tubes at the points of two or three pairs of little spinnerets or nipples, which are surrounded by hairs. The fluid from these little openings dries the moment it comes in contact with the air, and forms so many delicate threads, which, combined, make up the working thread. The male and female spiders generally live separately, and the female is the largest and the most frequently seen. She lays numerous round eggs; she first forms a cup of silk, then lays it full of eggs, then heaps them up until they will form a round body, when she covers them with silk; the cocoon thus formed, she either hangs in some sheltered place and carefully guards it, or she carries it around with her. The eggs may be hatched in a few weeks, or not until the ensuing spring. The mother sometimes helps the young spiders out of the cocoon, and in some instances they fasten themselves to her body as soon as they are hatched, and there remain until they are strong enough to seek their own food. Spiders can stand long fasts; they remain torpid in sheltered positions during the winter, and many live for several years, if not destroyed by the cold of winter. They are to be found in every part of the globe, but are largest in warm climates. There are almost innumerable species or varieties of spiders, varying in size from those which are so small as to require a microscope to enable us fairly to distinguish them, to those whose bodies are two or three inches long, and whose feet cover a space of eight or ten inches, and which are able to attack successfully even small birds. The habits of the different species are almost as diversified as their size and looks. First we have land spiders. Some of these spin webs, and some do not; some hide in holes and fissures; some enclose themselves in silken tubes, others in cells, even in some instances with well-fitted lids. Some run rapidly; others leap with agility, darting upon their prey after having approached cautiously to within leaping distance; others wander about after insects; some run or walk forward,

backward, or sideways. Some only occasionally throw out webs to entrap their prey, perhaps only separate long threads for this purpose; others spin a large web and lie in wait at its center or sides, or in a tube formed for the purpose. In some the texture of the web is loose; in others it is tight, and the web forms their habitation. Spiders are very ingenious in making their webs, and often form them with great regularity and almost mathematical accuracy, as seen in the illustration of the garden spider at the head of this article. Spiders descend with the head downward, but climb up with the head upward, rolling the web into a bundle as they ascend. They pass from tree to tree, or from one elevated point to another, by attaching the silk to the starting-point, then spinning themselves down and allowing the wind to blow them to their point of destination. The silk is very strong and fine, and gloves have been made from it, but owing to the smallness of the quantity and the difficulty with which it is obtained, it is not available as an article of commerce. Water spiders spin their webs in the water. The diving spider weaves a curious little bell-shaped habitation at the bottom of the water, and supplies it with air by carrying it down entangled among the hairs which covers its body. It has to breathe like the other varieties. Spiders shed their skins; their bodies are very soft; the slightest puncture is fatal, owing to the escape of the fluids of which they are so largely composed; the limbs are very readily separated from it, and are said sometimes to be reproduced.

The wound from the bite of a spider soon kills a fly and other small insects on which it feeds; and its bite sometimes causes more or less smarting, pain, and inflammation on the surface of the human body; and the bite of the large spiders of hot climates is not unattended by danger, especially in debilitated and depraved habits; but it is very rare that human life is actually destroyed from this cause.

Some Indian tribes, the South Africans, and Australians use them as articles of food, and they are also eaten by insects, birds, and reptiles.

Literary Notices.

[All works noticed in THE PHRENOLOGICAL JOURNAL may be ordered from this office at prices annexed.]

WEST VIRGINIA: Its Farms and Forests, Mines and Oil-Wells; with a Glimpse of its Scenery, a Photograph of its Population, and an Exhibit of its Industrial Statistics. By J. R. Dodge, of the United States Department of Agriculture. Philadelphia: J. B. Lippincott & Co. 1865. Price, \$1 50.

A book of little pretension, but of sterling merit. The new and growing little State is fortunate in having enlisted the services of Mr. Dodge in setting forth its past history, its present condition, and its future prospects, or rather the capacities and resources on which its future prosperity depends. The thousands who have had their attention directed toward West Virginia as a field for the investment of their capital and the exercise of their enterprise and industry will here find, in a very readable shape, all the information they may require. The mild climate, liberal constitution, fertile soil, and immense mineral wealth of the young State will attract a large stream of emigration in that direction.

PRISON LIFE IN THE SOUTH, DURING THE YEARS 1864 AND 1865. By A. O. Abbott, late Lieutenant First New York Dragons. With illustrations. New York: Harper & Brothers. 1865. Price, \$1 50.

This contribution to the literature of the war is made up from a diary kept by Lieut. Abbott while in the various prisons of the South, and is printed, the author says, "with the hope that it will throw some light on the barbarous treatment which our prisoners received at the hands of the rebels."

PHYSIOGNOMY; OR, SIGNS OF CHARACTER, based on Ethnology, Physiology, and Phrenology. Illustrated with more than a Thousand Portraits and other Engravings. In four Parts. New York: Fowler and Wells. 1865. Price, \$1 for each Part.

Part III. of this important and most interesting work is now ready. It contains chapters on "National Types," describing phrenologically and physiognomically, as well as ethnologically, all the prominent nations of the world, with numerous illustrations: "The Physiognomy of Classes," with grouped portraits of the most noted Clergymen, Boxers, Warriors, Surgeons, Inventors, Artists, Poets, Philosophers, Musicians, Actors, Orators, etc., in the world; "Contrasted Faces," in which physiognomy is taught by comparison; "Transmitted Physiognomies," showing how family likenesses are inherited; "Love Signs," or How to Select a Wife or a Husband Physiognomically; "Signs of Health and Disease;" "Changes of Countenance;" and "Grades of Intelligence."

Part IV. will soon be ready. The work will be sent to subscribers in the order in which their subscriptions are received. Four dollars remitted at once will secure the work complete.

GOLDEN-HAIRER GERTRUDE; a Story for Children. By Theodore Tilton, with Illustrations by H. L. Stephens. New York: Tibbals & Whiting. 1865. Price, \$1 25.

This charming story, like that of Cinderella, makes virtue and patient merit successful, and will be read with delight by the juveniles; and we question whether any of the elder sort, who have not forgotten that they once were young, will allow the book to remain in the house unread from Christmas to New Year's. It is beautifully printed on thick, tinted paper, and very nicely illustrated. It may be ordered from the Journal Office.

THE LIFE AND SPEECHES OF ANDREW JOHNSON, President of the United States. Edited by Frank Moore. Crown 8vo. \$2 50. With fine Portrait.

This edition is published with the sanction and consent of the President, and contains full reports of all of the important speeches made by him since his entrance into public life, together with extracts from occasional addresses. Address this office.

WATSON'S WEEKLY ART JOURNAL: A record of events in the world of Music, Art, and Literature. New series. Vol. IV., No. 74. 1865. Price, 10 cents, or \$5 a year.

The best recommendation of this spirited Journal is the fact, that it has steadily improved from the commencement. It was an octavo; it is now a quarto, and contains more than double the matter of its earlier numbers. It was without engravings; it is now illustrated. Send for a sample number, and if it pleases you, subscribe for it.

SOUTHERN CULTIVATOR.—We are glad to perceive that this veteran agricultural Journal, as well as its enterprising editors and proprietors, Messrs. Redmond & White, has survived the war and promises to do its part faithfully in the great work of peace and recuperation now before the Southern people. It is, we believe, the only surviving periodical of the kind south of Baltimore, and is in a position to do more good than a dozen paltry political weekly papers. A long acquaintance with the *Cultivator* and its editors enables us to assert with confidence that it will make its influence felt in promoting the "restoration" of the "Sunny South." We cordially commend it to all our Southern friends.

LE BON TON for October and November is at hand, and fully sustains the reputation of this most beautiful of the journals of Fashion. In a typographical and artistic point of view, it is certainly as near perfection as any work we know. Its merits as an organ of the *beau monde* is, we believe, unquestioned. \$7 a year; single copies, with full-sized patterns, 75 cents.

DE HOLLANDER Wordt, Iederen Vrijdag, Uitgegeven te Holland, Mich. H. Van Eyk, Redacteur. De Prijs van Inteckening zijn \$1 50 in het jaar, zonder verzuim vooruit te betalen. Ieder, die ons tegelijk \$7 50 toezendt, krijgt een jaar lang 200 Exemplaren van "De Hollander;" dus een blad present. Men zij vooral der vooruitbetaling gedacht.

NEW PUBLICATIONS.—Among the late issues of the press not elsewhere noticed in these pages, we may mention the following, all of which may be ordered through us, as in various ways and degrees valuable or interesting:

ARTEMUS WARD; his Travels. Part I., Miscellaneous; Part II., Among the Mormons. 12mo. pp. 231. Illustrations. Cloth, \$1 50.

DANTE AS A PHILOSOPHER, PATRIOT, AND POET. With an analysis of the Divina Commedia, its Plot and Episodes. By Vincenzo Botti. Cr. 8vo. pp. x., 418. Cloth, \$2 50.

GRANDS OF GERMAN SONG. A collection of the most beautiful Vocal Compositions of Beethoven, Von Weber, Mendelssohn, Schubert, Abt, Kucken, Gumbert, Krebs, Beichardt, Spohr, Proch, Keller, etc., with accompaniment for the piano-forte. 4to. pp. 192. Boards, \$2 50.

MATRIMONIAL INFELICITY, with an Occasional Felicity by Way of Contrast. By an Irritable Man. To which are added, as being pertinent to the subject, "My Neighbors,"

and "Down in the Valley." By Barry Gray. 12mo. pp. x., 269. Cloth, \$1 75.

THE GREAT WEST; Traveler's, Miner's, and Emigrant's Guide and Hand-Book to the Western, Northwestern, and Pacific States and Territories. With a Map of the best Routes to the Gold and Silver Mines, and complete Tables of Distances; also the United States Homestead Law, Mining Laws of the respective States, etc., etc. By Edward H. Hall, author of "Ho! for the West," etc. 16mo. pp. 198. Paper, 50 cents; cloth, \$1.

DOMESTIC POULTRY; being a Practical Treatise on the Preferable Birds of Farm-Yard Poultry, their History and Leading Characteristics, etc. By Simon M. Saunders. 12mo. pp. 104. Illustrated. Paper, 80 cents; cloth, 60 cents.

THE POETRY OF THE ORIENT. By William Rounseville Alger. 16mo. pp. xii., 337. Cloth, \$2.

HISTORY OF ENGLAND from the Fall of Wolsey to the Death of Elizabeth. By James Anthony Froude, M.A., etc. Vols. III. and IV. Cr. 8vo. pp. 480, 508. Cloth, \$5.

COMPLETE WORKS OF THE MOST REV. JOHN HUGHES, D.D., Archbishop of New York, comprising his Sermons, Letters, Lectures, Speeches, etc. Carefully compiled from the best sources, and edited by Lawrence Kehoe. Vol. II. 8vo. pp. xiv., 9-798. Cloth, \$3.

TRADITIONS OF FREEMASONRY, and its Coincidence with the Ancient Mysteries. By A. T. C. Pierson, P. G. M., etc. 12mo. pp. 284. Cloth, \$2.

THE FREEMASON'S MONITOR; or, Illustrations of Masonry, comprising the first three Degrees, also the Ceremony of Installation and the Funeral Service. By Thomas Smith Webb. 12mo. pp. lii., 114. Illustrated. Cloth, \$1.



QUESTIONS OF "GENERAL INTEREST" will be answered in this department. We have no space to gratify mere idle curiosity. Questions of personal interest will be promptly answered by letter. If questions be brief and distinctly stated, we will try to respond in the "next number." Your "BEST THOUGHTS" solicited.

AN ORDER FOR BOOKS, JOURNALS, &c., must be written on a sheet by itself. Questions for this department—TO CORRESPONDENTS—and communications for the Editor, must be written on SEPARATE slips.

BAD HEADS.—In the A. P. J. for October I observe the following remarks respecting the head and phrenological character of the "Andersonville Fiend": "It is the top-head of a skeptic, that of a Judas." I take the liberty to inquire: 1. Does Phrenology teach that the head of a skeptic is usually of that character? *Ans.* Yes, and so it is of nine-tenths of all the convicts in our States prisons. 2. Are there not some persons who have a head as unfavorably developed as the one referred to, with a very defective moral and intellectual character, but who are nevertheless implicit believers in most of the doctrines and dogmas deemed cardinal and essential by the majority of Christians? *Ans.* Yes, there are persons with heads quite as bad who live consistent lives, and who sustain good characters; so, to a limited extent, they may "believe" what they have been taught without exercising much judgment of their own. 3. Are there not some "skeptics" who being free from controlling selfish or animal organs and having large or full moral and intellectual ones, have and evince a corresponding character? *Ans.* No, there are none. Neither skeptics nor others are free from selfishness; and, as a rule, the "skeptical" are the most worldly, the least spiritual, and the most selfish. A perverted, unregenerated, low animal man is capable of everything that is bad. Such is the "Andersonville Fiend," and such are his supporters, his sympathizers, and his apologists. There are many others very much like him still unhung.

SIZE OF HEAD.—A person twenty-one years of age and weighing 175 pounds should have a head from twenty-two to twenty-three inches in circumference.

ENGLISH PAPERS.—E. P. London *Engineer* is \$18; Birmingham *Journal*, \$12—United States currency.

THE RAINBOW.—Why does the sun shining on drops of water form the rainbow? The sun shining on water in a prism casts a horizontal reflection. Why does it form a bow when it shines on drops of water? I observe that the nearer the sun is to the horizon the more complete is the bow. *Ans.* A drop in a certain position reflects a certain color to the eye in a fixed point. The drop adjoining it in a straight line on either side reflects the same color, but to such a place that it does not meet the eye so fixed, the angle being different; but if these adjoining drops be placed a little lower, the same angle is again obtained, and thus by depressing each successive drop from right and left of the center, or as in fact receiving the reflection from these placed continually lower from right and left of the center, a continuous line of the same color is obtained, but it is in form of a bow. The drops are constantly changing their position, but as each move out of the proper angle, another takes its place, and this continued succession preserves the continuity of the bow.

ALBUMS.—We can furnish you a very nice album, to hold fifty pictures, postage paid, for \$5. Retail stores usually charge \$7 50.

STAMMERING.—For particulars of causes and cure, see "The Annual of Phrenology and Physiology for 1866." All the traps of the quacks who charge \$10, \$20, or more, are worthless.

SWEET MILK VS. SOUR.—It has been recommended to eat sour milk with bread, as being more easily digested. We prefer sweet milk to the sour.

MARRIAGE—MOST SUITABLE AGE.—What do you think in regard to young men selecting companions older than themselves? Would you think it admissible for a young man twenty-two to marry a lady nine or ten years older than himself? *Ans.* Custom and common sense indicate that the gentleman should be the eldest of the twain, say from two to five years if under thirty-five, or from five to ten if past forty. The lady should not be older than her husband.

REDNESS OF THE NOSE.—We can give you no definite information either in regard to the cause or to the cure without some knowledge of your constitution and general health. It probably results from some scrofulous or other taint in the system, and will require persevering general treatment to remove it.

A. Q. J. C.—Write to Dr. Curtis, of Cincinnati, and he can tell you relative to such schools.

DRUDGERY.—Was the drawing of water by Rebecca and other women, hard work, *drudgery*? Did not the women of Abraham's time, and do not the women of modern times in the East, perform labor that we would consider drudgery? *Ans.* Certainly. A *drudge* is one who labors hard in servile employment. With the dawn of Christianity woman's condition improved, and her treatment in any country is an index of the Christian civilization therein. The book you name would furnish some facts in relation to the subject.

IMMORTALITY OF THE SOUL.—What would a skeptic do to convince himself of the immortality of the soul? *Ans.* Some skeptics have committed suicide, and thus tested the question. Most skeptics would throw dust on the subject, and thus obscure the light of inspiration in the soul. The strongest evidence in favor of the fact is the very idea itself in the great mass of the human race. The skeptic, supposed to be such from lack of something which most men happily possess, has rather dry picking in his efforts to convince himself, as it were, against his will.

HAIR.—What causes a young person to become gray? If it is unnatural, why can it not be restored? *Ans.* Persons often become gray from fever, and some remain so ever after; others have a return of the hair to its natural color without any application. There is much mystery about the hair, and all the hair nostrums we know of are, we think, utterly valueless to restore the hair either in growth or color. The great antidote for special ailments is, to maintain the general health.

PRO NOSE.—What signs of character and what intellectual capacity does a pug nose indicate?—A READER. *Ans.* A Reader should know that we have answered this question, in substance, at least half a dozen times in the JOURNAL. We can not continually repeat our answers. See our "New Physiognomy."

General Items.

We have received from Rev. Francis J. Collier a copy of his excellent prize essay on "Christian Cheerfulness," and "The Glory and Duty of Young Men," by Rev. D. H. Riddle, D.D. The former has appeared in a previous number of this JOURNAL. The latter is worthy a place in every household and every hand.

HON. VICTOR M. RICE was re-elected superintendent of public instruction on the 4th of April, by the Legislature. He enters upon the duties of his third term with a consciousness of having striven earnestly to build up a system of public instruction worthy of this great State; and our present noble system attests his success. Thrice chosen to this high trust, his recent election is an evidence of public appreciation—an honor, however, which has been fairly won by earnest, intelligent, faithful service, and by an ardent sympathy in the noble cause of public education. We need not detail the fruits of his former administrations. They are known to all, and, we trust, appreciated.

[Now that we have a well-trying, competent, and every-way satisfactory superintendent, let us retain him till he shall be promoted to a still higher office in our State Government. Why change these officers so frequently? When we have the "right man in the right place," why not keep him there? Mr. Rice exhibits more originality and practical common sense in his profession than is usually displayed by school superintendents.]

WHO WOULD HAVE BELIEVED IT? "One of our boys" "has been and gone and done it." Yes, that auburn-haired, Roman-nosed, tall, young phonographic reporter whom the boys called James II., but whom we always dignified by his surname, Mr. WILSON, has up and got married! The fine lady—SIMPSON by name—who drew his mind away from his books, and so completely fascinated the young man, is fair and fortunate—and a native of N. J.—sometimes called the Kingdom of Camden and Amboy. Her home was in Newark, whither the reporter wended his way by rail at stated periods, as is the usual custom. So successfully did they keep their secret, that we knew nothing about it till commanded to appear at the fatal hour when the twain were made one. May they fulfill all the commands of the Scriptures, and a generation of phonographic reporters rise up to bless them, us, and the world.

STIRRING UP STRIFE.—The only parties now engaged in trying to reopen the question of disunion, and to create hatred between sections and the States North and South, are those who did not take up arms. Among the soldiers, officers, and men of the whole country there is mutual respect and good feeling. Many, nay, the majority—in the South, stood on the ground of State sovereignty, and believed in the right to secede. They are now satisfied of the mistake, and readily yield to the arbitrament of the sword to which they appealed. They and we are satisfied with the settlement of the question—with the abolishment of slavery, and with a return of the States to the Union. But the babbling, noisy miscreants who have nothing to lose will keep up a howling in the hope of exciting "bad blood." We counsel all good citizens to discountenance all controversy on settled questions. "Let bygones be bygones," and let us in future try to live in harmony and in peace.

OUR CLASS IN PRACTICAL PHRENOLOGY.—In response to our appeal, quite a number of promising men propose to join our class, which is to open on the 10th of January, and to prepare themselves for lecturing and examining. We regard this as the most hopeful indication for the dissemination of Phrenology that has yet appeared. It is the first step in the right direction.

GOOD GRAPES.—Mr J. H. COOK, of Berlin Heights, and Mr. I. S. PALMER, of Put-in-Bay, Ohio, have sent us boxes of the most delicious grapes. We had not, till then, tasted any grapes this season so good. All who partook of the Palmer Catawbas pronounced them the sweetest and the best of the season. There must be something peculiar in the soil, locality, atmosphere, or in the cultivation of the Put-in-Bay Island grapes, which greatly improves their quality. What is it? How do they grow them so large, and how do they get so much sugar in? Let us know the secret for the benefit of mankind. Messrs. COOK and PALMER may do

mankind a real service by teaching them how to grow good grapes. Oh, how our mouth waters at the thought of this delicious, this healthful, this incomparable gustatory luxury! Oh, the grapes, the grapes! Well, we shall go straightway and engage a dozen of the best varieties of grapevines for spring planting, and we advise all our readers to do the same. Thanks, gentlemen, thanks for your most acceptable present.

Publishers' Department.

TO CONTRIBUTORS.—Among the articles on file, and for which we shall try to find a place during the coming year, are the following: "Walking Politeness," "Our Model Society," "How Do We Talk," "How to Live," and other papers, by Mrs. George Washington Wyllys; "The Philosophy of Phonography," "Sir Matthew Hale" (with a portrait); "No Home," by Martha Haines Butt; "Dress as a Cause of Disease," "Teaching by Love," by E. L. E. (mis-laid and lately recovered); "New Theory of the Sun," by Charles E. Townsend; "Texas," "Iron," by H. S. D.; "Sowing and Reaping," by E. S. C.; "Wesley and Edwards," by L. E. L.; "Knowledge vs. Religion," by S. M. G.; "They Best Succeed Who Dare," by C. B. H.; "To My Mother," by Rev. E. R. Latta; "Whiskers," by L. R. W.; "To a Beautiful Child," "Willie," by O. M. M.; "Longing for Thee," by F. E. S.; "The Absent," "The Indian Hymn," "Death's Mysteries," by Frances Lamartine; and "Ego," by C. C. B. A still larger number of articles we have been obliged to set aside altogether for various reasons which we need not here specify, and some we have not yet found time to examine.

MISSING NUMBERS.—We are very careful to send the JOURNAL promptly to subscribers; but mail bags with contents get lost in river, lake, or sea; they get burned on the trains, are sometimes plundered by the Indians, and frequently robbed by guerrillas. Then it is a fact that the curiosity of some of our post-office clerks is greater than their integrity. The JOURNAL proves a magnet to their attractive fingers, and they will not let it go—to its rightful owner—till they have read its instructive pages. They do not seem to mind its rebukes of wrong-doing, but appropriate it to themselves without remorse, as a horse eats thistles. Thus the numbers get lost—or taken. It is not our fault, for when the subscriber complains, we usually find it "all right on book." Now we can not take the risk of the mails, nor can we afford to send duplicate copies gratis. Subscribers must hold the post-office department responsible for the delivery; failing, they should be made to pay. We have subscribers who pay for two copies by the year, in order to make sure of one. But the losses by post, however few, are always very annoying, and publishers are scolded when "Uncle Sam" is to blame. We are always happy to complete the files of subscribers when we can, at cost prices.

"CITY ERRANDS."—In reply to the questions of country cousins, aunts, uncles, and subscribers, we beg to reply to one and all at once, that we hold ourselves ready to "run on errands," consult the directory—which does not always tell the truth nor direct us to the right place—subscribe for newspapers and magazines, buy a paper of pins, a cake of shaving soap, tooth-brushes, hats, caps, and shoes and boots; hoops, cloaks, and bonnets; sewing machines, washing machines, and wringers; books, stationery, portraits, albums, pens, pencils, watches, busts, maps, charts, musical instruments; including dry-goods and groceries. We must not be subjected to outlay beyond the amount sent us; but will buy and ship anything wanted, by any route, to any place desired. All questions replied to when an envelope, prepaid and addressed, is sent in which to inclose the answer.

The public's willing servants, publishers of the A. P. J.

ADDITIONS TO OUR CABINET.—Besides a number of specimens hitherto acknowledged, we have obtained casts from the heads of PRITCHARD, the Glasgow murderer, MULLER, the London murderer, and KONT, another of the same class and type. We have also large numbers of portraits and photographic likenesses of distinguished characters, which we intend to use in the interest of Phrenology. Busts, skulls—human and animal—always thankfully received.

WHAT WE HAVE DONE.

DURING the year 1865 we have printed and distributed something more than 40,000,000 of pages of useful reading matter; engraved several hundred portraits of distinguished persons; made a large number of professional examinations; given many lectures before literary, temperance, and other societies; secured patents in Europe and America for many inventors; purchased and forwarded an immense quantity of bonds, stocks, goods, machinery, furniture, books, albums, portraits, and so forth, to the East, West, North, and South. We have also published a most interesting, convenient, and useful work of 864 pages, entitled the "Emphatic Diaglott," advertised on another page, the original cost for composition and stereotyping of which was upward of \$3,000. Our new work on "Physiognomy," now nearly completed, will cost for illustrations and stereotyping upward of \$5,000. This will be a standard work. The circulation of the PHRENOLOGICAL JOURNAL has been considerably increased, and we hope to reach 50,000 during the year 1866. Could we attain 100,000 by the co-operation of voluntary agents, and by the very liberal premiums which we offer, it would greatly increase our powers of usefulness in enlightening, liberalizing, and Christianizing our people. In our January number—now printing—we shall announce something more of our intentions for time to come. We await, reader, a response from you. May we count on your company?

For the instruction of those who may wish to bequeath money or other property to the AMERICAN PHRENOLOGICAL SOCIETY, we append the following

FORM OF A BEQUEST.

I bequeath to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as treasurer of the "AMERICAN PHRENOLOGICAL SOCIETY," New York city, to be applied under the direction of the Executive Committee of that Society, to its scientific use and purposes.

The Will should be attested by three witnesses, who should write against their names their places of residence. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last will and testament, in the presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses."

SIR MORTON PETO, JAMES MCHENRY, MR. THOMAS KINNAED, and other members of the party of English capitalists did us and themselves the honor to visit our museum, and to undergo phrenological examinations. We may publish an account of them, with their portraits, at another time.

WANTED.—The volumes of the AMERICAN PHRENOLOGICAL JOURNAL for 1858, 1861, and 1863. Address this office, stating price.

PROMPT RENEWALS.—We will send to all who renew their subscriptions before the 1st of January, a copy of our ANNUAL OF PHRENOLOGY AND PHYSIOGNOMY, for 1866—gratis: a two-cent stamp pre-pays the postage.

MR. VANDENHOFF, the orator, is giving readings in all the chief towns of Canada.

MR. ASTEN, a worthy young phrenologist, is practicing in Vassalboro, Maine.

ORDERS FOR BOOKS AND SUBSCRIPTIONS FOR THE JOURNAL should be addressed to the Publishers, as follows: FOWLER & WELLS, 839 Broadway, New York. Communications for the JOURNAL, with all matters of a personal nature, should be written on separate slips, and addressed to the Editor, as follows: S. L. WELLS, 839 Broadway, New York.

PIANOS, MELODEONS, AND SEWING MACHINES GIVEN AWAY.

We will send Five Hundred copies of the JOURNAL, the subscription price of which is Two Dollars, to Five Hundred new subscribers a year, and one of STEINWAY & SONS best Rosewood Seven Octave Pianos—manufacturers' price, \$625—for One Thousand Dollars.

One Hundred copies of JOURNAL to new subscribers, and one of MASON & HAMLIN's Five Octave Cabinet Organs—price \$130—for Two Hundred Dollars.

Thirty-five JOURNALS to new subscribers, and either Wheeler & Wilson's, Weed's, Wilcox & Gibbs', or the Empire Sewing Machines, or Dalton's Knitting Machine, as may be preferred, for Seventy Dollars.

JOURNALS to Twenty-five new subscribers and Twenty-five Dollars' worth of our publications, at retail prices—see our catalogue—for Fifty Dollars.

JOURNALS to Ten new subscribers and a Student's Set, for Twenty Dollars.

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[The following is an extract from the article referred to in the above notice of the *Boston Transcript*.]

The year has closed upon a series of operations so vast in design and so interesting in detail that it may be broadly asserted that modern warfare affords none more profitable as a study, when viewed with due reference to the conditions of the struggle; and the main particulars are already made known to the world through reports, public and private, as vastly superior in accuracy and clearness to the wild extravagances which filled the American journals of three years since, as Wellington's dispatches to Napoleon's bulletin. The New York weekly paper named at the head of this article, the ARMY AND NAVY JOURNAL, has alone more honest and painstaking information as to the current campaigns than the whole press of North and South contained in the days of Pope and McClellan.—*Edinburgh Review*.

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BLIND TOM

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We have seen Tom—who is only partially blind—several times in public and in private; have examined him carefully, and made extended caliper measurements. The result of our investigations leads us to the following conclusions:

Tom was said to be sixteen years of age in May, 1865. He stands about five feet seven inches high, weighs nearly 150 pounds, and is one of the most compactly built, vigorous, and healthy persons that we have ever met.

In his musical performances he exercises his arms and shoulders vigorously, and he has the admirable instinct, so soon as he is released from public exhibition, to commence a system of bodily gymnastics in his private room, solely devoted to the exercise of the lower part of the body and limbs.

One very singular exercise of his consists in standing on one foot, bending his body forward horizontally and straightening the other leg out backward so that the foot is in a line with his head. In this position he leaps around the room perhaps twenty times or more. His leaps are from half a yard to a yard and a half in extent, and it almost makes one giddy to see him make these circuits, and at the same time apprehensive lest his foot should slip and he dash his head on the floor. In making his circuits he will go within six inches of the wall, but never hit it. He has various other methods of exercising his legs and hips, which must be seen to be appreciated. His motions in these gymnastics, though in some respects unique, are not ungraceful. Being partially blind and needing exercise, he is obliged to extemporize methods of taking it, or else, like other partially blind persons who do no work, become slight and flabby in muscle and in frame. By persistent exercise, he has so developed his physique that it will be hard to find a person of his age with a finer frame. His legs are splendidly developed, and as hard as those of any gymnast. He has broad, square shoulders, a full chest, and a well-knit frame throughout, and we judge him to be as sound and healthy—the vision alone excepted—as a human being can well be. We are, in fact, informed by those who attend him that such is the case.

His head measures with the tape 21½ inches in circumference. By caliper measurement, from the center of the forehead to the center of the back-head, the distance is

7½ inches. From ear to ear it is 5½ inches—showing that in disposition, so far as Combativeness and Destructiveness are concerned, he is amiable. From the opening of the ear to Firmness the distance is 5½ inches. From the opening of the ear to Individuality the distance is 5 inches. The reader will understand that this is by caliper and not by tape measurement, consequently it is in a direct line. The length of the head from the ear forward being five inches, is considerably more than the average—of white or black—for that size of head. It is ample for a head measuring an inch more in circumference than that of Tom. This measurement indicates the strength of the perceptive intellect, which is much above the average. We mark all his perceptive organs, except Color, large. Having been born blind—and acquiring his vision imperfectly when past his infancy—these have been rendered particularly active, though he has been obliged to cultivate them with his imperfect sense of sight. Blind persons are said to surpass others in the acuteness of their hearing and the sensitiveness of their touch; and Tom is no exception to this rule. He has a surprising memory of facts, places, magnitudes, configurations, and order, sound, and language. There is a prominent ridge running from the root of the nose to the top of the forehead, indicating large Individuality, very large Eventuality or memory of facts, large Comparison, and excellent power to appreciate character. His Causality is not large, which gives the forehead something of a receding appearance when viewed in front.

He is by no means idiotic in any organ or faculty, and those who attend him and know all about him, make no such claim. He is odd, full of queer antics—which peculiarity arises chiefly from his infirmity and from nervous excitability. He must do something, and when not playing on some musical instrument, he exercises himself in response to the demand of his nature for exercise in a manner which would doubtless be more seemly if he had sight. Born a slave on a Georgia plantation, and being partially blind, he of course was not trained in decorous ways and usages as a white child would have been. When growing, he began to show his intuitive musical gift, which attracted the attention of those having the care of him, and his education in other respects was neglected. Persons who have had only casual opportunity to judge of him, seeing his twistings and wry faces, which he has never been taught to suppress, are inclined to think him idiotic, but nothing is farther from the truth, either in phrenological development or in fact. His ways are his own, and are somewhat eccentric. His reasoning powers have not been cultivated. He has been shielded and provided for physically, and in his musical department chiefly has he been the recipient of improving influ-

ences. His mind seems to centralize itself in that one direction. It has been stated in the papers that that part of the head which indicates musical talent is wholly wanting; but that statement originated with persons who disbelieve in or who have no knowledge of Phrenology. The organ of Tune is large, but Causality has not been duly exercised, and by the non-development of the organs above and in the region of Tune, that organ has ample room without making so prominent a lateral development as might otherwise have been the case. If his Causality had been cultivated as much as the perceptive have been, it would have tended to compel a greater lateral expansion of the head downward in the region of Time and Tune.

The attendants of Tom remarked, that when he was a child, if by accident his head was pressed on the temples in the vicinity of the organ of Tune, he would cringe and cry out as if his head was sore, indicating that the skull was very thin at that point, as that part of the head was very sensitive. We here suggest that when Tom dies, his skull be preserved as a scientific curiosity; and we make the prediction in relation to it that throughout that whole region of Time and Tune the skull will be found extremely thin, and in other portions of the brain which have been less exercised, the skull will be found quite as thick as those of other persons. The head shows good moral developments, more than ordinary kindness of disposition, and a full degree of the social faculties. He is fond of praise, very persevering and determined, and sometimes even contrary; yet he is frank and childlike—as slaves usually are—in the simplicity of his character.

His organs of memory are very strongly marked. His attendant informed us that he never forgot anything of which he once obtained a clear idea. He also stated to a large audience in New York, that if any gentleman was present who had within several years played a piece of music before Tom, would come forward and play a few measures of the same, Tom would announce the name of the gentleman and the place where he had heard him play, and that Tom would then finish the piece. Such a memory requires large Individuality, Eventuality, Time, Tune, Language, and Comparison. Tom has also large Constructiveness, which aids him in making his musical combinations and manipulating the instrument. His Ideality and Imitation are fully developed, which enable him to appreciate melody and harmony and to imitate whatever he hears.

Tom learned to play without instruction, from hearing the ladies play in the house where he was raised. One night he went to the piano, after the family had retired, and was heard picking out the music which he had heard performed during the evening. Of course he was driven away from the instrument, but after that he would improve every chance to try his hand; and when the family found that he really had musical talent, they encouraged him. The result was, he could soon play almost as well as his mistress.

He is now able to repeat instantly an elaborate and rapid piece of music which may be played for him; or if a song be sung to him with a difficult accompaniment, he will repeat it—not the words, but the sounds. The words being once carefully recited to him, he will put them to the music. These performances are given before audiences, and he generally reproduces the pieces of music in a manner equal to the master who plays them.

Looked at, then, from all stand-points, it must be conceded that Tom is a remarkable person; but he is quite as far from being an idiot as are other sensible persons who can not make music. It is richly worth the while of all to see and to hear this musical prodigy. A visit will tend to encourage the philanthropists in their efforts to educate and to elevate the colored race. Go and see musical Tom.

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JAN.]

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[1865.

Vol. 41.

PHRENOLOGICAL JOURNAL

NAMES OF THE ORGANS.

Domestic Group.

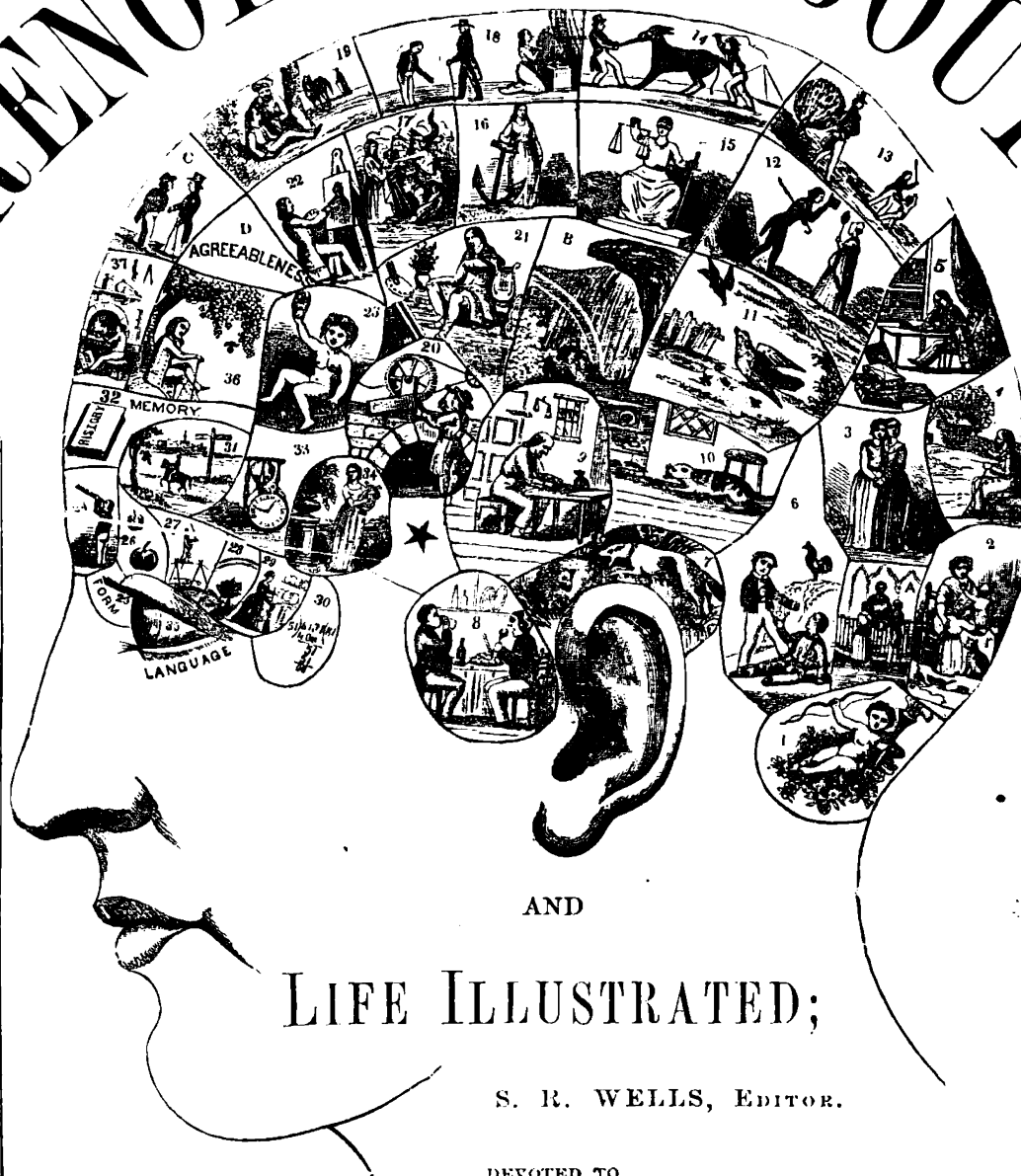
1. Amativeness.
- A. Conjugality.
2. Parental Love.
3. Friendship.
4. Inhabilitiveness.
5. Continuity.

Selfish Propensities.

- E. Vitativeness.
6. Combativeness.
7. Destructiveness.
8. Alimentiveness.
9. Acquisitiveness.
10. Secretiveness.
11. Cautiousness.

Aspiring and Governing Organs.

12. Approbateness.
13. Self-Esteem.
14. Firmness.
- Moral Sentiments.
15. Conscientiousness.
16. Hope.
17. Spirituality.
18. Veneration.
19. Benevolence.



NAMES OF THE ORGANS.

Perfective Qualities.

20. Constructiveness.
21. Ideality.
- B. Sublimity.
22. Imitation.
- D. Agreeableness.
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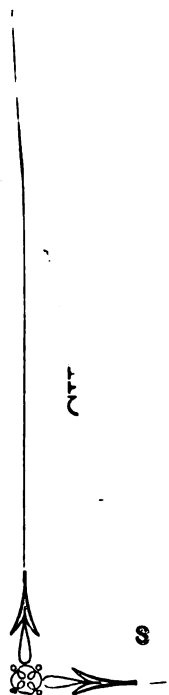
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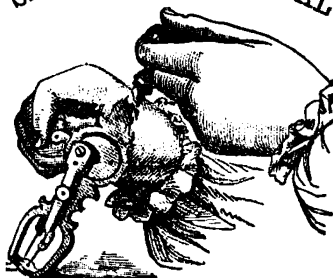
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- A. **CONJUGAL LOVE**.—Union for life, the pairing instinct.
2. **PARENTAL LOVE**.—Care of offspring, and all young.
3. **FRIENDSHIP**.—Sociality, union and clinging of friends.
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- E. **VITATIVENESS**.—Clinging to life, repelling disease.
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8. **ALIMENTIVENESS**.—Appetite, relish, feeding, greed.
9. **ACQUISITIVENESS**.—Frugality, saving, industry, thrift.
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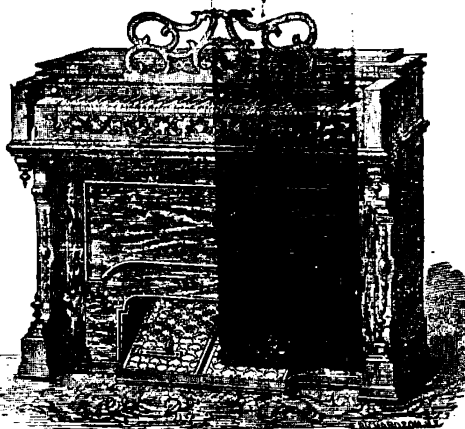


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13. **SELF-ESTEEM.**—Self-respect, dignity, self-reliance, liberty.
14. **FIRMNESS.**—Stability, perseverance, decision.
15. **CONSCIENTIOUSNESS.**—Sense of right, justice, duty, etc.
16. **HOPES.**—Expectation, anticipation, trust in the future.
17. **SPIRITUALITY.**—Intuition, prescience, prophecy, faith.
18. **VENERATION.**—Worship, adoration, devotion, deference.
19. **BENIGNITY.**—Sympathy, kindness, goodness.

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NAMES AND NUMBERS OF THE VARIOUS FACULTIES

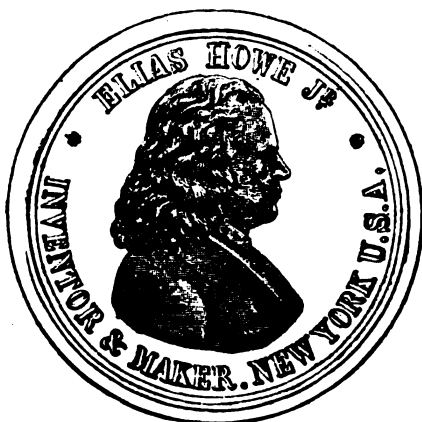
1. **AMATIVENESS.**—Connubial love, fondness, affection, etc.
- A. **CONJUGAL LOVE.**—Union for life, the pairing instinct.
2. **PARENTAL LOVE.**—Care of offspring, and all young.
3. **FRIENDSHIP.**—Sociality, union and clinging of friends.
4. **INHAUTIVENESS.**—Love of home and country.
5. **CONTINUITY.**—Application, finishing up, consecutiveness.
- E. **VITATIVENESS.**—Clinging to life, repelling disease.
6. **COMBATIVENESS.**—Defense, resolution, courage, force.
7. **DESTRUCTIVENESS.**—Executiveness, severity, hardness.
8. **ALIMENTIVENESS.**—Appetite, relish, feeding, greed.
9. **ACQUIATIVENESS.**—Frugality, saving, industry, thrift.
30. **CONSTRUCTIVENESS.**—Ingenuity, invention, manual skill.
31. **IDEALITY.**—Taste, love of beauty, poetry, and refinement.
- B. **SUBLIMITY.**—Love of the grand, vast, endless, and infinite.
32. **IMITATION.**—Copping, Aptitude, mimicking, doing like.
33. **MIRTH.**—Fun, wit, ridicule, facetiousness, joking.
34. **INDIVIDUALITY.**—Observation, desire to see and to know.
35. **FORM.**—Memory of shape, looks, persons, and things.
36. **SIZE.**—Measurement of quantity, distance, etc., by the eye.
37. **WEIGHT.**—Control of motion, balancing, hurling, etc.
38. **COLOR.**—Discernment, and love of color, tints, hues, etc.
39. **ORDER.**—Method, system, going by rule, things in place.

39. **CALCULATION.**—Mental arithmetic, reckoning.
40. **LOCALITY.**—Memory of place, position, travel, etc.
41. **EVENTUALITY.**—Memory of facts, events, history, details, etc.
42. **TIME.**—Telling when, time of day, dates, beating time.
43. **TUNE.**—Love of music, singing and playing by ear.
44. **LANGUAGE.**—Expression by words, acts, tones, looks, etc.
45. **CAUSALITY.**—Planning, thinking, reasoning, philosophy.
46. **COMPARISON.**—Analysis, inferring, discrimination, etc.
- C. **HUMAN NATURE.**—Perception of character, motives, etc.
- D. **SVAVITY.**—Pleasantness, blandness, persuasiveness.

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OF PAUL AN EPISTOLAROMAN.
*TO THE ROMANS.

ΚΕΦ. α'. 1.

1 Παυλος, δουλός Ιησού Χριστού
Paul, a servant of Jesus Anointed
ἀποστόλος, ἀφωρισμένος εἰς εὐαγγέλιον
an apostle, having been set apart for glad
(ὃ ἐπροεπηγγέλατο διὰ τῶν προφητειῶν
(which he promised before through the prophecies)
ἐν γραφαῖς ἁγίαις.) 3 περὶ τοῦ
in writings holy, concerning the
(τοῦ γενομένου ἐκ σπέρματος Δαβὶδ
(that having been born from seed of David)
σαρκὰς τοῦ δρισθέντος
flesh; that having been distinctly set forth
δυναμεί, κατὰ πνεῦμα ἁγίων
power, according to spirit of holiness,
ταύτης νεκρῶν.) 4 Ἰησοῦ Χριστοῦ τοῦ
region of dead ones.) Jesus Anointed of the
ἡμῶν, 5 (ὃς οὐ ἐλάβομεν χάριν καὶ
of us, through whom we received favor and
ἀποστολήν εἰς ὑπακοὴν πίστεως ἐν παντί τοῦ
apostleship for obedience of faith in all the things
ὑπὲρ τοῦ ὀνόματος αὐτοῦ· 6 ἐν οἷς
in behalf of the name of him; among whom
ὑμεῖς, κλητοὶ Ἰησοῦ Χριστοῦ) 7 τὰς
you, called ones of Jesus Anointed;) 7 the things
οὓς ἐν Ῥώμῃ ἀγαπήτοις Θεοῦ, κλητοῖς ἁγίοις
who are in Rome beloved ones of God, called saints;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν,
favor to you and peace from God father of us,
καὶ κυρίου Ἰησοῦ Χριστοῦ. 8 Πρῶτος μὲν
and Lord Jesus Anointed. 8 First indeed
εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ
I give thanks to the God of mine through Jesus Anointed
ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγ-
on account of all of you, because the faith of you in com-
μελλεται ἐν ἔλθῃ τῇ κόσμῳ. 9 Μάρτυς γὰρ μὲν
is in whole the world. 9 Witness for mine
ἐστὶν ὁ Θεός, ὃς λατρεύω ἐν τῷ πνεύματι.
is the God, to whom I am a servant in the spirit
μου ἐν τῇ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδελ-
of mine in the glad tidings of the son of him, how unceas-
λείτως μνηναί ὑμῶν ποιοῦμαι, 10 πάντοτε ἐν
tightly remembrance of you I make, always in
ταῖς προσευχαῖς μου δεόμενος, ἵνα ὑμεῖς ἢτε
the prayers of mine making, I possibly am attempt-
εὐδοκῶνται ἐν τῇ ἐλπίδι τοῦ Θεοῦ
I shall have a prosperous journey by the will of the God
to come to you.

CHAPTER I.

Paul, a Servant of
Christ Jesus, &c. Consti-
tuted Apostle, &c. set apart
for the Glad Tidings of

(which was previ-
ously announced through
prophecies in the holy
writings.)—

Concerning THAT SON
of David, of whom it was
predicted that he was
born of the posterity of
David as of flesh;

Who was designated
Son of God in Power
by the Spirit of Holiness,
by his Resurrection from
the Dead,—Jesus
our Lord;

Through whom we re-
ceived favor and apostleship
in order to the Obedi-
ence of Faith among All
NATIONS, on account
of him;

Among whom you are
invited ones of Je-
sus Christ;—

7 To ALL who ARE in
Rome, the BELOVED of
God, Constituted Holy
ones; Favor and Peace to
you from God our Father,
and the Lord Jesus Christ.

8 And first, I give
thanks to my God through
Jesus Christ concerning
you all, Because your
FAITH is celebrated in the
Whole world.

9 For God is my Wit-
ness, whom I reverently
serve with my SPIRIT in
the GLAD TIDINGS of his
SON, how incessantly I
make mention of you;

10 I always asking in
my PRAYERS, that if by
any means, now at length,
I may have a prosperous
journey, I by the WILL of
God, to come to you.

* VATICAN MANUSCRIPT.—Title.—ΤΟ ΤΩΝ ΡΩΜΑΝΩΝ.

1. Christ Jesus.

2. concerning you all.

1. Acts xiii. 21; 1 Cor. i. 1; Gal. i. 1; 1 Tim. i. 1; 11. 7; 2 Tim. i. 11.
12. 15; Rom. 2; Gal. i. 15. 2. 2. Gen. xiii. 13; Deut. xxi. 45; 2 Sam. vii. 12; Isa. ix. 6, 7;
Jer. xxiii. 5, 6; xxviii. 14—10; Ezek. xxxiv. 23; Dan. ix. 26. 3. 2. Acts ii. 21.
4. Matt. i. 9, 10; Luke i. 23; Acts ii. 29; 2 Tim. ii. 8. 5. 1. Acts xiii. 33.
6. 1. 1. 2 Cor. i. 21; Phil. i. 2; 1 Thess. ii. 6. 7. 10. Rom. xv. 23, 27; 1 Thess. ii. 7.
8. 10. James iv. 13.

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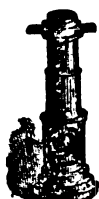
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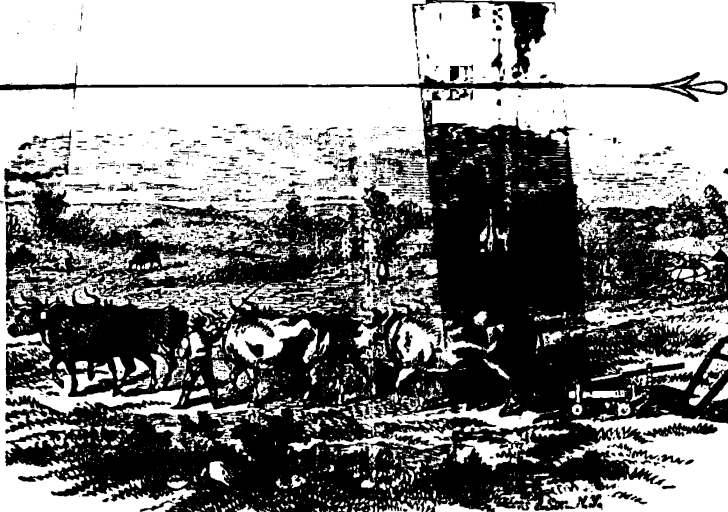
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